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For Church of England People
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REFORMED*

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"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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Subscription to this Paper is reduced to 9/- a year post free. The majority of Church of England people are evangelical by conviction. This is their Paper.

It is re-assuring to know that in 1925 of 28,000 immigrants 25,000 were British.

From August 8 to 10 the Annual Convention of the Victorian Protestant Federation met in Melbourne.

Old St. Paul's, Ascot Vale, a venerable wooden building, has been removed to serve as a new centre in the Oakleigh parish, Melbourne.

Do not sit back in your comfortable arm-chair and growse at "the Church"

or "the parson" for not doing this, that, or the other. Get up and do something yourself!

Mr. L. V. Biggs, formerly secretary of the National Federation, has returned to journalistic work on the "Age" newspaper, where he was chief of staff.

Australia is to be visited by English school boys on September 28. They will be in charge of the Rev. G. H. Woolley, V.C., M.C., who won the V.C. in a charge.

The vicar of All Saints', Melbourne, gains a small bequest from the will of the late Bishop Crossley, Formerly vicar. He knew what vicars in large parishes need.

The Rev. B. Bentley, the secretary of the Tasmanian branch of B. & F. B.S., has been selected from 77 applicants to fill the post of secretary in N.S.W.

Mrs. Beazley (daughter of the late Sir Thomas Bent, Premier of Victoria, and member for Brighton), is a candidate for municipal elections in her father's old constituency, Brighton.

The newly appointed vicar of St. Peter's, Melbourne, supported the Seamen's Strike by writing to a Brisbane paper and in other ways. While others cannot believe in strike, they may admire courage.

By the will of Mr. Hugh Victor McKay, late of Sunshine, Victoria, machinery manufacturer, £10,000 a year will be distributed to charities, mostly in the inland parts of Australia. Well done!

Two cats have brought £50 through a bequest to Mrs. Lynch, the wife of the vicar of Ivanhoe, Melbourne; a former parishioner having left the sum contingent on her two pets being looked after for the rest of their existence. But the cats have died.

Signs of the Times. Archbishop Lees joins the President of the Methodist Church in an appeal for the restoration of the wrecked Anglican and Methodist Churches at Highton, Geelong. £3000 is required for the two buildings. Contributions to be equally divided.

Young Men's Services are becoming frequent in Melbourne. The latest was at St. John's, East Malvern, when the entire service was conducted by the young men of the parish to the great interest of parishioners, and, we hope, to the increase of right kind of candidate for the ministry.

A parish in New South Wales, with a good rectory and a motor car, is looking for a rector of an Evangelical type, that is, the laity wish such. But owing to the scarcity of evangelicals in the ministry they are not likely to get what they want. Here is a weakness. Who will try to remedy it in the only effective way?

Bequests. These all too infrequent items of a Churchman's dutiful and religious preparation for a better world should always be noted. Wollongong rejoices in the will of the late Mr. F. W. Osborne, whereby extensive repairs to property will be carried out if the parish raise £100 within a year for the same object.

Famous authors asked by the "Argosy" magazine replied variously. One, W. L. Locke, said the story of Joseph and his brethren; and another, Thomas Burke, gave the Gospel according to St. Mark as his ideal. Marjorie Bowen voted for the two first chapters of Genesis, according to the Authorised Version, be it noted, as also stipulated by the first quoted author.

The Confessional at Christ Church, Sydney is fully established. The standing notices on the cover of the monthly paper of Christ Church St. Lawrence, Sydney include the following:—

Hours for Confession:

The Rector, Friday, 4 p.m.

Rev. J. H. A. Chauvel, Friday, 5 p.m.

Confessions are heard at other times by appointment.

The Australian University Sports Council has approved of the proposal of the Melbourne University, that no inter-Varsity contest be arranged for Good Fridays, Sundays, or Christmas Days. This proposal resulted from the disapproval expressed by the Chancellor of the Melbourne University and the heads of the affiliated colleges when an inter-Varsity tennis match was played in Melbourne last Good Friday.

A Melbourne parish appeal states as a cause of necessity that there is "not one rich parishioner." Is that so? (Read this twice.)

Another parish (Sydney this time) more than justifies its appeal by saying "A dead body never asks for money, nor does a dead Church."

It is quite refreshing to find a glint of humour in parochial financial appeal, as follows: "Do not be like the man who complained after twelve months' married life, that his wife was always asking him for money. His friend asked him what he did. 'Oh,' he said, 'I haven't given her any yet.'"

The World Call to the Church.

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(Book of Common Prayer.)

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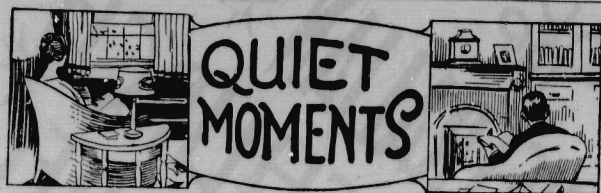
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QUIET MOMENTS

Blessed are the merciful, for they shall obtain mercy.—Matt. v. 7.
"Mercy" is an attribute of God Himself.

The idea of Mercy was not popular with the world to which Christ came. It is true there was an altar to Mercy at Athens, and later, a temple to Kindness at Rome. But the greatly prized virtues of the Roman world were justice, courage, fortitude, all qualities of stern and austere character.

The men to whom Christ spoke were more familiar with the conception for the Old Testament writings were full of the linked ideas of Righteousness and Mercy. But just as Righteousness had deteriorated into ceremonialism, so had mercy lost its former associations with tenderness by the current theory that all suffering was the immediate result of special sin. (See John 9: 1, 2.) The result was a pitiless type of "righteousness," which had little sympathy with the suffering or the sinful. Three times in St. Matthew's Gospel our Lord emphasises the Divine quest for mercy among "religious" men (ix. 13; xii. 7; xxiii. 23). Here

He Revives the Old Testament Conception of Mercy.

Mercy is indeed "an attribute of God Himself," and as set forth in the Old Testament is a revelation of His heart; it is abundant, plenteous, everlasting. There are two descriptions of the mercy of God, each inspiring a prayer of man. One is by Moses (Num. 14: 17-19), the other by Nehemiah (Neh. 9: 10-19; 30, 31). From these we may frame the definition that mercy is pitying forbearance; compassion; towards enemies for wrongdoers; active pity for the guilty or miserable. It is the form assumed by divine love in contact with the sinful or the frail.

That mercy assumed concrete form in the gift of Christ. In Him Zacharias could see the "tender mercy of our God" (Luke i. 78), while out of the depths of his own experience Paul could speak of God as rich in mercy, and of His great love wherewith He loved us. The Lord Jesus, then, was the embodiment of the mercy of which He spoke.

He Inculcates its Practice.

In addition to His personal example we have His positive teaching in two well-known parables. In that of the Unmerciful Servant (Matt. 18), the outstanding lesson is one of generous forgiveness, while in that of the Good Samaritan the Master insists upon the call to active helpfulness.

Life Presents Countless Opportunities.

The Beatitude itself suggests the sort of world we live in, and in great matters or small we may find the occasion of this God-like grace. During the American Civil War Abraham Lincoln, it is said, gave strict orders that on no account whatever was one who petitioned for a human life ever to be sent away. Charles Dickens, after reviewing a book by Tom Hood, remarked, "The book is rather poor, but I have not said so, for Hood is poor too, and ill besides."

So, whatever our calling, no day will pass without its opportunity to win the reward of the merciful.

The Reward of Mercy Shown is Mercy Experienced.

From men. Not always, it may be objected. Perhaps so, but increasingly. Ever greater stress is laid on the fact that thoughts are actual forces, that like both creates and attracts like. Experience proves that the man who is habitually merciful in his judgments creates an atmosphere in which other men find it easier to be merciful to him, while on the other hand the martinet finds that his severity has awakened an antagonism which in its turn will prove severe. Dean Swift alive, was an acrid, mordant critic. For Dean Swift dead, the epitaph suggested was "Here lies the body of Jonathan Swift, where his fierce indignation can tear his heart no more."

From God. So our Lord Himself declares (Matt. 18: 35). Let us seek from Him "the everlasting Mercy," the power to be merciful for "Christian mercy" is not merely a natural feeling of pity of one man for another. It is a supernatural gift born out of experience of the Divine mercy for oneself.

Christ and Commerce.

"One of the fundamental weaknesses of popular thinking to-day," said the Archbishop, in opening his address on "Christ and Commerce," to Melbourne University Students, "is that it speaks of labour when it merely means hand-labour."

Christ never shank from a commercial illustration as being unspiritual, nor did He think of the reward of virtue as being unethical. In fact to the question, "Is the dollar ever honest?" Christ, if he were living to-day, would unhesitatingly reply yes! He had sold his labour as a carpenter. Business was business, but to-day it was too often confused with cheating.

One of the greatest defects of commercial life was its hardness. Mr. Baldwin had said that the business man should endeavour to put back into the pool of life as much as he had received from it—not money necessarily, but kindness and service. "You must not be ashamed of the altruistic attitude," said the Archbishop.

The gospels frankly recognised and approved of business and commerce. There was no condemnation of interest for there was a vast difference between wise investment and the bloodsucking of the usurer. In the parable of the talent Christ justified the taking of risks, and recognised the use of capital in doubling a man's service.

It was true that He called the financier, who hoards up money and thinks naught of his soul, a fool, but still it was possible to reap a golden harvest and still keep the golden rule.

Neglected.

The Archbishop of Sydney was congratulatory at the meeting of the Church of England homes, and was pleased that there are now four homes for girls, two for boys, and one for women. There will soon be a farm for boys at Carlingford, where 250 boys will be provided for. But it was revealed by Miss Preston Stanley, M.L.A., that only one-fourth of the needy Anglican children are provided for. A simple calculation will suffice to show the large amount of work yet to be done to enable the Church to meet its responsibilities. The Presbyterian village of Burnside, supported entirely by Scots, contained 20 per cent. of children classified as belonging to the Church of England.



The Bishop of Birmingham's Stand.

Anglo-Catholicism's Claim.—Confirmation is greatly reduced in frequency, and is never administered now in any church where the Blessed Sacrament is openly reserved. And to those churches also no assistant priest can be licensed. The break in the financial unity which fifteen of us felt bound to make, while we all deplored the breach of the unity of the diocese, became a necessity."

Also a Healer.

The Rev. Henry Charles Packard, M.D., rector of Keston, Derby, who died on May 21, in his 70th year, did a remarkable work in the East End of London as a medical missionary.

To Stiffen Protestant Backbones.

"If you know of an Evangelical whose Protestant backbone needs stiffening," said Rev. Siviter, "send him to Ireland. I wish some of our Protestant brethren who have a half-inking for Romanism would go there and see Rome as it is. I was brought up on Protestantism, thank God, and I am not, I trust, merely a negative Protestant, but I know the value of spiritual Protestantism, but my spiritual Protestantism has, through the grace of God, been strengthened through my visit to Ireland."

An American Bishop's Charge.

In a vigorous charge to his clergy the Bishop of Washington (U.S.A.) has denounced the appalling condition of American life. According to him the facilities provided for divorce render practical immorality not only possible but easy. Debasing wickedness is the subject of thought and conversation to such an extent that "the youth reared in that atmosphere comes to regard chastity as a cheap and worthless virtue, and gives unbridled rein to his passions." Even in homes of apparent decency and refinement the gates are open as well to the impure as to the pure.

Proposed New Irish Diocese.

The General Synod of the Church of Ireland, which met in Dublin, has accepted the principle of a report from a special committee which recommended the division into two of the dioceses of Down and Connor and Dromore. It is proposed to endow the new diocese with £25,000 from the funds of the Church. The chief cause of the discrepancy between the population of the Diocese of Down and Connor and Dromore and of the other dioceses has been the remarkable increase in the city of Belfast. In 1823 the Church of Ireland population in Belfast was 10,000; to-day it is at least 140,000.

SOUTH AMERICA.

The Archbishop of Canterbury, speaking in regard to the influence of the Roman Catholic Church in South America said that Cardinal Vaughan, as a result of his remarkable journeys there in 1880, described in strong terms the nature of the Roman Church discipline, teaching and characteristics which he saw in that land; and it was a sad picture that he drew. And the fact that the people in South America had had some kind of religious teaching, and had become a little hardened in the presence of those things, made the work of the S.A. Missionary Society more difficult.

Our English Letter.

(From our Special Correspondent.)

Summer Schools and Conferences.

We are in the midst of the season of Summer Schools and Conferences. They have become so numerous in recent years that some of the clergy find it impossible to attend as many of them as they would like. This is specially the case with the clergy in large parishes where the shortage of staff and the difficulty of obtaining curates render it impossible for incumbents to leave their work. For the younger clergy attendance is difficult unless they are able to fit it in with their holiday. The God Strike has also diminished the numbers attending these gatherings,

A Great Poet.

SIR WALTER SCOTT.

(By Rev. C. Hedley Raymond, Th.L.)

SIR WALTER SCOTT might very fittingly be named "A Great Novelist," or more widely, "A Great Writer," for he wrote voluminously in all spheres of literature, but I have called him "A Great Poet" for nowhere does the soul of the man reveal itself as in his poetry. His "Lady of the Lake," "Marmion," and "Lay of the Last Minstrel" are household names, and in each the reader learns to love the poet in his poem.

Scott was born in Edinburgh on 15th August, 1771, the same day of the month as the great Napoleon, but two years later. He was born with a naturally strong constitution, but suffered much from early illness. When he had attained only the 22nd month of his infancy, one morning his right leg was found to be perfectly powerless and cold. Hence followed a lameness which remained with him all his life and of which he was extremely sensitive. In his fifth year, for health reasons, he went to reside with his grandfather at Sandy Knowe, on the Tweed, and afterwards with a maiden aunt at Bath. In his eighth year he was sent to the High School at Edinburgh. Here his vigorous and courageous spirit asserted itself and spite of his lameness he joined in the most active sports of the boys. In October, 1783, he was transferred to Edinburgh University. Another casualty befell him at the end of 1784. He broke a blood vessel and was confined to his bed for weeks. In his forced inactivity he formed the habit of omnivorous reading and of inventing stories, which preluded the future novelist.

Scott's father was a strict disciplinarian, and a man of spirit and principle. He was a Presbyterian by faith. His mother was Anne Rutherford, the daughter of an Edinburgh physician and Professor of Medicine in the Edinburgh University. In his early manhood Scott was apprenticed to his father in the legal profession, and although restless for a time, finally resolved to adopt the profession of an advocate. In 1792 he was called to the Bar, but practised for a few years only.

On 24th December, 1791, and soon after a disappointment in love with a Perthshire lady, he married Miss Charlotte Carpenter, a lady of French birth and connections, and with a moderate fortune. Scott, too, had certain means

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and the young couple lived in comparative comfort in a cottage at Lasswade. But Scott had rather a weak-minded ambition, that of living like a feudal lord, and for a time he realised his ambition. He bought a beautiful home on the Tweed which he called "Abbotsford," situated in 100 acres of land. He added considerably to the property, and altogether spent £20,000 on the mansion and garden. He was made a baronet in 1820.

(To be continued.)

Last year 520 males and 716 females, a total of 1236 persons, were confirmed in 87 centres of the Anglican Church in the diocese of Adelaide, compared with 616 males, 802 females (1418) in 92 centres the previous year. There has been a steady decline in the number of confirmations in the diocese since 1921-22, the respective figures for the past five years being 1524, 1407, 1459, 1418, and 1236.

God's gift was that man should conceive of Truth,
And yearn to gain it.—R. Browning.

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A Difficulty about my Child.

A Dialogue.

(Continued.)

Two friends, called by the unusual names of Mathetes (learner) and Suzetes (enquirer) are talking about just those things which many other people find of urgency—the Child and the Soul.

Last time we listened to them when Baptism was introduced and discussed in a helpful way.

M: "Do you mean me to understand that a helpless infant is made a child of God by pouring water upon it?" S: "Are you not breaking our compact? I thought we assumed that we were speaking of adult believers who had submitted to baptism?" M: "Yes. Of course I forgot our agreement. But now I am fairly puzzled. You tell me adult believers are regenerated in baptism. Does not the scripture say they are regenerated by faith?" S: "I do not recall any passage which makes that statement." M: "You amaze me. What about John iii. 16?" S: "Does not that text say, 'He that believeth' not 'he that is regenerate?' and does it not give the effect of faith?" M: "But is not faith the first thing in salvation?" S: "No! my dear friend there is something before faith. 'Grace' takes precedence." M: "But we only know of grace through faith." S: "That is indeed true. But tell me, does a thing begin to be when you first know of its existence?" M: "I begin to see, but you are carrying me into the deep things of God."

S: "So, my dear friend, does the Church Catechism.

M: "Well! I admit of course that

God's grace is the beginning of salvation,

but how is that connected with baptism in your view?" S: "Baptism, like the Lord's Supper, is the sign and seal of God's grace which is appropriated by faith. Grace awakens faith and faith acknowledges and accepts grace." M: "But have you not got two ways of salvation—regeneration by baptism and regeneration by acceptance of grace?" S: "No!"

Regeneration is never produced by any act of ours.

It is wholly a work of God. When God moves upon us we believe; but He works His will by two instruments, the Word and the Sacraments. These are never separated in operation." M: "Could you make it clearer by analysing Saul's experience in the passage we are considering?" S: "First you have God's purpose. He is a chosen vessel unto Me." With that Ananias had nothing to do. God gave him that message. Then you have God's word to Saul. 'God hath chosen thee . . . thou shalt be His witness.' Here human agency comes in. Ananias is commissioned to deliver the message and it becomes the agency for confirming Paul's faith already awakened by the voice of the Lord on the road to Damascus. It reassures him that the incident was not a mere illusion or devilish suggestion, but indeed God's message to his soul. So far all is clear and most Christians would follow this exposition. They would say, 'Yes we understand. God the Holy Spirit prepares the heart but appoints some messenger to deliver the saving, or reassuring word.'

"In scripture, as you know, we are said to be 'born again' . . . by the Word of God." And you accept of faith without any derogation to the office of faith. But Ananias goes further. What he says in word and what Saul eagerly accepts in word—he reproduces in sign. He bids Saul arise, and by submission to a sensible ordinance, wash away his sins. Could the sacrament thus authoritatively administered by the express command of God mean anything else than that

God was visibly conferring upon him the blessing promised

through the mouth of Ananias? Saul called on the name of the Lord by virtue of the Lord's own sacramental sign and seal. The word 'regenerates,' because it is used of the spirit to awaken faith. Baptism 'regenerates' because it is used of the same spirit to awaken faith."

(To be continued.)

Kind actions cost but little, kind words cost you less;
'Twill make your own life brighter if another life you bless.
—E. M. James



Sydney Synod meets on 23rd August, the Rev. E. Walker, of Wollongong, has been invited by the Archbishop to preach the Synod sermon.

The Archbishop of Melbourne will conduct a Quiet Morning at Bendigo Synod, and will be one of the speakers at the Diocesan Festival. Canon Hadwen, who is shortly leaving to return to England, will also speak.

The Rev. Canon Yeo, rector of Daylesford (Bendigo Diocese), has received the endorsement of Bishop Maxwell-Gumblen, of the Ballarat Diocese, as the newly-appointed vicar of Camperdown, which parish has been vacant for nearly two years, since the death of Canon Colebrook.

Bendigo Synod meets on 29th August. The Rev. C. J. Kirby, B.A., of the Bush Church Aid Society, will be the Synod preacher. He was formerly rector of Malmesbury, in the Diocese of Bendigo.

The Rev. J. Redmond, recently of Montrose, in the Melbourne Diocese, has been appointed vicar of Millicent, in South Australia.

Mrs. Tempany, mother of the Rev. J. J. Tempany, and active worker at St. Philip's, Collingwood, Melbourne, for many years, passed away at the age of 94 years.

The Rev. Joseph Allen, who was ordained in 1873 in Melbourne, and served in Benalla, where he was Rural Dean, and later at Balwyn, died on 5th August. He was described as "an astromer of no mean attainment," and he maintained the study of the Scriptures in the original languages to the end almost of his life. One of his sons is chaplain at Geelong (Corio) Grammar School.

The vicar of Drouin (Gippsland), the Rev. W. V. Gurnett, has resigned owing to ill-health, and is returning to New South Wales.

In order to take up children's work in Adelaide, the Rev. P. A. Wisewould, M.A., has resigned from the parish of Stratford (Gippsland), after a two years' ministry.

The Bishop of London, who is to visit Australia next year, is to spend a week with relatives in the Young district of N.S.W.

The Rev. H. C. Cohen is making his final trip as welfare officer on the Ballarat. This is his third official trip in that capacity. He was for five years connected with the Bush Brotherhood in Queensland. He will join the teaching staff of the Church of England Boys' School at Southport, near Brisbane.

Pleasure at seeing the Rev. H. W. Doudney, M.A., vicar of Holy Trinity Church, Balclava, Melbourne, again among his parishioners, and able to take active interest in church matters after his recent accident, was expressed by the Mayor of St. Kilda (Cr. George Cummings) at the opening of a sale of gifts, organised by the Girls' Friendly Society.

The Rev. W. G. Hilliard, M.A., has been appointed Rector of St. Clement's, Marrickville. Mr. Hilliard has been Rector of St. John's, Ashfield, for the past ten years, previous to which he was Curate of Dulwich Hill and Headmaster of Trinity Grammar School. We congratulate the nominators on their choice and anticipate a further advance still in the excellent work done by this parish.

This month Miss Harper completes 34 years of service as an official of C.M.S. N.S.W. In 1892 Miss Harper was appointed Hon. Secretary of the Sower's Band (now the Young People's Union) and at present holds the position of Assist. Secretary of the Society and Editor of the "Australian Glenner."

The Rev. W. J. Reboul, locum tenens of St. Peter's, East Sydney, has been appointed Rector of Jamberoo, N.S.W.

The Rev. J. T. Phair will be inducted as Rector of St. Mary's, Balmain, N.S.W., on Wednesday, September 1.

The Church of England Draft Bill.

THE PRIVY COUNCIL AND ECCLESIASTICAL APPEALS.

(By a Layman—Lex.)

The Privy Council—Historical Review—Indigenous to the Constitution—the Reformation—the Court of Delegates—"The Judicious Hooker," and Ecclesiastical Principles—The Notable Royal Commission of 1830—The Judicial Committee of the Privy Council—The Church Limits of Jurisdiction of the Judicial Committee—"The National Church, Catholic, Apostolic, Protestant, Reformed," Review by Sir Edward Clarke, K.C.—The Draft Bill for the Constitution for the Church in Australia—Proposals concerning the Privy Council Decisions—Consequences if carried—Weighty words by Tait when Bishop of London.

"The Privy Council," "The Judicial Committee of the Privy Council." What do these expressions mean? When we speak of the Privy Council in connection with appeals we remember that such Tribunal is the King in Council. As it has been stated in a work of authority, "the jurisdiction of the Sovereign in Council had its origin and foundation in the Common Law of this country (England). The Statute law recognises and affirms the jurisdiction." See Stafford and Wheeler, Privy Council Practice, and also Nadan v. The King, an appeal decided by the Privy Council in February of this year.

"In the early ages," says Mr. A. J. Stephens, in his correspondence with the Archbishop of Armagh, "both Saxon and Norman, all ecclesiastical affairs of chief importance were decided by the Crown, acting with the advice of the highest Ecclesiastical and Civil personages of the realm." In course of time appeals were made elsewhere, and though never sanctioned by the laws of England, they were allowed to remain till the time of Henry VIII. In the period of the Reformation under a statute dealing amongst other things with "Restraint of Appeals" appeals from any of "the Courts of the Archbishop of this Realm, or in any of the King's Dominions," were to be made to the "King's Majesty in the King's Court of Chancery." Upon every appeal Commissioners under the Great Seal were appointed "with full power and authority to hear and definitely determine" it "with the causes and circumstances concerning the same." The judgment given by the Commissioners was declared to be "good and effectual and also definite," and it was enacted that no further appeals were to be made from the Commissioners. Such Commissioners constituted the "Court of Delegates"—the King in Chancery. Notwithstanding this Statute, however, it was still held that the King was not precluded from granting a fresh Commission to review the sentence. (See Coke Inst. IV. 342, Williams on the Law of Executors, Vol. I, p. 437, 3rd Ed.)

In the year 1865 a work was published in England called "A Collection of Judgments of the Judicial Committee of the Privy Council in Ecclesiastical Cases relating to Doctrine and Discipline." This work was edited under the direction of the Lord Bishop of London, Tait, by the Hon. G. C. Brodribb, Barrister-at-Law and Fellow of Merton College, and the Rev. W. H. Freemantle, Chaplain to the Bishop of London, and late Fellow of All Souls' College. In such work, which has been freely consulted in the writing of this Article, it is stated that "In truth, the Statute which gave the Appeal in Ecclesiastical causes to the Sovereign, has been looked upon by the greatest legal authorities as the means by which a foreign system of law, which had

been allowed for certain purposes to operate in this country, and had for a time asserted independence, was finally subjected to the supremacy of the English laws. Blackstone, who speaks of the introduction of the Ecclesiastical Courts by William the Conqueror, as 'an invasion of Saxon liberty and the abolition of the union of jurisdiction,' (Coms. B. III. 1.5) describes their subjection to the Crown as the restoration of that union. 'From all these Courts,' he says, 'an appeal lies to the King in the last resort, which proves that the jurisdiction exercised in them is derived from the Crown of England, and not from any foreign potentate or intrinsic authority of their own. And from these three strong marks and ensigns of authority' (viz., the power of prohibition, and of interpretation of Ecclesiastical Statutes possessed by the Courts of Common Law, and the appeal to the King), 'it appears beyond a doubt that the civil and canon laws, though admitted in some cases by custom in some courts, are only subordinate, and leges sub graviore lege.'

In a Preface to Brodribb and Freemantle's work (10) the then Bishop of London (Tait) who three years afterwards became the Archbishop of Canterbury, says: "The Sovereign had always in England been endeavouring to make good his right to rule all his own subjects independently of the Pope. It was asserted to be part of the ancient constitution of the realm, that the Sovereign, while he prevented any undue extraneous interference by foreigners with the independent rights of his subjects, should himself wield a guiding and controlling power over all his subjects' claims to exercise either legislative or judicial functions within his dominions; and the Reformation, it is urged, took its stand on this anciently acknowledged principle. Hooker certainly held that there was nothing in the consent of the Church at the Reformation to this arrangement inconsistent with strict ecclesiastical principles. By the union of Church and State, the Courts of the Church had been constituted Courts of the Realm, and their decisions were recognised as carrying with them certain civil as well as spiritual consequences; and the State, in return for this privilege, claimed the right on the part of the Civil Ruler to hear appeals from Spiritual Courts. Disclaiming for the supreme civil ruler any other prerogative in the Church than had been given always to all Godly princes in Holy Scripture by God Himself, the Reformers distinctly contended—and this had been forgotten in bad times—that it was the King's duty to rule all estates and degrees committed to his charge by God, whether they be ecclesiastical or temporal. And, it is urged, when this principle was unreservedly acknowledged, the right of an appeal of some sort to the supreme civil ruler from every ecclesiastical as well as temporal court in the Realm, must have followed as a corollary."

The history of the Court of Delegates, which has been referred to,

gives no sanction to the theory that ecclesiastical laws should be administered exclusively by ecclesiastical persons, and we read that "it is remarkable that in the case of Howard v. Evanson, in 1777 (one of the three cases returned in the Parliamentary Paper of 1850), though it was directly a case of heresy no Bishops were in commission, but only Common Law Judges and Civilian. The last record of a Bishop in any Commission is the name of the Bishop of London, in a Commission of Review, in the year 1798." The true inference from the facts would appear to be that in the Court of Delegates, besides the civilians who were in all but one or two Commissions, there were, during the first seventy years of its existence, sometimes probably Ecclesiastics, sometimes Common-Law Judges; that in the time of James I. and Charles I., Bishops were occasionally added, but none of the Common-Law Judges; that for the first fifty years after the Restoration, there were most usually Common-Law Judges in the Commissions, and often Bishops; but that gradually the Bishops were withdrawn, while the Judges became an integral part of the Court. That is the way in which Brodribb and Freemantle put it.

So matters stood until the year 1830, when a Royal Commission was issued for the purpose of making full inquiries into the course of proceedings and jurisdiction of the Ecclesiastical Courts, and of recommending any alterations which the Commissioners might think desirable. On this Commission were eminent Judges of the Civil and Common-Law: Lord Tenterden (the Chief Justice), Lord Wynford, Sir N. Tindal (Chief Justice of the Common Pleas), Sir W. Alexander (Chief Baron of the Exchequer), Sir J. Nicholl (Dean of the Arches), and Sir C. Robinson, King's Advocate, Sir H. James, Sir C. E. Carington, Dr. Lushington and Mr. Ferguson. On the Commission were also the Archbishop of Canterbury (Howley), the Bishops of London (Blomfield), Durham (Van Mildert), Lincoln (Kaye), St. Asaph (Carey), and Bangor (Bethell). In the beginning of 1831 these Commissioners were requested by a communication from the Lord Chancellor (Lord Brougham) to report specially and immediately on the jurisdiction of the Court of Delegates, and the expediency of transferring the jurisdiction to the Privy Council.

The Commissioners in a Special Report stated "that it would be expedient to abolish the jurisdiction hitherto exercised by Judges Delegate, and to transfer the right of hearing appeals to the Privy Council." The learned authorities, to whom reference has already been made: say "The recommendation thus made by the Commissioners that the Privy Council should be made a Court of Final Appeal in Ecclesiastical cases, was strictly in conformity with what may be termed the historical development of the Privy Council. That body—or, to use the stricter and more

(Continued on page 7.)

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"Time reveals all things."—Latin Proverb.

AUGUST.

17th and following days.—Wangaratta Synod.
22nd.—12th Sunday after Trinity.
23rd.—Sydney Diocesan Synod.
24th.—St. Bartholomew, Apostle.
25th.—St. Augustine, Bishop of Hippo, considered by many to be the greatest teacher after St. Paul of the Christian Church. The Te Deum was supposed to have been composed at the time of his Baptism at Milan.
29th.—13th Sunday after Trinity. Beheading of St. John, Baptist.
30th.—Bendigo Synod begins.

SEPTEMBER.

1st.—St. Giles, Abbot of Athens, born 640 A.D. Himself being lame, he became the patron saint of Cripples. Hence use of his name for Hospitals.
2nd.—Next issue of this paper.



Clerical Indifference.

BISHOP KNOX, though retired from his great charge as diocesan of Manchester, where, by the way, he followed (though not immediately) Bishop Moorhouse, of Melbourne, has, like the late Archbishop Clarke, of Melbourne, occupied his leisure in doing his utmost by teaching and speaking to stem the tide which bids fair to overwhelm the Church we have been accustomed to love and to believe in as an honoured and able instrument of God in the maintenance of His Word.

The latest effort of Bishop Knox is in the form of an Open Letter to Evangelical Clergy, whom he beseeches to be up and doing, ere it be too late to save the situation. When we remember that the Bishop cannot, and could not ever, be numbered among the alarmists, who are to be found in every sphere, more weight should be attached to his words. It is idle, of course, to attempt to belittle what so experienced and learned a teacher of the Church presents to our notice. Either Bishop Knox is grossly misinformed, and, consequently, unnecessarily alarmed, or the Church of England is indeed facing one of the most acute crises in her much marked career. That she will weather the threatening storm we must earnestly pray. At the same time this wished-for result cannot be expected unless we of the Church do our utmost to uphold those truths which are more precious to us than Church, and which it is the office and purpose of the Church constantly to maintain.

Bishop Knox's appeal to the clergy should find reception in Australia as well as in England, for all that he says could just as truly be uttered with respect to our local branch of the Church of England. The gravamen of this charge, if charge it can be termed, is that many Evangelical Clergy are not exerting the power which is undoubtedly theirs. The great majority of the Anglican clergy and laity also, are Evangelical, but it is manifest that they do not count for as many, nor put such weight into their "oar" as their numbers warrant. In many a Synod they are out-manoeuvred and out-voted, for half the parishes do not take any interest at all in their representation,

nor realise what issues are at stake even here in Australia. They are calmly content to let things take their course, which is not their true course, surely.

The Bishop, to whom the whole Anglican Church owes a great debt for his later efforts on behalf of truth, speaks in no undecided manner of the indifference of Evangelical Clergy, while he does not in the least attempt to brow-beat. Rather he appeals as a Father-in-God, as he verily is in being solicitous for the whole Church. He refers to what he has been told so often that the individual clergyman is quite satisfied that his own small corner of the vineyard is well kept from the weeds that flourish amid the wheat in the Kingdom of God.

This admits failure to realise responsibility as co-extensive with the world, and unconfined to the artificial limits of four walls and a geographical boundary. In these days of rapid and frequent "running to and fro" it is manifest that such limits must be overridden if the Word of God is to operate successfully even within the particular sphere in which one person labours. What belongs to one parish belongs to the world, and what is in another parish to-day will to-morrow be in this or that one. We are forced to admit in the Church just what we have admitted in the State. We are citizens of the whole and not of a part.

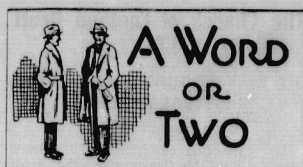
Let us learn from those whom we have to oppose. They hold closely together. Their loyalty to their cause is admirable, as is their self-sacrifice. If they do this for their cause, how much more ought we to be active on behalf of ours. To instance the field of literature. Note how others spread their tenets, flooding the world with pamphlets and pushing their journals until you find every diocese in Australia, and many an Evangelical parish also, occupied to the exclusion of our own literature. Whose fault is this then? Can we altogether blame the zeal which outruns our lagging steps? It is for us to respond to such call as the Bishop has uttered and resolve, and take, immediate action in every possible way to advance our cause.

Among matters which the Bishop instanced as calling for renewed effort is the duty of teaching our Confirmation candidates and our congregations of the important issues which are at present at stake. It would be interesting if we could obtain returns showing how many Evangelical clergy have during this year in Australia instructed their people about the forthcoming General Synod and Convention which may change the name and constitution of the Church of England and commit it to a revision of the Book of Common Prayer.

"If the Lord be God follow Him." If the Evangelical standard of teaching be untrue, throw it overboard. For if only toleration and a half-hearted allegiance be given it can but serve to assist just the opposite side to the one professed. Let us "be thorough."

You must not cry out if your house is on fire. That would be "party" spirit. You may not object if someone takes away your property. That would be narrow-minded and protestant.

You must not let your friends know you have any convictions about the truths of religion, or you will speedily become unpopular, which would be really a very terrible thing to happen to poor you.



Lord Somers.

THE new Governor of Victoria and Lady Somers have lost no time in gaining the hearts of all loyalists of the community over which they will preside for some time. In Church affairs the Governor has already manifested deep and genuine interest. In this respect Australia generally is very fortunate, though sometimes we cannot refrain from special pleasure when the lead in religion is as non-committal of sectional regard as it has always to be in politics.

Sons of God.

THE words at the St. George's Society welcome were equally appealing to all, following the beautiful and suggestive "conceit" of Buchan's that even in a newsboy might be found the blood of Drake and Fro-bisher. It is a thought which lies near a marvellous truth, which might be developed to touch upon many difficult matters in our social life. It is well for us all to remember that the Son of God has made us all kings and priests unto God. This belief not only checks many wrong ideas, but it inspires the lonely moments.

Communication with the Departed.

TO say that those who "have gone over" having passed into the greater life, as we believe, desire to communicate with us, is to say what can be but a pious wish. There is no proof that spiritistic messages really emanate from those alleged to be the senders. Even Dr. Conan Doyle affirms the fact that deceitful spirits intervene. Who can tell when the communication is genuine or not? It may quite be that God may commission spirits to communicate with earth, as was done in Bible days. But the distinction between those messages and the modern is clear. They were God-sent, these are man-sought. Therein lies the prolific possibility of deepest wrong.

University Fees.

MELBOURNE UNIVERSITY is in a bad way financially. No rich people have come to a sense of their duty as yet in sufficient force to enable poor students to gain the benefit of a University education. Parliament is not alive to the need of extending the facilities to all classes of the community. Therefore the crux arises, and choice has to be made by the authorities between stinting the organisation, thus lowering its efficiency, or of raising the fees to prohibitive degree. The latter will bear hardly upon many deserving people who in these days of high cost of living, cannot make their fixed income stretch more than it has done. This is a religious matter, because true religion relied upon true knowledge, not indeed upon the wisdom of this world that cometh to naught, but to that enlightenment which has ever ministered to the advance of the Gospel of Jesus Christ in purity and truth. We may remember that the Renaissance of Learning and the Reformation of the Church went hand in hand. Protestantism, at least, has no fear of education, provided it include the Christian learning.



Mr. C. R. Walsh.

PERHAPS after the name of Rev. Samuel Marsden, there is no other that stands out more distinctly in the history of Missions in Australia than that of Charles Richard Walsh. Born at Goulburn, N.S.W., on April 8, 1853, Mr. Walsh from earliest childhood, inherited from his father the missionary spirit. His interest in the extension of Christ's Kingdom amongst those in Non-Christian lands grew and grew, till it became the ruling passion of his life. One had only to mention C. R. Walsh and you introduced the subject of missions. It was in 1871, when the Rev. E. C. Stuart (afterwards Bishop of Waiapu), while locum tenens of St. John's, Darlinghurst, took steps to revive the work of the Sydney Auxiliary of the C.M.S., that Mr. Walsh came prominently before the C.M.S., although his interest in missions began years before. It was then that Mr. Walsh was appointed as hon. lay secretary of the C.M.S., which position he retained in the N.S.W. organisation until 1914, when the office was abolished, and he was elected as chairman of committees, which office he still holds. The position of hon. lay secretary in those early days carried with it a great amount of strenuous work, and there was no stipendiary organising secretary.

Mr. Walsh's house at Chafra, Balmain, and later at 12 The Domain, was always open for missionary gatherings, and perhaps no one has ever entertained more missionaries than Mr. Walsh and his family. Not only in the home land, but in many foreign lands there are those who have most happy recollections of times of refreshing and enjoyment both spiritual and physical as a result of Mr. Walsh's generous hospitality. His keen desire to become acquainted with all the latest missionary literature led to his collecting a splendid missionary library, which was always most gladly and graciously placed at the disposal of any who cared to read the books.

Not a few of our keen enthusiasts in missions can look back and say how they received their first real interest in missions. It was awakened by reading those books.

It was in 1889 that Mr. Walsh invited some 40 evangelical clergy and laymen to a breakfast, and here the proposal to develop the C.M.S. Auxiliary was launched. In 1892 Mr. Walsh was the most active agent in bringing about the visit of the C.M.S. Deputation from London. It was he who inspired, suggested and organised and carried into effect all the preliminary arrangements. So keen was Mr. Walsh that he journeyed to Melbourne to welcome Mr. Stock (now Dr.) and Rev. R. W. Stewart on their arrival. After spending three hours on the wharf trying to get on board the boat on which the deputation had travelled, he, together with the Rev. H. B. Macartney, of Melbourne, succeeded, but the hour was so late that they found Mr. Stock and Mr. Stewart had retired. Undaunted,

they gave their welcome, and then, as trams and trains had stopped running when they left the boat, they set out on a two hours' journey home, including a walk of six miles.

Mr. Walsh accepted the appointment of Registrar of the Diocese of Sydney in 1921, on his retirement as Prothonotary of the Supreme Court, which position he still holds. In spite of the many duties which fall to one occupying such a position in the Church, Mr. Walsh finds time to attend and preside at many meetings of the C.M.S., and as of old his home is always open to missionaries passing to and from the mission field.

Mr. Walsh is a vice-president of the Parent Society of C.M.S. in London.

Simple Thoughts and Teaching on the Holy Communion.

(By "Nomen.")

THE HOLY COMMUNION is one of the two Sacraments, or Ordinances observed in the Christian Church, the other being Holy Baptism. Both were ordained and ordered by our Lord Jesus Christ, and are declared by our Church to be "generally necessary to salvation."

Baptism is primarily the sacrament of membership—discipleship in Jesus Christ, into Whose Name we are baptised, and, consequently, it is the sacrament of admittance into the Christian Church, linking the child-life up to the Christian Society, and thereby placing it in a position of privilege and blessing.

The Holy Communion is the Sacrament of Sustenance or Feeding, whereby our souls are nourished and strengthened for the work and witness of life. As instituted by our Blessed Lord, the Holy Communion, or Lord's Supper, is a simple and beautiful ordinance, bringing us into fellowship with Himself and one another. The Holy Table, the sacred vessels, the consecrated bread and wine, the repetition of the words used by our Lord at the first Lord's Supper, all bring before our minds that solemn scene in the Upper Room at Jerusalem where the dear Master met His Apostles on the night before His Crucifixion. He said to these men, "Do this in remembrance of Me." And so, rightly interpreting the words of Jesus, it has been administered in the Church all down the long centuries since our Lord's time, and it stands to-day as a witness to the great life-offering made by Him on the Cross of Calvary, and as often as we eat the Bread and drink the Wine we proclaim and declare the Lord's death till He comes again. Thus it is a never-ceasing witness to the world of the reality and blessed saving power of the Atonement made by Christ on the Cross for the sins of mankind. Well, therefore, are we taught to sing—

"Beneath the Cross of Jesus,
I fain would take my stand,
The shadow of a mighty rock
Within a weary land.
Oh, blessed shelter from the storm,
The sinner's sure retreat;
Oh, trusting place, where heavenly love,
And heavenly justice meet."
(To be continued.)

Amen! it is the Matin cry,
Noon's Anthem, and the Even Song and
night's refrain,
Afar and nigh, through all the mystery of
wrong.
Amen! All's well! perpetually the grand re-
sponse is borne along;
For life and death and life again,
Amen! All's well! All's well, Amen!

THE CHURCH OF ENGLAND DRAFT BILL.

(Continued from page 5.)

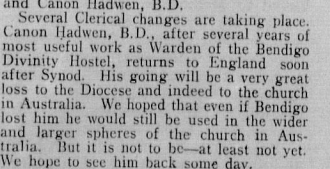
accurate term, the King in Council—has always been, from the earliest period of the English Monarchy, the seat, as it were, of the Royal prerogatives. All the ultimate rights of the Crown—all the indefinite powers which are supposed, in theory, to reside in the Sovereign—have always been exercised by the King with the aid of advisers; in other words, of the Privy Council, which is nothing more than the body of advisers, whoever they may be, on whom the King may call for counsel, and who, as a matter of fact, though this is not theoretically essential to their position, are bound by an oath to perform their duty as loyal Counsellors of the Sovereign. The claim to hear final appeals in matters ecclesiastical, being preeminently one of the original prerogatives of the Crown, is, as such, naturally exercised by the King in Council. Indeed, from the earliest periods of history, the Privy Council, of which ecclesiastics have always formed a more or less considerable part, has exercised a supervision over ecclesiastical matters. In the few published records of its proceedings, which refer chiefly to the reign of Henry VI., may be found traces of its dealing with heresy, and with what, in that age, would be an ecclesiastical offence—sorcery. The Council, moreover, not only kept a jealous eye on the distribution of bulls, but intervened in minor ecclesiastical matters, which might have been supposed, in the middle ages, to belong especially to the province of the Church or the Pope. Thus, monks who wished to change their order, craved permission to do so of the Crown, through the Council.

"The essential peculiarity of the Privy Council is what may be termed the indefiniteness of its constitution. Being not an organised body, but simply an assemblage of all the advisers of the King, it has at no time acted in collective union. Many of our institutions—such, for example, as the Court of Chancery, and the ordinary Law Courts—were, historically, Committees of the Council, which gradually took a permanent form; and even that body which would be described simply as the Privy Council, has always acted through committees selected out of the whole number of Counsellors. This peculiarity of the Privy Council admirably fits it for discharging the functions of a Court of Appeal. It has always been the Court of Appeal for Colonial cases; and it is the Court to which resort would naturally be proposed in a case in which no other Court was specially provided. Any persons whose position or learning makes their presence as Judges in such a Court desirable, may (except as limited by Statute) be summoned; and the constitution of the Court can easily be modified, with a view to bringing together those persons who are best qualified to decide on any special class of cases. Nor are the arrangements actually made by the Statutes of William the Fourth, for the hearing of appeals by the Judicial Committee, in any sense alien from the ancient constitution of the Council. Its history shows that, in thus acting through subdivisions of its body, it preserves its traditional character and mode of action."

(To be continued.)

When we put our hands into God's we are by His Grace as strong as He is, since He leads, and we only follow.—H. W. Beecher.

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tion being so imperfect, we are left in ignorance" as to how far that body took the initiative regarding "The Order for administering the Holy Communion," issued in 1548, and the Articles of Religion issued first in 1553. He draws attention, however, to the fact that the Articles are expressly attributed to Convocation as well as reported to be issued by the King's authority in an appended note to a Catechism printed in 1553, for which Cranmer himself admits responsibility. (To be continued.)



British and Foreign Bible Society.—The 12th Annual Report of this Society, to which the Church of England owes so much, both at home and abroad, makes a tremendous and tremendously interesting statement of over 700 pages, and all for 1/- to non-subscribers. Subscribers get it free. Accompanying it is the local state report. The maps are useful features, and needless to say the style of writing up the reports ensure a pleasant occupation to the reader who cares, and who should not care, to become familiarised with the romantic work of the Bible Society?

In the Valley of the Shadow.—This tastefully printed booklet offers much needed assistance in times of bereavement when it is difficult to know quite what to say oneself, or what to give to those in sorrow. Something which in a small compass can set out comforting thoughts in a complete and attractive form is needed. This booklet, of 36 pages, contains a letter of sympathy, an In Memoriam reminder, with a short essay on the hope of the Christian. There is also some useful advice given, and there is some engaging of Ender's picture. The teaching of the booklet is in accord with the Prayer Book, and it provides a copy of the Order of Burial, which should prove useful in this association. The Diocesan Book Depot, Melbourne, and the "Australian Church Record" Office, have copies. The price, 2/-, seems rather high, but the present cost of production necessitates it. The Parish Bookstall Society, Toorak, Melbourne, are the publishers, and the excellent printing is done by the Imperial Press.

A Challenge to the Reformation.

Astounding Statements.

(Signed by J.H.A.C. in the current issue of the Bush Brother, the official magazine of the Brotherhood of the Good Shepherd in the Diocese of Bathurst.)

In an article on the significance of the Anglo-Catholic Movement in the Bush Brother, dated May 1st, 1926, and signed J.H.A.C., the following astounding statements were made. We print them to challenge our readers to see for themselves the extent to which Roman propaganda is going on in our midst throughout the Church of England. Some of the statements are extracts from a recent book on the subject that is referred to, but they are quoted with approval by J.H.A.C. to be received as truth by the readers. "Protestantism denies the efficiency of the Sacraments." "After the war arose a new school of thought, eager to popularise the Church by making her descent from her throne and come down in the street to mix with other denominations and to seek by every surrender to commend herself to all men." "Reunion with separated Protestant bodies . . . the restatement of her formularies so as to make them acceptable and 'up-to-date,' the 'regenerating' herself by such 'stunts' as cinema services, non-conformist preachers in Anglican Cathedrals, women in the pulpit and the like, have all been brought forward as the Church's only hope of salvation."

When have they so brought forward? Religion is cheapened and made ineffective by those who . . . neglect the essentials (as fasting and confession.)

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given in the following:—

"Anglo-Catholics look to Rome rather than to Constantinople or to some past period of Anglican history to see the modern working of the Catholic Faith. Western Catholicism in the Church of Rome with all her faults is 'alive, progressive, and modern.'"

"The Church of England cannot take upon herself to act or speak without regard to the rest of the Body of Christ."

"The Anglo Catholic looks towards a fully Catholic English Church, playing her appointed part in the mighty work of the Reunion of Christendom." Striving to give back to his mother her lost inheritance, he "passes for a man without loyalty because his love is not blind." What is this but returning to Rome?



The Church's Giving to Foreign Mission.

Mr. Frank Varley (Malvern, V.), writes:—

In a recent issue, the Editor of the London "Christian" drew attention to the publication by the International Missionary Council of the World's Foreign Missionary Budget. For the purposes of this letter, I briefly recapitulate the figures.

The annual total was given as over £11,500,000. Of this, the United States and Canada working together as a unit are responsible for over £7,000,000. Great Britain contributed over £2,380,000, Australia gave over £240,000, leaving about £850,000 as the gift of the rest of the Protestant Churches of the World.

The "Christian" drew a contrast between this £11,000,000 odd total, and the 300 millions sterling spent annually by the British people in the vice of Betting, which is a sad enough reflection on the national conscience, or want of it, to-day.

I am not, however, concerned with the nation or nations as a whole, but with that portion which is known as the Christian Church.

I do not propose any exhaustive analysis of the figures of this Foreign Missionary Budget. I content myself with the figures cited above, as they concern the English speaking Christian Church in the United States and Canada, in Great Britain and in Australia. I notice that in all three the giving is about proportionate in regard to population. The United States and Canada give about 3 1/2 times as much as Great Britain, and Great Britain gives about 10 times as much as Australia. As the basis of this calculation, I take the population of Australia at about 5,000,000, Great Britain at about 50,000,000, and the United States and Canada at from 150-160 millions. So that it may fairly be inferred that the English speaking Protestant Christians give in about the same ratio the world over.

What, then, do they give? Not as a whole. That is settled by the figures given above. The question is "What, as individuals, do the Protestant Christians of the World give for the cause of the Gospel in heathen lands?"

I saw some time ago in a Missionary paper the statement that the total membership of the Protestant Churches of the world was about 30 millions. The writer went on to say that, of these, a liberal estimate would give about one half as real born-again Christians. A world's total of about 15 million REAL Christians. Putting the population of the world at 1600 millions, these figures establish the awful fact that today, nearly 1900 years after Calvary, more than 99 out of every 100 persons the world over are still unsaved—lost—perishing!

Statistics put the life of a generation to-day at about 33 years, which means that three times in a century the whole population of the world dies, say about 5,000 millions. The average man does not think in millions. Therefore, that the terrible significance of these figures may be the more readily grasped, 6,000 every hour pass from time to eternity. Death takes its awful toll at the rate of 100 every minute, of whom, having lived without God and without hope in the world, nearly all pass from a Christless life to a Christless Eternity!

In view then of the awfulness of such a fact, and that over 1000 millions of heathen have never yet heard the Name of Jesus Christ, what does the Christian Church give year by year for the work of Foreign Missions? The Foreign Mission Budget says over £11,000,000 sterling! But, divide this

Bush Church Sunday Schools.

Rev. S. J. Kirkby writes:—

For some considerable time past our Bush Church Aid Society has carried on a Sunday School Correspondence System for children in areas unreached by the ordinary ministrations of the clergy and teachers of our Church. Real success has attended our efforts so far as we have been entrusted with the names of children willing to do the work of the course set. But we find a large number of children are still unreached. We bear in mind that in some dioceses equally useful work is being done in the same direction, but recently clear evidence came to us that many Anglican children were on the Sunday School Correspondence lists of other Christian bodies. So say the least this is regrettable. Thus we wish to commend our lessons to all the clergy, especially those in the country. Our system is co-ordinated as far as possible with the lessons in the "Trowel," but adapted to the peculiar needs of children in the far country. Specimen lessons will be gladly forwarded to any address, and our Society will be glad to furnish supplies at a price below printing cost. We are anxious to help the Church in this important piece of work. Communications may be sent to the B.C.A. Office, Diocesan Church House, George Street, Sydney.

Wollongong Parish Paper says:—
"The Australian Church Record" is the Evangelical Church Periodical of the Commonwealth and is thoroughly Anglican and soundly Protestant, and lacks nothing in sound scholarship and high literary merit." Many thanks!

Diocese of Sydney. Home Mission Society.

"Surprised" writes:—

The report of the past year just published, on page 10 shows that the Free Fund of the Society was £2036 5s. 2d.

This means that the 160 parishes and provisional districts in the Diocese of Sydney average £12 15s. a year each to this Fund.

A more startling fact is the statement on the same page that the year 1925-26 opened with a credit balance of £1199 9s. 6d., and closed with a credit of £950 8s. 5d. With all the crying needs of the growing parts of Sydney, why this hoarding of money? Has not the Home Mission Society learned that the way to stifle the Free Fund and make it lower than this is, is to free the year with the credit of £950 8s. 5d. It is to be hoped that the Council will not wait till it is asked for grants, but will offer grants to encourage new work and so stimulate the whole work of the Church and the grace of love and generous giving.

For Churchwardens and Others.

"The King's Business requireth haste."

"A Poor but Keen Parson" writes:—

Visiting in my parish this morning I saw a lady drive up to the house in her motor car. I inquired who it was. I was informed it was the Bootmaker's wife, delivering boots that had been repaired. I had myself trudged up the hill to this house on foot and I thought is not the King's business as urgent a matter as the carrying on of a boot repairing business. Is it always to be that the children of this world are to be wiser than the children of light? On my homeward trudge I passed another car by the wayside—new and up-to-date. I looked at the back and found it fitted up for the milkman, from which to deliver his milk to household customers.

How hopelessly out of date I thought the Church is by still allowing her pastoral work to be carried on the same old way our grandfathers did—or perhaps not that way—for they had their horse—and we still trudge about on foot, a method no doctor would tolerate and now not even the bootman nor the milkman.

When are our Churchwardens and keen business men in our parishes going to assert their business acumen by insisting that just as a car is a necessity to every ordinary business man who has to pay a number of calls, infinitely more is it a necessity to visit at all times on sometimes a moment's notice and at considerable distances. The King's business requireth haste.

The Coadjutor Bishopric of Sydney.

"Australian Layman" writes:—

Your correspondent "Australian Churchman," in last issue, touches a sympathetic chord in many hearts by his appeal to the authorities of the Diocese of Sydney to appoint an Australian to the position of Coadjutor Bishop of Sydney.

Is it any wonder that parents do not encourage their sons to enter the ministry when positions of leadership in the Church are not available to them.

The national spirit in Australia is much stronger than some people think and the constant importation of men from overseas to fill our highest offices in the Church is unconsciously influencing many young men from thinking of the ministry as a vocation.

Our Australian Universities are conspicuous for their failure to inspire men to desire Holy Orders. May not one reason be that apparently only secondary positions are open to Australians and in the case of the Coadjutor Bishopric of Sydney, not even a secondary position.

Surely Australian national sentiment might find some expression in this appointment?

"Hyphen or Not" is thanked for the contribution. Reference has already been made in issue of May 27 to the letter you send a copy of. Many thanks, all the same.

C.M.S. SUMMER SCHOOL.

Austinmer, January 15th to 22nd, 1927.

Subject: "The Adventure of World Fellowship."

Keep the week free and enrol now.

Write to—
REV. R. J. HEWETT,
C.M.S., 192 Castlereagh St., Sydney.

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25 Short Interesting Sermons on vital
subjects helpful to all Clergy or Laymen
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Parents or Guardians.

We want you to send to our office and ask
for "HELPS TO PARENTS IN EXPLAIN-
ING MATTERS OF SEX TO THE
YOUNG," issued by the Bishops and General
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lets suitable for parents, boys and girls.

You will never regret the expenditure of
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W. E. WILSON, Hon. Secretary.

ADVERTISE IN The Australian Church Record

Readers who respond to advertisements in
"The Australian Church Record" please
mention the Paper to advertiser.



Toorak, V.,

August 19, 1926.

"A cheerful giver."

My dear young people.

It's such a lovely day, the sun is
shining right into the room where I am
sitting and out of the window I can see
an almond tree in full bloom, and hear
the birds chirping and twittering. It
seems as if winter was nearly over and
very soon we'll be enjoying all the
lovely gifts of spring.

Talking of gifts, look at the words
at the top of our letter to-day. Most
of you when you think of giving, think
of money or of presents given and re-
ceived on your birthday, and at Christ-
mas. But giving is ever so much more
than that.

I know a girl who, wherever she goes
always says, "I've had such a lovely
time!" And so she does, not because
she has a better time really than some
of the grumbling ones, but because she
is so bright and interested in other
people, and what they are doing, and
is not always thinking about herself,
so, of course, she is a favourite and
people, just because they like her, do
nice things to make her happier still.
It's the givers not the grabbers that
get the happiness and we all want to
be happy.

Wouldn't it be jolly if all of you boys
and girls could earn that title, and it
is a very fine one, "A cheerful giver."
I should be very proud of you. Just
think, all of you this week what you can
give, at home, at school, at work,
wherever you are. Friendliness, help,
sympathy, a cheerful face, all these
count as gifts and all cheer up the
people around you.

We can think of many great big
"givers," such as missionaries, who
spend their lives in helping other people
and the men who fought and suffered
and died in the Great War. But let us
remember that, in our own small way,
we can all be givers every day, every
hour.

Will you find me St. Paul's words,
"God loveth a cheerful giver." He is
writing to the Corinthians about help-
ing to support the men who were trav-
elling from city to city telling and
teaching about the life and love of
Jesus. Another question, the Church
has three parts, nave, chancel and
sanctuary. Can you tell me what they
are?

I am, affectionately yours,

Aunt Mabel

Correct answer of last week's ques-
tion—For what is a Church built? For
use in public worship, and to remind
us that God is near.

Into how many parts is the building
divided? Into three parts, like the
Jewish tabernacle.

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

GIRL'S VIGIL IN LIGHTHOUSE.

(From the "Argus.")

Miss Ethel Langton, the 15-year-old
daughter of the keeper of the light-
house at St. Helens, Fort Bembridge,
Isle of Wight (Eng.), has been award-
ed the bronze medal for meritorious
services. This was given in recogni-
tion of Miss Langton's great courage
and endurance in keeping the light-
house lamp burning for three days
during a series of gales in March. The
storms during March were terrible,
food and fuel were running very low.
At last the girl's parents, forced by
lack of supplies, decided to make a
dash across the storm-swept seas to
the mainland. They went, the storm
redoubled in fury and for three days
they were unable to return. The girl
was alone but she kept the warning
light flashing. It was worked by clock-
work, and required winding every four
hours, and to wind it she had to go
out on to the platform outside the lamp
chamber. Every four hours, spite the
fury of the storm, spite of hunger and
lack of sleep, she went out, wound up
the clock. This she did for three days
and three nights, and the only food
she had was one half-loaf. The bronze
medal has never previously been award-
ed to a woman.

NORWAY AND PROTESTANTISM.

In Norway the Anti-Jesuit law continues
in force. Recently an attempt was made to
repeal it, but the repeal motion carried only
33 votes in favour and 99 against. The
Communists voted against it, so it is stated,
and the 6 Lutheran bishops of Norway also
opposed the repeal. In 1921 four of the
bishops supported repeal. It is evident
opinion is hardening against the Jesuits.

Our Printing Fund.

REASONS FOR ASKING YOUR AID.

1. This is the ONLY independent non-
official paper of the Church of England in
Australia which stands for the
Prayer Book as we have it to-day in its
Reformed and Protestant Character.
2. There is owing on past issues the sum
of £600. This debt is of long standing.
It hampers extension of the paper.

WHAT YOU CAN DO.

1. Send a Donation, as many have kindly
done. This will be gratefully acknow-
ledged in this column.
2. Organise an effort in your district for
the paper.
3. Procure new subscribers by asking
your friends.
4. Pray for the paper, that it may be
inspired and read.

WHAT WE HOPE THEN TO DO.

1. Improve the appearance and contents
of the paper.
2. Increase our circulation until we reach
thousands of Australian Churchmen
with information at this time of urgent
need to defend the Protestant Faith
within the Church of England.
3. Make the paper pay its cost without
appealing for help.

RECEIVED WITH THANKS.

L. G. Hooke, Hawthorn, Victoria	£	s.	d.
Rev. G. P. Birk, Dapto	5	0	0
Anonymous, Victoria	0	2	6
Anonymous, Victoria	0	5	0

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For Church of England People
*CATHOLIC-APOSTOLIC
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Australian Church News.—An outline of
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and news from other Dioceses.

Bishop of Wangaratta.—Final Synod Address.

A Great Poet.—Sir Walter Scott. The Rev.
Hedley Raymond concludes an informa-
tive review of the life of this famous
writer.

The Church of England Draft Bill.—Every
Churchman should make himself ac-
quainted with the legal position of the
present crisis of the Church in Aus-
tralia, and study this clearly stated
series of articles contributed by a promi-
nent legal official.

The Reformation Settlement.—The Rev. T.
C. Hammond continues his interesting
study of this important historical subject.

Why I am not an Anglo-Catholic.—An answer
to current assertions. By Protestant
Catholic.

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9/- a year post free. The majority of Church
of England people are evangelical by con-
viction. This is their Paper.

Don't touch wood (or your head
either) when speaking of your welfare
or prospects. It might be more Chris-
tian to say a prayer.

"The Order of the Child" is a society
begun to counteract the evil influence
of Communist Sunday Schools in Eng-
land.

Mrs. Elizabeth Kate Bennett, widely
known as "Grannie" Bennett, died at
her home at Leichhardt, N.S.W., lately.
She was 105 years of age.

Dr. Sweeting, of London, praises
Melbourne Cathedral Choir and Organ-
ist (Dr. Floyd), but thinks there should
be more "Bach."

Under the will of Miss May Ashton,
of Williamstown, Vic., most of her es-
tate, valued at £2250, goes to Holy
Trinity, Williamstown, and the Rev.
Frank Lynch.

The Coroner of Melbourne, Mr. Ber-
riman, read a lesson in St. Saviour's,
Collingwood, at the parish anniver-
sary, on 22nd August. He was for-
merly a parishioner.

Protestants visiting Rome must kneel
before the Pope, or not be admitted
to an audience. Quite right of Rome
to insist. What should Protestants
want, anyhow?

Miss Maud Royden, sister of the
Mersey shipowner, and a preacher of
repute, is the first woman to occupy
a Cathedral pulpit, which she did lately
in Liverpool, England.

A copy of Pilgrim's Progress sold
in London lately by a descendant of
Oliver Cromwell for £6800. But the
Tinker of Bedford never made much
profit of a financial kind from his then
little-regarded book.

Why should it be a matter of com-
plaint that Alan Cobham's machine
was damaged by the curious crowd
when he landed in Melbourne on Sun-
day? The landing damaged more than
the machine.

Wireless allows propagandist talk
about "Christian Science" (which is
neither Christian nor Science) and
Anglo-Catholic assertions of what "the
Church" has never taught. It is time
these and some others were recognised
as highly controversial.

Dzerjinsky, the president of the
Supreme Economic Council of Russia,
whose death is announced, was for-
merly the most feared man in Russia.
He sent myriads of men to their doom
as president of the Cheka (secret
police), and was nicknamed "The Black
Pope."

"It is unfair to children not to give
them a chance of Church-going on
Sundays," said Archbishop Lees, ad-
dressing parents. "It is not right to
allow your girls or boys to go forward
for Confirmation if you do not mean to
help them to continue their church-life
afterwards."

Certain clergy deserve special men-
tion for the encouragement they accord
our representatives. In one case of re-
quest for assistance in canvassing the
parish, hospitality was offered, besides
a well-chosen list of names of likely
subscribers being provided. Clergy who

help the paper will find that the paper
helps them.

A bride is seeking an Anglican clerg-
yman who will conduct a wedding to
be broadcast in connection with a com-
petition the prize of which is furniture
for the new home. We hope she still
seeks, or rather, has given up seeking,
but not the idea of being married,
however.

It must bring a peculiar sensation to
a clergyman to read in a parish paper
that he is expected to become a bishop!
It must be ever so much more thrilling
to hear yourself referred to in church
immediately prior to your preaching as
a bishop-to-be! But in reality it is ever
so much more enjoyable to have these
experiences, as a Melbourne clergyman
recently did, and to feel no thrill at all
beyond amusement, knowing it was a
case of mistaken kindness, as well as
unfounded "prophecy."

If the "Australian Church Record"
is to be "the best religious paper in
Australia," and we, with all our con-
temporaries, strive after this honour,
it will be by our friends sending us
FIRST the most important news from
parishes, an occasional article based
perhaps upon some special deliverance,
and choice, newsy items to brighten
up our contents. For such favours
which we have already received, we are
deeply grateful. A successful paper
is not the editor's job, solely. It is
everybody's.

The Melbourne Rationalist leader is
prepared to debate, next Sunday, with
the Rev. C. L. Crossley, as to which is
doing most good in Melbourne, the
Church or the Rationalist Association.
The Rationalist has not much chance
of anything, but an advertisement in
St. Jude's, Randwick, parish paper
says: "Let us pray that the day may
come soon when the stress will be laid
on the Parishes that are alive and the
Parishes that are dead, and not a com-
parison of "High" and "Low." And
so says "The Australian Church Re-
cord" with all its heart.

The Bishop of London said it was 43
years ago since he became a teetotal-
ler. He looked upon that as one of the
happiest days of his life and as one
reason why he was so well at 68 years
of age. Temperance, he went on, not
only benefited the body, the brain and
mind; it had a tremendous influence on
religion. He looked upon the enormous
drink bill—£316,000,000 a year—as a
great hindrance to the salvation of the
people. "We have," he added, "got
to do something to rescue them." He
was thankful he was a teetotaler be-
cause he might be an example to
others. He believed that a Bishop or
anyone else who was a teetotaler was
nerving some other person to say "no"
to drink.