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ADVERTISE IN

## The Australian Church Record

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



Toorak, Vic.,  
Sept. 2, 1926.

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

My dear girls and boys,

Many years ago, when I was a child, long before any of you were born, we used to live right away in the country. In those days there were no motors, we had no next-door neighbours, so that whenever we wanted to go out it meant using a horse, either to ride or drive. We were a big family, and we were all taught, when very young, to look after our ponies properly, and what a happy time we had together. They, the horses, were real friends to us. So I hope it is with all country children now, and with all town ones who have anything to do with horses.

Have any of you seen the little leaflet called "The Horse's Entreaties," sent out by the Victorian Society for the Protection of Animals? You would be interested in it. It ends up with, "Do speak to me kindly, and do treat me as you would like to be treated if you were in my place."

When we human beings are in pain or are having a bad time, we can speak and get sympathy from other people; often we yell and scream very loud and force people to attend to us. Animals have no language we can follow, so let us be all the quicker to try and understand them. There are very few of us who have not some pet to care for and love. Could not some of you write and tell me about yours? It would be very interesting to know all the different kinds of pets you boys and girls keep.

You will all know the hymn I have quoted from at the top of this letter. It begins, "All things bright and beautiful." If you don't know it, look it up in your hymn-book and read it.

I wonder how many of you can tell me what are the furnishings of the Church; all of you will know if you think about it.

It is very nice to hear from one of our correspondents, who was of help to the editor in another paper, that she eagerly looks forward to receiving her "Australian Church Record." She writes regularly.

I am, yours affectionately,

*Quint Nat*

Correct answers to last questions:—  
2. Cor. ix. 7.

What is the nave?—The part of the Church where the congregation are.

What is the Chancel?—The place where the choir are.

What is the Sanctuary?—The place where the Holy Communion is celebrated.

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

## ST. FRANCIS AND THE BIRDS.

St. Francis was once walking along a road in Italy, near his own town of Assisi, when he saw a great number of birds about and he began to preach to them. This is what he said:—"My

bird sisters, you are much beloved by God your Master and always in every place, you ought to praise Him, because He has given you liberty to fly everywhere; and He has given you also clothing double and triple. You are loved also by the air which He has given you; and moreover, you neither sow nor reap, and God feeds you and gives you the rivers and the fountains to drink from. He gives you the mountains and the valleys for your refuge, and the tall trees for your nests. God must love you much since He gives you so many blessings, and therefore, be careful, my sisters, of the sin of ingratitude, and always seek to praise God."

It is said that while he spoke to them, "all these birds began to open their beaks and stretch out their necks and spread their wings and bend their heads reverently toward the earth, and with acts and song they showed that the Holy Father gave them great pleasure. And St. Francis rejoiced and made merry with them."

## SHOULD THE CHURCH ADVERTISE?

A correspondent writes to the English Church Newspaper:—

I spent last week-end at Bournemouth. On Saturday evening I secured a local evening paper, in the hope of getting guidance as to the doings of the Bournemouth Churches on Sunday. I was surprised to find that there was not a single announcement of a Church service. Announcements concerning Christian Scientists, Spiritualists, Theosophists, Christadelphians, and various other cults were prominently displayed, but the Christian Church was silent! I need not say anything further about such a short-sighted policy or lack of policy—it is deplorable. When are we going to adapt ourselves to modern methods?

## Our Printing Fund.

### REASONS FOR ASKING YOUR AID.

1. This is the ONLY independent non-official paper of the Church of England in Australasia 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 acknowledged 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.

Miss C. M. Freeman, East Malvern, Vic.,  
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# The AUSTRALIAN CHURCH RECORD

For Church of England People  
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Vol. XIII. 19. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

SEPTEMBER 16, 1926.

[Issued Fortnightly.]

Single copy 3d. 9s. per year post free



**A Word of Two.**—Notes on a few current affairs to suggest a Christian interpretation of what happens around us.

**Christian Science.**—A First-hand local enquiry, written for this paper.

**Opinions on Books.**—It is hoped that readers are finding some benefit from the independent criticisms of publications, such as appear in this paper.

**Leader.**—An Observation on Christian Science.

**Proposed Draft Bill.**—Important references by the Archbishop of Sydney, the Dean of Sydney, and Laymen—Lex.

**Simple Thoughts and Teachings on the Holy Communion.**—"Nomen" contributes another devotional article.

## "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

"The Australian Church Record" is edited in Melbourne. General Editorial Communications should be sent to the Editor of "The Australian Church Record," c/o St. John's Vicarage, Toorak, Melbourne, Victoria. News items to the Assistant Editor, 54 Commonwealth Bank Chambers, 114a Pitt Street, Sydney.

SUBSCRIPTIONS payable and COPIES obtainable: Sydney, Manager, 54 Commonwealth Bank Chambers, 114a Pitt Street, Tel. B3006. Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Malthouse Road, Toorak; Hobart, W. J. Molyneux, Sandy Bay. Please report at once any irregularity in delivery or change of address.

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## SUBSCRIPTION TO THIS PAPER IS

9/- a year, post free. The majority of Church of England people in Australia are evangelical, and do not know the danger facing the Church in Australia at present. If they read this paper they may take action and save their Church.

Collins Street, Melbourne, Independent Church celebrated its 80th anniversary last week.

Clunes, N.S.W., is called Holy City, because only Protestants live there. We hope so!

The oldest Roman Catholic Church in Victoria, St. Francis', Melbourne, is to be rebuilt.

Queen Mary has been using the duster at Sandringham. There are a few other homes in the Empire which would benefit by such Royal attention.

Salvation is free. But Religion costs money. As an old Darkey preacher explained it: "Water is free, Brudder, but you pay to have it laid on."

If you have any doubt about the Protestant character of a paper which uses the term Catholic, read its columns.

The Theosophical Broadcasting Station, Sydney, is 2GB, and was opened on Sunday week by the Minister of Education!

A Professor of Science recently said in West Australia that Science did not know what was the foundation of life, and almost in the same breath attacked the account in the book of Genesis.

Melbourne usual Sunday calmness broken by raucous cries of newsboys selling sheets of Referenda reports. Quite unnecessary, except for the newspaper proprietors.

The Rev. T. C. Hammond spoke at a meeting of laity in Melbourne for over an hour and a half, and many of his hearers wished he had not stopped when he did.

The Wireless may relieve many ministers of the trouble of preparing sermons, thinks "The Australian Christian World." It did not hint at the relief some congregations might feel.

Henry Arthur Jones, the playwright, invited by John o'London's Weekly to name his favourite bed book, replied, "First, the Bible; second, the Bible; third, the Bible."

The annual Church parade of the L.C.C. Old Comrades' Association took place at St. Mark's, Kennington, when the second lesson was read by Lord Lascelles.

Mr. Eggleston, the Minister for Railways, in Victoria, says that criticism is good because it keeps ministers on the right track. We wish all ministers, and laymen too, would think so about this paper when it criticises them.

Why should good names have bad meanings? One of our canvassers was questioned about our motto—"Catholic," etc. But is not the best Protestantism the truest Catholicism? And vice versa?

Who was the Sydney parson who, when asked by a tramp if he had an

old pair of trousers, replied he had such? But when asked to give them he said he considered the request savoured of indecency. Why?

The Right Rev. R. S. Heywood, Bishop of Mombasa, is expected to visit Australia as the guest of the Church Missionary Society for the first three months of 1927. He will preside at the various C.M.S. Summer Schools.

On the last Sunday in September the Rev. C. L. Crossley will debate at the Empire Theatre with the leader of the Rationalistic Association on the topic of which is doing most good in Melbourne, the Church or the Rationalist.

Evangelicals should make these Summer Schools rallying centres for fellowship and mutual inspiration. A holiday should include spiritual refreshment and this most certainly is supplied at the C.M.S. Summer School.

The new Bishop of St. Arnaud has a reputation as a "boxer." How will this affect the Church militant type of budding parson, when the Bishop has had a round or two with the prospective cleric?

The Church of England, says "The Australian Christian World," has stronger appeal on the spectacular side. The non-Episcopal ones on the pulpit side. But why does the Church of England neglect preaching in the training of her candidates for the Ministry?

The C.M.S. dispensary, which was destroyed by the Tokyo fire and earthquake of 1923, has been rebuilt in the largest suburb of the city, at a cost of £5000. Towards this sum the Tokyo Social Welfare Bureau donated over £900.

Sir Oliver Lodge: "Clear utterance was never a strong point in the pulpit. It used to be prevalent on the stage, but it could hardly be said to be so now. Actors could not be followed by a foreigner or by the partially deaf." The pulpit message is often marred by a poor delivery.

It is not often that people are paid to go to church, but 52 men and women aged more than 70 received 5s. each for attending service at Waddington parish church, Clitheroe. The payment was made under the terms of a trust founded in 1701 by Robert Parker. What about trying this again?

One of the poorest streets in London had a name which its inhabitants considered altogether too grand. So they re-named it "The Hell." One of them meeting the vicar on his return from a holiday, said warmly: "Glad to see you back, sir. 'The Hell' doesn't seem itself when you're not here!"

## The World Call to the Church.

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(Book of Common Prayer.)

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Or to—  
REV. E. L. PANELLI, Th.L.,  
Victorian Secretary,  
St. Paul's, Cathedral, Melbourne.



"Blessed are the peacemakers."—Matt. v. 9.

ADEQUATELY to appreciate the emphasis laid upon Peace in the New Testament we must realise the conditions amid which the Book was born. It was an age of unrest. "Outside the charmed circle of the Church lay the struggling mass of heathen society, full of passions under no control, and strifes for which no peacemaker could be found, a society which was fast disintegrating through vice into a chaos of worrying elements." Within that circle men were at peace with God, and called to be at peace with one another. Every letter of St. Paul invokes "peace from God the Father," and there is scarcely one which does not urge the maintenance of that "bond of peace" which was the sacred link between renewed men. But the members of Christ's Church are still human, with all the human frailty and failings. The New Testament therefore recognises

#### Possibilities of Discord.

The convention of society and religion may suppress and conceal the sordid passions of the natural heart, but the "infection of nature doth remain, yea, in them that are regenerate," and even in Christian lives lurk terrible possibilities of discord and strife. Among the works of the flesh are enmities, strifes, jealousies and factions, and James realises the possibility of the presence of bitter jealousy and faction in the heart.

#### How the Possible Boomes Actual.

There are not lacking stimuli which quicken these possibilities into actual activity. There is a man's own passionate temperament—"A wrathful man stirreth up contention." Many such a one has found it impossible to "keep his temper" until he handed it over to the great Keeper once for all. There is again the perversity of the "froward." "A froward man scattereth abroad strife. Who does not know this mood of sick peevishness of soul? Gossip is responsible for much discord—"Where there is no whisperer contention ceaseth." The words of Pascal are sadly true: "If all men knew what each said of the other there would not be four friends in the world."

There are three levels upon which our conversation ranges. The highest provides ideas, the next things, and the lowest persons. Beyond this lowest level some hardly care to rise. It is not that they are malicious; rather are they empty-minded and thoughtless, and do not realise the harm their vacuous chatter works.

"He that is of a greedy spirit stirreth up strife." Upon this the best comment is: The present condition of industrial matters in the world to-day. The power of ambition to stir up strife is exemplified in the story in the Gospels. The Lord had broken the bread and poured the wine, emblems of the sacrifice of Himself so soon to be consummated, and then—then—there arose a contention among them which should be accounted the greatest."

#### The Blessing of the Peacemakers.

"They shall be called sons of God"—that is, there shall be evident in them that moral and spiritual affinity with the God of peace which is the characteristic of the disciples of the Great Peacemaker. As His disciples they are members of His Body, whose function is to carry out His mission to the world as the Mediator of Peace.

With all her faults, and though much maligned, the Church has sought to do so, and even the horrors of warfare have been modified by her influence. History tells of the "Truce of God" in the middle ages, a truce which would have been more effective if feudal society had not been hostile to the principle and practice of private peace.

But we come back to the personal obligation of the Christian, "My peace I give unto you"—there is his abiding experience. "Follow after peace"—there is his constant effort. "He shall be called a son of God"—there is his eternal reward.

The Bishop of Ripon has uttered a searching analysis of the different types of Evangelicals against whom we all needed to be on our guard—the dogmatic, the dull, the dead and the doubting Evangelical. The same four types might be found, not in one school of thought, but in all.

Archbishop Lees, who believes in Broadcasting sermons, rightly drew the line at the solemn and intimate service of a wedding, and stopped proceedings in a parish church. So the Methodists scored. In things like this we could do with some inter-denominational agreement.

What is believed to be a record for any American city, large or small, was established when Campbell, a Dunklin County town of 1804 persons, had 95 per cent. of its entire population in Church. It was the fourth and concluding Sunday of a one-month-go-to-church campaign conducted by laymen.

The first Congregational Minister in Australia, Rev. William Pascoe Crook, 1796, died in Melbourne in 1846, has been commemorated by the redgum slab, which stood for 76 years, in old Melbourne Cemetery (recently desecrated by removal in favour of cabbage shops), being removed and encased in cedar and erected in Collins Street Church.

The BLO Bride, who received rich "advertisement" presents, when speaking over the Wireless on the night previous to her wedding, said she had one text of Scripture in mind: "What shall it profit a man if he gain the whole world and lose his own soul." Very well said, and we feel half inclined to forgive the Broadcast Wedding in consequence.

Still to the lovely soul He doth Himself impart  
And for His cradle and His throne chooseth  
the pure in heart.—Keble.



#### Salvo of French Church in London.

After having been closed for 18 months, the French Protestant Episcopal Church of the Savoy, in Shaftesbury Avenue has been sold. Founded by French Huguenot refugees, who in 1661 received letters patent from Charles II., the congregation had latterly consisted mainly of people who wished to improve their knowledge of French? This fact was revealed in a report by the Ecclesiastical Commissioners in 1907, when they pointed out that very few French-born Protestants remained; the descendants of the Huguenots having been mostly absorbed into the Church of England.

#### Anonymous Gift to C.M.S.

The Church Missionary Society acknowledges with grateful thanks an anonymous donation of £1,600.

#### Things that Matter.

St. Paul's, Goose Green, applied for a faculty to erect on the chancel walls tablets inscribed with the Lord's Prayer and the Ten Commandments. Granting this faculty, the Chancellor remarked, "I have been sitting in this Court for twelve years and in Bristol for a good many years, and this is the first time anybody has applied to do what always used to be done, that is, to put up the Lord's Prayer and the Ten Commandments in the face of the people in church. In these days, when people are apt to think that what is familiar is unnecessary, the wardens and council of this church are to be congratulated for their emphasis on those elementary things on which the whole of our civilisation depends."—Liverpool Post.

#### Non-Anglicans in a Cathedral.

As part of the series of the special services arranged for the occasion of the anniversary of the consecration of Liverpool Cathedral, a service was arranged for Free Churchmen. The preacher was the Rev. D. S. Cairns, D.D., Principal of the United Free Church College, Aberdeen, and ex-Moderator of the General Assembly of the United Free Church.—Liverpool Post.

#### Irish Church Missions.

The power of the priest, it is stated, is on the wane in Ireland, and a new challenge comes to all lovers of Bible truth. Now is the time for real religious reformation in the Irish Free State. New opportunities are coming to the Irish Church Missions every day. £5,000 is urgently needed for the carrying on of the work. Twenty-four fairs and markets were visited in the last two months, while 5,886 sales of books, including texts, scripture portions, gospels, testaments, Bibles, hymnals, psalters, etc., were effected. Fifty-two converts have been publicly received in Dublin since April of last year. There is a growing spirit of independence and inquiry amongst those who used to be credulous and superstitious.—English Churchman.

#### Religious Tolerance Threatened in Spain. A Serious Situation.

(By the Rev. Thomas J. Pulvertaft, Vicar, St. Paul's-at-Kilburn.)

In 1808 Queen Isabel was driven from Spain and with her departure began a period of religious liberty which continued until the Restoration. In 1873 the Constitution enacted—"The Roman Catholic religion is the religion of the State and shall be exclusively maintained by it; within the limits of Christian morality, freedom of worship shall be lawful, but no public manifestations other than those of the Church shall be allowed." This was denounced by the leader of the Clerical party as "a crime against the nation, morality and religion."

The crosses erected on the Madrid Evangelical Church had to be removed before the Church was permitted to be opened. The cross on the English Church in Barcelona had to be taken down before it could be used, all notices even in a foreign language of church services other than those of the Roman Church were forbidden, and the Evangelicals in Spain had to make their churches in schools like railway stations or public halls. King Alfonso adopted a more liberal policy and the restrictions were modified by Royal proclamation that have the force of law.

This was the position when the Directory came into being. At first it continued the enlightened policy of the King.

Now all is changed. Men have been arrested and fined for singing hymns in their own homes. Fines have been imposed on men who circulated tracts, and the ministers of churches have been commanded to take down their notice boards. A speaker at a public meeting was informed by the Provincial Governor that he should not mention the Bible and say nothing of Protestantism. The religious press has been forbidden to say anything of the work of Spanish Evangelicalism.—The Church Record.

#### Changes in Church Services.

The following statement by the Bishop of Gloucester appears in the diocesan "Magazine":—"From time to time I find that clergy who come into new parishes have upset an existing congregation by changes in the service introduced too quickly and without due consultation with the people. These changes consist mainly of two things, one the substitution of a choral eucharist for morning service, the other, the introduction of the use of vestments. I would like to say quite definitely that it is entirely contrary to my wishes that either of these changes should be made, except with the goodwill of the great majority of the people; and particularly of the existing congregation. I do not, in any case, think that it is desirable in most parishes that there should be a choral eucharist every Sunday; and I do not think that the choral celebration without sung matins represents a sufficient or adequate service for Sunday morning. In any case it causes me great distress when I find that faithful members of the Church of England, who have worshipped regularly in a church for many years, find themselves turned out of the church by changes which they do not understand. The first beginning of the duty of a parish priest should be consideration for the religious feelings of others, especially for those who have continuously supported the church.

#### "Wife, Lover and Friend."

A graveside has been placed in Hornchurch churchyard to the memory of Helen Lady Jura who died last year. On one side is the following inscription: "In memory of Helen for 42 years wife, lover and friend of the Hon. Sir Henry Jura, K.C." On the other side are the words: "She never said an unkind word to anyone." Sir Henry Jura is the author of several works on Cape Law, lay reports, translations, etc. He was for some time Imperial Judicial Commissioner in Swaziland and has been an active judge at Kimberley, Attorney-General of the Cape, Speaker of the Cape House of Assembly and additional Judge of the South Africa Court of Appeal.

#### A Great Poet.

#### SIR WALTER SCOTT.

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

(Continued.)

We pass rapidly on to the year 1831. Scott is 60 now. It is 33 years since we saw him with his bride at Lasswade Cottage. Then none of his works were written. Now they are all complete and fame is justly his. His poor bride, however, has had her wish. "The burial of your bones. I hope I shall not live to see that day." She has been five years dead. She was dying when Scott moved from "Abbotsford." The brilliant sunshine of early days has gone, and life is moving to eventide. "The Night Cometh."

Sir Walter is spending a day with some old friends at Douglass, and among these is Mr. Elliott Lockhart. Since they last met both men had been very ill. "When they met now," says the biographer, "each saw his own case glassed in the other, and neither

of their manly hearts could well contain itself as they embraced." They part for the night, Scott promising to call on his old friend on his homeward journey. But next morning, at breakfast, a messenger brings news that Mr. Lockhart, on returning to his house, had fallen down in a fit, and his life was despaired of. Immediately, although he had intended to remain two days, Sir Walter told his host he must set off without delay. He would listen to no persuasion. "No, William," he said, "this is a sad warning. I must home to work while it is called day, for the night cometh when no man can work. I put that text many a year ago on my sundial, but it often preached in vain." It may have done, but when we think how he had enriched our literature, we feel that more often did it preach with remarkable effect.

"The Night Cometh." It came to Dr. Johnson, the night he had dreaded so long, but the record makes pleasant reading: "When at length the moment, dreaded through so many years, came close, . . . his temper became unusually patient and gentle. He ceased to think with terror of death; and he spoke much of the mercy of God and of the propitiation of Christ."

It came to Sir Walter Scott. He is at "Abbotsford," surrounded by his grandchildren and his dogs. He is too feeble to rise, but is wheeled round the lawns in a bath-chair. He strokes the hair of the children, pats the dogs on the heads, and pauses to admire his favourite roses. "I have seen much in my time," he whispers, "but nothing like my ain house—give me one turn more." Exhausted, he is put to bed. Next morning he asks to be wheeled into the library. They place his chair against the central window that he may look out on the waters of the Tweed. He glances at the shelves containing his beloved books. "Read to me," he says to Lockhart. "From what book shall I read?" "Need you ask? There is but one!" Lockhart takes down the Bible, and begins to read from the 14th chapter of St. John's Gospel. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." And so on, through the beautiful strains of that priceless chapter.

"This is a great comfort—a great comfort," murmurs the dying man. He lingers awhile. The night comes, but it is a night without clouds, and the prelude to a glorious day.



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## The Proposed Bill.

By the Dean of Sydney.

### Policy of One Constitution Good.

TO provide One Constitution for the whole Church of England in Australia and Tasmania for the several different Constitutions at present existing is good, and must receive the general endorsement of Church members. Such a policy is necessary to safeguard the future Unity of Faith and Worship, for if the revision of the Prayer Book now taking place in England were accepted by some Dioceses, and not by others, this might lead in time to undesirable divisions. Such Revision at present provides only for a permissive alternative use, but it is intended that later one use and one Prayer Book only shall prevail.

Now though the Proposed Bill seeks to provide one Constitution for the Church of England in Australia, the way in which it proposes to do this and the Provisions under the Constitution itself are fraught with dangers of Disunion.

### Dangers of Disunion under Proposed Bill.

(1) The Proposed Bill (Clause 88 (3)) can come into operation on the assent of 18 dioceses if these include 2 Metropolitan Sees. This by no means ensures a majority of the Clergy or Church of England members, for the members in the different Dioceses are greatly disproportionate. Thus the

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#### What shall be our Limit?

Was the question asked when considering the needs of our Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo, Ultimo, Erskineville, Pyrmont.

There need be **NO LIMIT** if we have your

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Church may thus far be divided on a vote representing a minority of Clergy and Church members. "Thus far," I say, because Clause 89 (3) provides that a Diocese not assenting "shall not by reason only of that fact be deprived of fellowship or communion with this Church," but any "association" must wait on mutual agreement by the Diocesan Synod concerned and the General Synod. It is difficult to conceive what sort of fellowship or communion would be possible without "association." This provision to my mind fails to preserve the true Unity of the Church.

(2) The operation of the Constitution may disrupt the present Provinces of the Church. Clause 89 (2) provides that if in a Province one Diocese assents to the new Constitution and another does not, the Diocese so assenting shall cease to be included in the Province. Thus a Diocese can cut itself off from the Province of which it is a part without the agreement of the other Dioceses concerned. As the new Constitution would need to have legal enactment, it would follow that the One Church of England would have two Constitutions enacted by Parliament in the One State. This would surely emphasise our Divisions before the world.

(3) By simple Canon of General Synod (Clause 84 (2)) any alteration of the Book of Common Prayer made in England can be made permissible here. It is true Clause 86 (3) enables a Diocese to "prohibit" such an alteration. It may be pointed out, however, that this puts the Diocese as far as N.S.W. and other Provinces are concerned in a very different position from that which it now occupies. The Diocese at the present time has the right to accept or not accept such alteration. Under the Proposed Bill the alteration if passed by the General Synod would become operative until and unless prohibited by the Diocesan Synod. Surely this would mean "confusion worse confounded."

(4) Beyond the foregoing an alteration of the Book of Common Prayer may be made by a Constituent Canon of General Synod which becomes operative (Clause 87 (3) (4)) upon the assent within 5 years of two-thirds of the Diocesan Synods containing a majority of the licensed Priests and the approval thereupon of two-thirds of each Order of General Synod. Such Constituent Canon (Clause 86 (2)) does not affect any Diocese not assenting. The real danger of the Church being divided by the use of different Prayer Books is that these Prayer Books may represent different Standards of Faith and Doctrine.

### Proposed Bill does not safeguard Church of England Doctrine.

Chapter I. of the Proposed Bill sets forth certain Declarations with regard to Fundamentals. Clause 85 states that these (with the exception of the Prayer Book) shall not be altered. The Book of Common Prayer (which by an interpretation Clause at the end of the proposed Bill) includes the Ordinal and the 39 Articles, can thus be altered in any way so long as the unchangeable fundamentals, the Scriptures, the Creeds, the Sacraments, and the three-fold Order of the Ministry are preserved. Thus the whole Reformation character of the Church of England may be undermined, for the Doctrine of the Church of England is not secured. As a matter of fact, the fundamentals may themselves be altered, for, according to Clause 84 (3) the very Clause 85 which states "the solemn declarations . . . (the P.B. excepted) shall not be altered . . . can be changed on the consent of all the Dioceses."

Every Clergyman at his Ordination makes the following Declaration, "I, A.B., do solemnly make the following declaration: I assent to the 39 Articles of Religion, and to the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons: I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God; and in public prayer and administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." It is clear there is a difference between the Formularies and the Doctrine of the Church of England. The former are changeable, the latter not.

In any New Constitution for the Church of England in Australia and Tasmania, though provision should be made for such alterations in the Prayer Book as are necessary for adapting it to our local and modern needs, the Doctrine of the Church of England as set forth in its formularies should be inviolate.

Unless the Proposed Bill is drastically altered in this regard, it cannot hope to preserve the unity of the Church.

Wise men know that their business is to examine what is, and not to settle what is not.—Charles Kingsley.



Rev. F. C. Philip, who has been spending three months in England, resumes his work at Hyderabad, Deccan, India, on 1st September.

Rev. and Mrs. L. S. Dudley and their infant son are returning to Sydney early in October. They have had to give up their work at Hyderabad, Deccan, India, on account of ill-health.

The induction of the Rev. J. T. Phair, as Rector of the Parish of Balmain East, was performed by the Ven. Archdeacon Boyce in St. Mary's Church, Balmain, on Wednesday evening, 1st September, in the presence of representative clergy and a large congregation.

Very genuine regret was widely expressed when it was known that Mrs. Harrington Lees was to undergo a serious operation. This took place on Tuesday, 7th, during the meeting of the Melbourne Synod. The Archbishop carried on his duties as President in a courageous manner, and it was a relief to everyone, most of all to himself, of course, to hear satisfactory reports of the patient. Mrs. Harrington Lees was, by latest reports, making a good recovery, we are glad to state.

Bishop Langley, formerly of Bendigo, the oldest bishop in Australia, has been a visitor at the meetings of the Sydney Diocesan Synod. He is staying for a week or two at "King's Langley," Turramurra.

Dean Tucker, who resigned his parochial duties, will retain his diocesan positions, including that of Dean of Ballarat, to which he was elected in 1921.

The Bishop of Grafton (the Rt. Rev. J. W. Ashton), who was formerly vicar of All Saints', St. Kilda, has agreed to act as chairman of the forthcoming Australian Board of Missions' summer school. The Rev. Dr. Micklem, of St. James's, Sydney, will lead the Bible study.

Mrs. Clarke Hudson, of Holy Trinity Vicarage, Coburg, Melbourne, was presented with a gold-mounted fountain pen in recognition of her work of 16 years in Collingwood Free Kindergarten.

The Bishop-designate of St. Arnaud, the Ven. Archdeacon M. C. James, is to receive an episcopal ring from the clergy of the new diocese. It will be fashioned from a nugget of gold, weighing 10dw., presented by the finder, Mr. W. Perry, for the purpose.

Recently, as announced in this paper, the Victorian C.M.S. Committee selected Rev. F. T. Thornborough, Secretary of the Religious Tract Society, London, as the new General Secretary for the Branch. News has now been received that Mr. Thornborough, in accepting the appointment, has made arrangements to leave England towards the end of the month of October, and should be in Australia at the end of November next. Mr. Thornborough is a widower, with a family of three sons. One of his sons is at present in Australia, and it seems that some weight was given to the appointment of his father by the fact that he has enthusiastically decided to "set up" for life in this country.

The Rev. Howard Lea, Rector of St. Mark's, Darling Point, is to receive the degree of Bachelor in Divinity from the Archbishop of Canterbury. This is in recognition of his work in the Bush Brotherhood schemes and educational activities.

The Rev. C. C. Macmichael, of St. Anselm's, Middle Park, has accepted nomination to the parish of St. Arnaud, the future "See" town of the new diocese. Thus a life-long friendship is more closely realised, and the Bishop-designate having been friends before ordination.

The Archbishop preached on the Power of the Press last Sunday morning in St. John's Church, next the new "Argus" office, to a congregation chiefly composed of the newspaper workers. The "Argus" site formerly belonged to St. John's parish.

## The Church of England Draft Bill.

(Continued.)

### 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—"The National Church, Catholic, Apostolic, Protestant, Reformed." Review by Sir Edward Clarke, K.C.—Limits of Jurisdiction of the Judicial Committee—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.

In our last two issues we have traced in Ecclesiastical appeals the jurisdiction of the King in Council from the early ages.

So much for the history of the Appeal to the Sovereign in Council. Let us now note the limits within which the Judicial Committee of the Privy Council will confine itself when dealing with questions of doctrine.

The Judicial Committee has laid it down that it is not its duty to determine whether the theological opinions held by the party before it and which opinions are the subject of the appeal "may or may not be held with equal or even greater reason by other learned and pious Ministers of the Church"—but whether these opinions now under consideration are contrary or repugnant to the doctrines which the Church of England, by its Articles, Formularies, and Rubrics, requires to be held by its ministers. . . . This Court, constituted for the purpose of advising Her Majesty in matters which come within its competency, has no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England. Its duty extends only to the consideration of that which is by Law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and Formularies."

It should be mentioned that with reference to other matters the Privy Council has said that contemporaneous exposition (or the construction put upon a particular provision at the time it became incorporated in the Prayer Book), and usage are of incalculable value in forming judgments on questions of ritual and ecclesiastical practice. The Judicial Committee has also laid it down that it will be prepared to reconsider any point which it has decided in a previous appeal provided that new light can be thrown upon the matter. The Privy Council, unlike the House of Lords in this respect, is not bound by its previous decisions, either in Ecclesiastical or any other matters. In the same way the High Court of Australia is not bound by its previous decisions. Both Tribunals, however, will require to be convinced that previous decisions were wrong before refusing to follow them.

It is hardly to be expected that one against whom a decision has been given or those who think as he does will readily acquiesce in the judgment of the Court which has pronounced against him, and therefore we must not be surprised to find that the Judicial Committee has not succeeded in always pleasing everybody. Sir William Clarke himself admits this, but let us quote again from "The National Church." He says: "I believe that, taking all these judgments together, they have tended to ensure the comprehensiveness of the Church; and I not myself believe that if we attempted to create another tribunal, in which the party for the moment dominant in the Church might have a more direct and more effective authority, it would be to

the advantage either of the fair and true interpretation of the law or to the advantage of the comprehensiveness of the Church." It must not be forgotten that the legal members of the Judicial Committee who have decided ecclesiastical appeals have been some of the most highly trained intellects in the Empire, learned, judicial, impartial. As we have seen up to the year 1876, Archbishops and Bishops formed an integral part of the Judicial Committee; and that although by the Statute which was passed in that year they ceased to be actual members of the Committee, yet under the Statutory Regulations provision was made under which the Archbishops and Bishops were to sit as assessors with the Judicial Committee.

Let us now turn to the draft Bill for the Constitution of the Church in Australia. This Bill will be considered at a convention of Churchmen which will meet in Sydney in October next. The Convention will be composed of representatives of two of the orders of the Ministry, Bishops (and Archbishops), Priests, and the Laity. Clause 93 of the Bill is in these terms: "No decision of the Judicial Committee of the Privy Council or of any other Court in England on any question as to the faith ceremonial or discipline of the Church of England in England shall be binding on this Church by reason only of the decision being binding on the Church of England in England." Section 94 says that "where any question arises as to the faith discipline or ceremonial of this Church or as to the authorities powers rights and duties of bishops priests and deacons of this Church or any officer or member thereof, recourse shall, unless the General Synod by canon otherwise prescribes, be had to the history practice and customs of the Church of England in England." Under chapter VI. (sections 73-80) the Bill gives power to constitute Tribunals—called Diocesan, Provincial, and Supreme and Special Tribunals, and in the last resort an appeal lies to the Supreme Tribunal in matters of faith or ceremonial; and apparently discipline. Clause 77 says that "the Supreme Tribunal shall be constituted by Canon of the General Synod."

The clause then gives jurisdiction to the Supreme Tribunal "to hear and determine suits praying for a Declaration or for relief on any question of faith discipline or ceremonial," and says: "Before determining a suit the Supreme Tribunal may, if it thinks fit, consult the Consultative Committee of the Lambeth Conference." Clause 30 (r) gives power to the General Synod to make Canons for the Order and Good Government of this Church with respect to "the establishment jurisdiction powers and procedure of the Supreme Tribunal under this Constitution."

Clause 93 is very far-reaching and if it becomes law the Church in Australia will throw to the winds the decisions of the Judicial Committee of the Privy Council the Tribunal which represents the Sovereign in Council to whom Appeal in Ecclesiastical cases lay "in the early ages," and to whom such appeal has lain since the Reformation for the last three hundred and fifty years.

Clause 93 of the Bill directs us to get rid of the decisions of the Judicial Committee. If this were done does anyone imagine that the questions which has been decided by that Court would not be immediately raised again for determination?

Clause 93 directs us to throw overboard the decisions of the Privy Council and thus invites us to engage again in a series of ecclesiastical contests. Clause 93 is mischievous in itself, but it becomes still more dangerous when we consider Clause 77. It will have been noticed that under Clause 77 the Supreme Tribunal shall have jurisdiction to hear and determine suits praying for a Declaration or for relief on any question of faith discipline or ceremonial. Suppose then that a clergyman has been carrying on or wishes to carry on ecclesiastical practices which have been held to be illegal by the Privy Council, and that he considers that the composition of the Supreme Tribunal is such that it will go in direct opposition to the Judicial Committee of the Privy Council and give him a favourable decision. In such a set of circumstances it will be open to him to promote a suit under Clause 77 with a view to obtaining a Declaration from the Supreme Tribunal allowing him to continue or to engage in such practices. Let us further suppose that he obtains from the Supreme Tribunal a Declaration in his favour. Such a declaration will not then be merely a matter personal to this Clergyman, but the Supreme Tribunal, by putting its imprimatur upon practices which the Judicial Committee of the Privy Council has said are illegal and contrary to the order and discipline of the Church of England will make such practices permissible in the Church at large in Australia unless, indeed, in some way or other they are again declared to be illegal. It is desirable to open the door to such a state of affairs?

Will the Draft Bill for the Constitution of the Church in Australia make an improvement on the Judicial Committee of the Privy Council?

Take Clause 30(r) as it stands. It will be seen that the composition of the Supreme Tribunal will be entirely in the hands of the General Synod. Get rid of the decisions of the Privy Council—the Sovereign in Council—a Body of eminence, experience, knowledge and impartiality, and we do not know what will be put in the place of such Court.

The words of the Bishop of London (Tait) which I am about to quote, written just a year or two prior to his translation to Canterbury, were no doubt written more especially concerning a proposal which, it appears, had been made by some to set up a separate Clerical Tribunal of Reference or Committee in Ecclesiastical Cases, and the Bishop mentions Church and State,

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(Continued on p. 7.)

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"Time flies on restless pinions—constant never,  
Be constant—and thou chainest time for ever."—Schiller.

#### SEPTEMBER.

17th—Lambeth, Bishop and Martyr, of Holland, A.D. 709; Ember Day.  
18th—Ember Day.  
19th—16th Sunday after Trinity.  
21st—Tuesday—St. Matthew, Apostle.  
26th—17th Sunday after Trinity. St. Cyprian, Bishop of Carthage, beheaded, A.D. 258. One of the great organizers of the Church. Under one persecution he, though ready to die for Christ, withdrew to a retreat, for the sake of his future work and influence.  
29th—St. Michael and All Angels' Day. Michaelmas Day.  
30th—St. Jerome. The first great Protestant, disgusted by the corruptions of Rome. A scholar who believed in the power of scholarship. He went to live in a Cave at Bethlehem that he might have environment fit for translation of the Bible. He made the fine Latin Vulgate translation, which for a time was refused authorisation by the Roman Church, but was eventually adopted and still stands as the authorised text. Rome having made no further advance in textual standards. Jerome was born A.D. 346.  
Next issue of this paper.



#### Testimony for Christian Science.

#### Evidence Taken at a Formal Meeting.

(Written for "The Australian Church Record.")

**B**ELIEVING that it is better to have first-hand evidence concerning any teaching which sets itself against the Church, the writer recently visited the usual week-night "Science" testimony meeting in one of our metropolitan centres. He had frequently attended official lectures, and had been far from impressed, but he was told that the Testimony was the real demonstration of Christian Science at its best. So he went, one Wednesday, and took careful notes at the time of all that was said and done, which are in substance repeated here, with a few comments for the sake of those who may read the account, and who are not familiar with the peculiar terminology of "Science."

The massively framed building in Grecian style prepared one for the interior, and the main hall, seating about seven hundred people, had the plainest setting. The walls bore no decoration and the "stage" or platform was flanked with classical columns, and a thick brown coloured curtain formed the background. A lady emerged from the centre parting of the curtains, and took up her position at one of the two reading desks where she remained throughout the meeting. Her voice was somewhat husky, as if she had recently had and still suffered from cold—dare we suggest? But what was remarkable was the crowd of people who would ordinarily have spurned the parish Wednesday evening service, or Prayer Meeting in a church, and yet who could feel quite satisfied with the provision made by "Science," which seemed to me bare in comparison

under the most charitable consideration. Was it because they hoped for some bodily and material benefit? "Because ye did eat of the loaves and were filled," was once said by Christ to certain of His followers. The express words of the speaker invariably linked Mrs. Baker Eddy with God and with Jesus Christ as the cause of healing. Is this the same craving for the Feminine in Deity which our Roman and Anglo-Catholic friends express somewhat differently? But perhaps these criticisms should have waited until the end.

To return to our meeting. Scripture was read and was followed by a long extract from "Science and Health," duly announced as by Mrs. Baker Eddy. Hymns, revised versions of our familiar songs, were sung, and there was a pause for "silent prayer," after which the Lord's Prayer was said. No other prayers were uttered, and soon the meeting was open for Testimony. It is noteworthy how the appearances of Christian worship are retained as attractions to gain adherence to doctrines which are the very antithesis of Christianity. And equally so the apparent absurdity of teaching that a body which they say has no reality can endure such suffering as to require the "Science" practitioner to talk away its reality. We who are not "Scientists" have the same kind of body as they do, I suppose? Yet we suffer and they do not, at least, that say they do not.

Out of an assembly of seven hundred people, 10 only, including two men, gave Testimony, and some of them were very slow in getting to their feet, the pauses being long, and when some of them spoke there was really very little said by any of them, excepting one, which would impress one with any idea that Mrs. Baker Eddy had done much worth while. Most of the Testimonies were ancient, which looks as if Mrs. Baker Eddy is not doing at present all she might do, despite their claim that she is not dead.

No. 1 concluded a long witness by ascribing gratitude to "God and our revered leader, Mrs. Baker Eddy," because the train he was in the previous day was only one minute behind one which went off the rails. (The papers reported the mishap, no one was hurt.) No. 2 confessed to having a mind which "worked out problems" of a domestic character, apparently, "During this work I have been protected. I am grateful to Christian Science."

Another person had a cold last week, and waited 12 hours before starting to "work on it." In two days it was quite well, save for a little hacking cough. The speaker was "grateful to God, and Christ Jesus the Way Shewer, and to Mrs. Baker Eddy."

A somewhat lame person said that in 1915 the doctors were treating him for a tubercular knee and pronounced him permanently lame. In 1925 he called in Christian Science, and he was soon able to leave off the use of irons. He was truly grateful.

The next witness was quite inaudible, and was followed by one who said she "once again" wished to express her gratitude for blessing of 26 years ago. She had then been impelled to jump aside in the road, and a runaway horse immediately brushed her shoulder. She was grateful for the protecting care of Christian Science.

No. 7 told "again" of her experience of a few years ago. Following an intuition she changed her sleeping room. Next morning a cornice which had been noticed to be loose for some time fell

upon the bed she and her child had left the day before.

No. 8 thanked God for Christian Science, which will lead us all into Eternal Life.

No. 9 related how she trod on a nail in a board and was needlessly asked if it hurt. In the morning she had a sore foot but no pain. "There was nothing the matter with it, thanks to Mrs. Baker Eddy and Christ Jesus the Way Shewer."

The 10th and last speaker, was again grateful to speak. A few weeks ago she had a cold causing pain at the back of the eyes, and one ear seemed to be enlarged. The "practitioner" being called in the cold disappeared.

This is the kind of teaching which is supplanting Christianity in the minds and lives of intelligent descendants of earnest Christians. Further comment is needless.



#### The Roman Catholic Bishop of Sale.

**T**HE Anglican Bishop of Gippsland, with ministers of non-Episcopal bodies, attended the welcome given to the new Roman Bishop, Dr. Ryan. The retiring Mayor was allowed to extend his occupancy of his post, as he was a Roman Catholic, that the Bishop might be introduced by him. It was both fitting and refreshing to hear the Roman Catholic Bishop affirm that he had no time for bigots either in or out of the Roman Church, and for Dr. Mannix to add a kindly appreciation of the presence of the "heads of sister churches," and that he hoped that "no word of his would disturb the friendly feeling that existed between the various denominations." To all this we can fervently respond: Amen. And we shall all hope to see the tokens of this courteous and charitable gesture extended both in and out of Rome. One Roman Catholic, speaking in another part of the State of Victoria, said that a true and convinced believer must be bigoted in the regard of those who differed from him. We all face this problem of being definite and tolerant, strong and gentle, intense and charitable, at the same time. However, we must all wish the Roman Catholic Bishop of Sale every blessing in upholding the ideal of anti-bigotry.

#### The "No" Vote.

**T**HE result of the Referenda was almost a foregone conclusion, and it serves to point a moral to Anglicans in the Commonwealth. It may not be the office of a religious journal to venture advice regarding purely political matters, and so this paper was silent, though some other religious journals are strong against voting "Yes." But now it is right and urgent to speak of the Referenda as an object lesson. It showed that most people accept the "printer's" rule—"When in doubt—don't." And this is just what the majority of Anglicans feel like regarding the proposed alteration of the Church's Constitution. No one can have read the weighty and well argued contributions which have filled many columns of this paper for the last six months, and not feel that where there is so much room for difference of

opinion amongst trained legal minds the ordinary layman in such matters must pause. For this and other reasons it is regrettable that our Synods do not better represent the rank and file of our membership. It is so hard to get a truly representative election to the local Synod, and the representation to General Synod is almost always upon "party" lines. The Church is crying aloud for a Bishop who will lead in making his part really democratic, in the best of all senses of representing the whole body of believers. Synods, too, have a habit of falling into the hands, or mouths, of a comparatively few "chief speakers," who deserve every credit for their contribution; not the less does their worth diminish the value of Synods as popular assemblies, and as able to express the mind of the Church.

#### Science and Religion.

**S**CIENTISTS and Clerics from time to time startle us by affirming the evolution of man from a lower order. Perhaps we could become reconciled to a strictly physical development theory. The objection arises when it is assumed or stated that evolutionary processes can account for the soul of man. The extremist goes further in declaring that God also may be the final step in evolution. Of course, this is stark materialism, as hopeless as it is illogical. The immediate question is how much does the acceptance and promulgation of any evolutionary theory weaken faith in the divine origin of mankind? Professor Rennie, the President of the Australasian Association for the Advancement of Science, speaking in Perth, opposed the literal interpretation of Genesis, and then went on to assert that as far as miracles were concerned people were not able to judge, for the reason that they did not know all Nature's laws. It is the last phrase that should be emphasised, for it may as well cover acceptance of Genesis as of Evolution of the most materialistic order. Professor Darnley, later on, admitted the wide gap which existed between the imaginary original human type—half-man, half-ape—and the white men of to-day, and added, "none of the fossil remains suggested any continuity of development from ape to man. Each discovery brought new puzzles to the surface. The Missing Link was still missing. In other, and less scientific terminology, we are where we were."

#### Proposed Draft Constitution.

#### THE PRIMATE ON THE DRAFT CONSTITUTION BILL FOR THE CHURCH OF ENGLAND.

His Grace the Primate writes in his monthly letter, Sydney Diocesan Magazine, Sept. 1, as follows:—

But it is the Constitutional Convention of October that begins to loom big upon our horizon. A draft constitution has been prepared for our consideration with great labour and skill. Yet I cannot disguise the fact that I begin to be unhappy about it as I consider it in its effect as a whole. It is very difficult to fully understand it, because the meaning and implication of certain sections cannot be fully grasped without reference to other sections, the result of which is at times to bring about an issue very different from the purport of the original section when read superficially. A great constitutional document ought, if possible, to be free from ambiguities, else those who vote upon it cannot give a clear judgment.

But most serious of all is that the basis of doctrine is not solidly established if my reading of it is correct. We ought to have freedom to modify formularies so long as we do not disturb the fundamental doctrines. If doctrine is to be changed, it ought to be changeable if all the Dioceses of the Church agree with unanimity to the change. Otherwise we are building without a foundation.

Furthermore, there seems to be provision for the creation of more than one Church of our Communion in Australia. This would be a strange outcome of a movement which had for its primal object the securing of greater liberty for our Church to legislate for itself. In these days, in which reunion is in the air, we do not surely desire to take steps that might end in breaking up our own union. The last stage would be much worse than the first.

It is, however, possible that after full and frank discussion the Constitution may emerge in a form that we can all accept with a good conscience. For this we ought to pray.



MR. FREDERICK NEWTON.

Mr. Frederick Newton, organist at St. Andrew's Cathedral, and conductor of the Sydney Madrigal Society, died suddenly on Saturday night whilst directing the performance of "Merrie England" at Anthony Hordern and Sons' Welfare Hall at the Hordernian Musical Society.

Mr. Newton was a leading and popular figure in Sydney musical circles. He came here from Melbourne in March, 1923, upon his appointment as organist at St. Andrew's Cathedral in succession to Mr. Joseph Massey. In the following September, when Mr. W. Arundel Orchard resigned the conductorship of the Sydney Madrigal Society on taking over the duties of director of the Conservatorium, Mr. Newton was chosen for the vacant post. He was also conductor of the Hordernian Society, and director of music in a number of Sydney colleges.

A native of Melbourne, he prosecuted his musical studies in that city, first at an early age under the tuition of his grandmother, Mrs. James Turner, and later as an articled student at St. Paul's Cathedral. His studies of the organ were commenced under Mr. W. J. Turner, and were completed under Mr. Ernest Wood, of St. Paul's Cathedral, Melbourne, with whom also he did vocal work. He concluded his piano studies under the direction of Mr. Eduard Scharf, of the Melbourne University, and received tuition in conducting from Professor Marshall Hall. When chosen for appointment to St. Andrew's Cathedral, he was organist at Holy Trinity Church, Kew; city organist at Kew; and conductor of the Newton Choir and the Girls' Guild Choir, and held other representative positions. On several occasions he adjudicated in choral singing and pianoforte competitions at Melbourne, Ballarat, and other centres.

During his tenure of office at St. Andrew's Mr. Newton not only maintained a high standard in ecclesiastical music, but actively organised many fine concerts given by the cathedral choir. At the time of his death he was engaged in preparing some interesting choral features for the Boys' Week concert at the Town Hall on September 27. He had arranged to direct at this concert a choir of 120 boys and 80 men in music emphasising the historical side of Church singing, and had also proposed to introduce these features by a short explanatory address.

Mr. Newton leaves a widow and a son and daughter. His sisters are Mrs. Arthur H. Chartres, of Cremorne, and Mrs. G. W. Turner, Mrs. F. W. Newton-Wood, and Mrs. Oscar Owen, of Melbourne.

#### The Church of England Draft Bill.

(Continued from p. 5.)

but even recognising this, all that the Bishop then wrote is most pertinent to be considered in connection with the present proposals of the Draft Bill.

His Lordship used these weighty words:—"Far off be the day when the calmly expressed and wisely guarded statements of the Church's written law, sanctioned by the assent of Centuries, can be superseded by the records of any committee."

"Many good Churchmen are of opinion that it would be a bad thing if the Church's Provincial Convocations were allowed, even after the calmest and fullest deliberation, to add any further minuteness of statement to the doctrines set forth in the Creeds and Articles, on the reception of which the great compact between Church and State is based. But the most sanguine believer in synods may well feel alarm at the thought of their functions being delegated to a small body of Bishops summoned to give their verdict, on the vague issue, what, on such and such subjects, are the general tenets of the Church. Who shall predict how many new dogmas might not in ten years be propounded by such a body, under the notion of their having been always believed as unexpressed interpretations of the explicit statements of the Church's formularies? What has forced the idolatrous doctrine of the Immaculate Conception on Roman Catholics but this very power, conceded to a dominant Ultramontane section of declaring that the Church has always held implicitly what it had never before distinctly promulgated as such."

"Much as I regret to differ in this matter from authorities for which I feel the deepest respect, I confess that, as I am at present advised, of all proposed modes of altering our existing Ecclesiastical Courts of Justice, this seems to me to involve the gravest consequences, for I cannot as yet see any solution of the difficulties here suggested. I fear that one great danger which the Reformation settlement, when duly developed in the course of our Church's history, has averted, would recur. It would be hazardous to allow small bodies of either ecclesiastics, or of laymen, in default of precedents for the causes tried by them, virtually to impose fresh articles of faith on men who had received Holy Orders without any thought of such doctrines, and thus continually to be modifying the meaning of these written documents, on the acceptance of which the alliance between Church and State depends."

His Lordship admits that circumstances might arise when the position would have to be reconsidered "but wise men in unsettled times are cautious as to organic changes." After some remarks concerning the Royal Supremacy the Bishop of London concludes with words of serious import which cannot be lightly dismissed from our consideration in connection with the proposals in the Draft Bill which must have far-reaching consequences. "The Church of England is the great defence of pure Christianity. To it is committed the most important post in the whole world, in maintaining the ancient faith and yet meeting the ever-varying wants of man's growing intelligence. Let us trust that whatever changes are introduced into its polity, nothing may ever be done to make it more dependent on the temporary agitations of theological parties, to shake its firm hold on the great body of the religious and intelligent people of this nation, or to impede its power of serving Christ effectually by making it less really national than, by God's blessing, it is at this moment."

(Concluded.)



## NEW SOUTH WALES.

## SYDNEY.

## Lillyfield.

(Communicated.)

Special services in connection with the Semi-Jubilee of St. Mark's Church were conducted on Sunday, August 22nd. The special preacher was the Rev. D. Creighton, who was in charge of the work 20 years previously.

On Monday evening there was a great and enthusiastic gathering to partake of tea, which was very beautifully arranged by the parish workers, after which an entertainment was provided, when various past and visiting clergy had the opportunity of expressing their pleasure in being able to reunite on such an occasion. The Rector of the parish, Rev. R. B. Robinson, reviewed the work accomplished since the church's inception, and paid warm tribute to the noble band of workers, past and present, who had lovingly and unselfishly given their all in the service of Christ. God was praised and thanked for all His goodness and the celebration was concluded to His honour and glory.

## VICTORIA.

## MELBOURNE.

The annual flower and fruit service at St. Hilary's, Kew, on August 15th, evoked a fine offering. The flowers were sent to the Children's Hospital in the afternoon, and the fruit to the Children's Home at Brighton. The Sunday School festival services were held on August 22nd. The children's choir, conducted by Mr. H. Smith, and the orchestra, led by Miss Nelson, rendered the special hymns. The occasional preachers were the Rev. R. C. M. Long, the Rev. W. J. T. Pay, and the Rev. L. L. Wenzel.

With an attendance of about 80 members, the Diocesan Council of the C.E.M.S. held a meeting on the evening of 30th August. Important business was considered and decided upon, and, practically in the matter of Rev. Canon Lambie's Mission work, enthusiasm was keenly shown by those present.

The questions before the meeting were:—  
(1) The publication of a monthly paper for the diocese.

This was agreed to, and recommended to the Executive.

(2) The establishment of a Ritual for Branch meetings.

This also was favourably considered and recommended to the Executive.

(3) Church of England Debating Society.

Mr. Cramer traced the history of this movement, full of promise in its early months, but now in such low water that it had been unable to hold its representation at the Inter Church Debating Association, a body which includes even the Roman Catholic Young Men's Society in its membership.

The point was put that this failure is a disgrace to the whole church, and the meeting unanimously decided to urge the branches to nominate three members each to reform the Society and to take steps to put it into action once more. The seconder of the motion made the point that in future the Society should not, like aeronautics in years gone by, be merely a show up by means of gas and wind, but should, like present-day aero science, be a question of power and forward movement.

(4) Glenroy Homes.

As a wind up to the meeting, Canon Lambie very forcibly (as he usually does) by

means of lantern slides, shewed his audience a little of what the Mission of which he is the Executive Head has in hand for the social good of the community. His pictures of the welfare work amongst (a) Men in Latrobe Street Mission; (b) Glenroy Homes, which have been remodelled and made into magnificent welfare centres for the young of the community who need help; (c) The projected Home for delinquents at Phillip Island, to take the place of the disgraceful "home" carried on for years in an unhealthy and cruel fashion—by convincing the men present of the urgent need for the work, proved that "one look is as good as five tellings." The Canon more than once heartily thanked the C.E.M.S. for the undoubtedly good work they have done and for the intention to continue in this good work for the future; the applause with which these and similar remarks were greeted will assure the Missioners of not only the worth of their cause, but of the real interest and sympathy in which it is held by fellow Church-folk.

Mr. G. E. Lear has been appointed travelling secretary for A.B.M. in Victoria. The Rev. T. Manning goes to Aspendale, and the Rev. K. J. Rowell moves from Warburton to Cranbourne in October.

The Rev. C. L. Moxes, rector of Maldon, has been appointed vicar of Frankston by Archbishop Lees, and will begin his work there on November 1, in succession to the Rev. A. P. MacFarlane. The Rev. R. J. Rowell, vicar of Warburton, who has been appointed vicar of Cranbourne by Archbishop Lees, will begin his work there on October 1.

The meeting of St. Hilary's, Kew, parishioners, held on Tuesday, 24th August, accepted the plans prepared by Mr. Rodney Alsop, F.R.I.B.A. They show a beautiful church designed after the best English traditions. The design was selected by assessors as the result of a limited competition amongst leading architects. The vicar presided, and the Venerable Archdeacon Hindley, B.D., represented the diocese.

The commencement has been made with the building of a Sunday school and parish hall at Holy Trinity, Colburg. The cost of the new buildings is estimated at £5,000.

The Rev. W. Clarke Hudson, M.A., vicar of Holy Trinity at Colburg, has complained to the police as to the breaking of windows in the church during the past week. This is the second occasion upon which windows have been broken at Holy Trinity.

Two sittings were necessary to accommodate the 300 persons who attended the annual tea meeting of the Chinese Mission of the Epiphany in the Independent Hall. Archdeacon Hayman (chairman of the board of management) presided at the annual meeting. The feature of the report was the mention of the fact that the year had seen the complete freedom from debt of the mission buildings. The Rev. Canon Snodgrass had been elected to the board of management in place of the Rev. G. Gordon. Archdeacon Hayman presented books to the Misses Ruby and Lucy Wong, members of a family returning to China, who had been active in the Church Choir. The Rev. C. H. Cheong, who presented the balance sheet showing a credit of £17, spoke strongly against the action of the Federal Government in not allowing a missionary from China to go to the mandated territory of New Guinea to serve the 2000 Chinese there, who were entirely destitute of any Christian influence.

The Rev. Canon Hancock related the story of Rev. C. C. Godden's death in Melanisia, and the Rev. Dr. A. Law spoke on the Chinese salutation, "Ho Kai."

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## MELBOURNE SYNOD.

The Archbishop delivered another beautifully constructed devotional address at the opening of Synod on "The Alertness of a Living Church."

"Again I believe that the truest way of closing theatres on Good Friday is the paradoxical one of opening them to evangelistic services. Speakers in broadcast services "should boldly direct listeners-in to train them in worship." "The grip of the drama upon the interest of the public shows how much remains to be done in staking out claims for Jesus Christ in an area that has been quite strikingly abandoned to the world." "All our great Melbourne dailies are not only friends to religion in type, but also to the cause of religion in fact."

The breadth of the Church was manifest in synodal approval given to the Boys' Home, St. Martin's, the Mission of the Sisters of the Community of the Holy Name, both working on Anglo-Catholic lines, and the tasks which the Diocesan Mission of St. James and St. John is facing.

Elections were very quiet. Only one of seven boards being contested.

Improvements to the Chapter House were favourably commented on. Mr. Clements Langford, the well-known Melbourne builder, effected the alterations at cost price, as also he is doing for the spires. There is improved lighting and sounding conditions and ventilation, and increased seating accommodation. The new gallery requires some adjustment to enable clear vision of the platforms to be had, and the stairways are rather peculiarly planned. But the gains are very great. The side wall has been thrown out, making the building nearer square shape, and cushioned seats fill the new portions much to the comfort of members of Synod during long speeches. One speaker referred to noise as loud as a cannon's roar. "Now, which Canon, please," was interjected. Synod enjoyed the joke.

A good story was told against Colonel Hall, famous in Children's Courts, who had previously given a fine address on the delinquent boy. He charged an offender, saying, "Don't keep such bad company. Don't come here again."

Colonel Hall said that unless drastic action was speedily taken the criminal element among youths would soon get out of hand in the community.

Dr. Booth was unfortunate in getting a greater majority against admitting women on Vestries than before. It was pointed out that Lambeth had given women ordination, but Melbourne would not make them members of Vestries, though it has admitted them as Synod Representatives!

At the Convention, which was Synod specially constituted for the consideration of the new constitution Bill, neither affirmative nor negative was made. Several speakers found grave fault with the provision of the Bill. The Convention elected the present General Synod members as its representatives.

## WANGARATTA.

The death of Mr. Joshua Addison Hargrave, aged 61 years, barrister and solicitor, occurred on Sunday afternoon, 22nd August. A large number of Freemasons visited Yarrowonga for the dedication of the new Masonic Temple, of which Mr. Hargrave was chairman of the board of management. On Sunday afternoon a party of the visiting brethren taken to view the country from Mount Gwynne. On the return Mr. Hargrave fell and was found to be dead. The cause was heart disease. He had been for nearly 40 years in Yarrowonga, and was connected with many public bodies and was a leading member of Synod. A widow, one daughter, and two sons survive him.

## BENDIGO.

Synod has met, and again fought the battle of the Cathedral sites, Mr. Whitehead arguing on behalf of All Saints'; the mother church on the hill; but the lay vote went for St. Paul's, a fine, large building, almost ready for completion, nearer the railway station, already providing the diocesan offices in its Parish Hall. Visitors to Synod were the Archbishop, who spoke at the diocesan festival on development in the back-blocks, and the Rev. J. Jones, who spoke on missionary work, representing A.B.M.

The elections resulted:—Bishopric Election Boards—the Revs. A. J. Bamford and D. Hautain and Mr. J. H. Craig. Council of Diocese—Canon Poulton and the Rev. D. Hautain and Dr. Gray, Messrs. J. H. Craig and W. H. Perrin. Inter-Diocesan Committee—the Revs. A. J. Bamford and D. Hautain and Mr. M. J. Garner. Board of Patronage—Dean Percival and Dr. Gray.

## BENDIGO SYNOD.

Bishop Barker's address dealt principally with the Constitution question, and that portion of it will be reprinted on the conclusion of the current series on the same topic. It

## ADELAIDE SYNOD.

## Bishop's Pastoral Address.

## Twenty Years.

will form a valuable contribution to this urgent subject. After referring to clerical changes, the Bishop drew the attention of Synod to a matter of the very greatest importance. This is "Children's Year." He said: "The State has challenged the churches to make religious teaching of the young more effective. It is ours to take up the challenge. This should take effect in two ways. In the first place our Sunday school work needs intensifying. It is pointed out that there is always difficulty in getting teachers. This is true, and yet is not that very fact to a certain extent a confession of failure on our part? If we had the right type of Sunday school, and if we rightly wrestled in prayer as we should, would we not find the Sunday school itself the very best training ground for prospective teachers? This cannot of course be done in a day, and is another argument against short tenures of parishes. We need to intensify the Sunday school work in every department. We need to relate the Sunday school to the Church. For example, what proportion of Sunday school scholars are presented for Confirmation, and five years later, where are those who were presented for confirmation? Then there is another way in which we can take up this challenge. I refer to Bible teaching in the State schools. Supposing every child in all the State schools were to attend Sunday school, it would still be an inestimable boon to have this extra period of teaching. Of much greater value is it when we remember that unfortunately there are many children, some of whom are reached by the Bible lessons in the State school, who never attend a Sunday school. Now, unfortunately, there are especially in a large town e.g., Bendigo, so many schools, that to teach in all of them, it is more than the various clergy and ministers can do. Thus it has been computed by reliable observers (representing both the schools and the ministers) that at the very least 25 more workers are required in and around Bendigo in order that this work may be done, in any kind of effective way, while in order that it be done as it should be done, between 40 and 50 more workers are required from the various churches in Bendigo. Here indeed is a challenge to the Christian Church. Here is a test of what we are doing. For the real question surely, is not whether any church has a good credit balance, a fine choir, stately buildings. The ultimate test of course is service, and what service could be more glorious than service for Christ's little ones? So the question forces itself—are we so inspiring our congregations, are we so setting forth by word and example high ideals, that we lead them on to the noble and high enterprise of sacrificial service. Let us make this, my brethren, a test of our ministry—how many workers for Christ is my Church producing? Surely there are men and women who can and will give up half an hour a week to teach in our State schools.

## Changes in our Diocese.

During the past twenty years we have lost many valued churchmen, for whose lives and example we thank God. The number of clergy has increased from 82 (in 1906) to 108 (128 in the two Dioceses) to-day; this bears no adequate ratio to the increase of population—three causes may be alleged, the war which closed our Theological College for some years, the general decline in the number of ordination candidates, and the cessation of any supply from England; but I cannot say if these causes properly explain the comparatively small increase.

During the period under review, 60 new Churches have been built, 31 rectories, and 51 halls and Sunday schools.

## The New Constitution.

But the most momentous change is before us in the proposal to frame a new Constitution for the Church in Australia at a General Convention summoned for this purpose to meet in Sydney in October.

So much has been already said and written about this new Constitution that I shall only refer here to three points which I have not seen noted yet.

(1) The bill excludes from the house of bishops (section 9 (2)) any bishop who is not the bishop of a see; it would appear just that every bishop in active work should have the right to sit with his own order and speak, even if, as in the Welsh constitution, he is only allowed to vote with the house of clergy. If this is not done, the Synod may often lose most valuable help.

(2) Further, the bill provides that the house of bishops can sit alone, if it desires (section 18 (3)) and thus does actually make provision for an episcopal Synod without calling it by this name. I think it would be right and in accord with ancient custom to make the Episcopal Synod an actual part of the Constitution, and it would immensely strengthen such a Synod if the bishops came to it after consultation with their clergy in the sacred synod of the Diocese. It would avoid some possible confusion if the body we are forming were called the Church Assembly rather than the General Synod.

(3) If the name of our Church is not changed at this time, provision ought to be made for the possibility of alteration, e.g., by the addition of the words "or of the name of this church" to section 85. If this is not done, our incongruous name will be fixed upon us for ever.

## The Power of Castle.

The Rev. I. W. Charlton, working under the Church Missionary Society, at Bollohpur, in Bengal, says that caste in the villages, plains, and jungles of the India of today has few cracks in its stubborn walls. As an instance of this, Mr. Charlton, writing in the "C.M. Outlook" for May, tells the story of a fire in a Christian village. A small thatched outhouse of a Hindu home, adjoining the Christian portion of the village, had caught fire, and the Christian men were running to the rescue of their Hindu neighbours, eager to put out the flames. When Mr. Charlton arrived on the scene a few minutes later, he found the Christian men doing practically nothing to stop the fire, the Indian pastor himself just looking on, and the flames leaping from one house to another. On enquiring why nothing more was being done, the missionary was told: "The Hindus won't let us touch the water; it would defile their well, they are afraid of losing caste." The Hindu stood calmly by, watching one house after another being devoured by the flames, rather than let their Christian neighbours handle the water!

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## The Rev. T. C. Hammond, M.A.

A fairly encouraging time was spent in Melbourne, but the weather and the schools vacation did not assist attendances. However, not a few lay members of Synod have been somewhat moved by the strong arguments which have been put in such direct and intellectual fashion. A parish paper thus comments:—

"Mr. Hammond may say things which other people might put differently, but he has learning and mastery of his subject on his side, and it would be very hard to refute any of his statements. He dealt with the Prayer Book at the time of the Reformation, showing that the compilers meant to free the Church of England from Roman teaching, and not to provide a 'compromise' with error, or to permit Roman teaching to be inculcated as it freely alleged to-day.

"Mr. Hammond's addresses are reported fully in 'The Australian Church Record,' and people who would like to know his arguments, will find that the paper gives them at length.

"Besides being a scholar of note and a brilliant student of the famous University of Dublin, Mr. Hammond conducts a very successful mission in the heart of Dublin. Thus he is not only a student, but has also a very practical grasp of the questions he is talking about. He is a most able speaker, and is whole-hearted in his appeal which is based on far more than merely intellectual differences. His earnest presentation of Christian truth must do good, apart from the particular purpose of his argument. Those who did not come to hear him are losers in a very real sense. His mission will help materially in our work of preparation in dealing with the legal position of the Church, which is to be affected by the proposed new Constitution of the Church of England in Australia. And it must also be remembered that after that is dealt with, we shall have to face the vexed question of the revision of the Book of Common Prayer."

The Rev. T. C. Hammond arrived in Launceston, 4th September, and has been lecturing and preaching there.

On Friday, 17th, he speaks at St. George's Parish Hall, Hobart, and on Sunday, 19th preaches at St. Peter's at 11 a.m., and takes a Men's Meeting there in the afternoon, and in the evening preaches in St. George's Church. On Monday, 20th, he will address the Annual Meeting of the Anglican League. He is to pay a hurried visit to Adelaide, and he has been invited by the Bishop to preach in the Cathedral.

Mr. Hammond will arrive in Sydney on September 25, and will address gatherings in St. Barnabas Church, George-st. West, on Monday, 27th, at 5 and 7 p.m. On Wednesday, 29th, he will leave Sydney for London.



**The Mother of Jesus.**—Her problems and her glory. By Dr. A. F. Robertson, Professor of New Testament Interpretation. Published by Hodder and Stoughton, London, and by Angus & Robertson, Sydney, from whom comes our copy. The price of this little book of 71 pages is 3/6. It is a well written, scholarly and devotional study, suitable for private reading or Bible class work. The argument for the Virgin Birth is very strongly stated, and the proofs are clearly marshalled. "Those who believe in the divinity of Jesus and deny the Virgin Birth affirm as great a miracle." The writer also has some gentle yet strong words to say about Mariolatry, the evidence for which is "legendary and unreliable." "But, if Roman Catholics have deified Mary, Protestants as a rule have neglected her." One would have liked fuller reference to the advance towards Mariolatry among non-Romanists who would not perhaps like to be included in his wide sweep as Protestants. We can heartily commend this "study."

**The Toc H "Link,"** September. A review of "What's on" in Toc H, and quite up to the standard of previous issues. The two outstanding features are (1) Federal Executive Meeting, with its momentous decision on intercommunion. Toc H is to be congratulated on the sanity of this decision, leaving it open, as it does, for the considered enlightenment of the movement to very soon adopt as a corporate rule what it freely allows as an individual custom; and (2) Mr. Bean's (the noted War Correspondent), further contribution of notable instances of War Heroism. Mr. Bean, in these records, confines himself to those which came under his own notice without any special official recognition, and this page article in itself is well worth the 3d. asked for each copy of the issue.



### The Sabbath.

Mr. A. W. J. Foster, Coff's Harbour, N.S.W., writes:—

This matter is being continually discussed in a very unscientific manner. "God blessed the seventh day and hallowed it." The principle is work for six days then rest one day, man's physical and mental development require it.

Now man was created towards the end of the sixth day, and the following evening and morning, i.e., the seventh day, were the first day of his life, therefore, to obey the principle enunciated, he should work the seventh to twelfth days inclusive, and rest on the thirteenth, which would be the seventh day of his life and of a finished Creation.

This is apparently what occurred, otherwise, Adam would rest one day and then work six days, which he was certainly not told to do. The words of Moses agree with this, and the Israelites were apparently keeping the seventh day from the creation of Adam as their Sabbaths. The principle was exactly the same.

Here are two Sabbath days, the Jewish Sabbath and the Original Sabbath, which was afterwards the Christian Sabbath. Are they not both right? Call them the earthly and the heavenly sabbaths if you like.

### The Church and Publicity.

"Tell it out," writes:—

It does seem a pity that so much of the good work done by the Church of England in Australia is unknown and unnoticed by the community at large. We go on quietly and persistently with our social and religious and educational activities, and except for special annual rallies in connection with various institutions, the Press seldom reports the Church. Occasionally an extract from a sermon may get in, but the community ought to know more of the work of the Church. We grow so accustomed to things ourselves, and we fail to see the glory of some of the ordinary activities of our Church life. I believe one of the reasons why the Church gets practically no endowments to-day is because men and women do not think we are doing anything very worth while. Conversions are going on in the Church of England, men and women are being befriended, those who have lost their way are being set on the track again, and the great constructive mass of work known as preparation for confirmation is a tremendous asset to character building.

The work and worship of the Church are such a great moral asset to the community that the community ought to know about it, and they would, I feel sure, appreciate it in a very tangible way.

Could not Diocesan authorities take this matter up?

### Where are the Young Clergy?

"Perplexed" writes:—  
Where are the young clergy at all our Church gatherings? Diocesan as well as missionary and clerical gatherings are marked by the absence of the younger clergy. Why is it? One suggestion is that the spirit of professionalism has so taken the place of the sense of vocation that the younger clergy want their time off from their parishes for themselves, and will not go to meetings or anything else in their spare time. Another suggestion is that everything is so cut and dried by the authorities and the older men that the younger men haven't a chance of making any contribution, and so they stay away or just give a desultory attendance and interest. Perhaps some of the younger clergy may give their point of view.

### The Forthcoming Convention.

"Church Lover" writes:—  
Is our Church as at present constituted to be filched from us at this forthcoming convention on the Constitution? The great mass of Church people know so little of the proposals that the thing may be done, and the members of the Church wake up when it is too late to find that the Catholic, Apostolic, Protestant and Reformed Church of England in Australia has disappeared and an indefinite or Anglo-Catholic Church substituted. Cannot the laity organise meetings to rouse public opinion on the matter? Is not this the time for action?

## Simple Thoughts and Teachings on the Holy Communion.

(Continued.)

(By Nomen.)

### Some Distinctive Aspects of the Holy Communion.

HAVING briefly indicated what the Holy Communion is, let us now consider some of its distinctive features. For our present purpose we will mention five.

**1. Commemoration.** We have called to our minds by and through this sacred ordinance the great voluntary self-offering of Christ Jesus on Calvary. His whole life had been marked by sacrifice, but the climax was reached at the Cross. He had previously said: "I lay it (my life) down of myself." And in the Holy Communion this is vividly presented to us. "We remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us." Many of us have had memories, and we are so apt to forget, hence the graciousness of this Holy Ordinance in bringing to our minds again and yet again this "pledge of His love" in thus dying for us.

"See from His head, His hands, His feet,  
Sorrow and love flow mingling down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

**2. Communion.** "The cup of blessing which we bless, is it not a communion of the blood (life) of Christ?" and "the bread which we break, is it not a communion of the Body of Christ?" A true participation in spirit—a fellowship in love and goodwill—a spiritual appropriation of Christ as Redeemer and Lord—an outreach of faith in Him as our life and strength. He becomes one with us, and we one with Him, entirely after a spiritual and heavenly manner.

"Lord Jesus, are we one with Thee,  
O height, O depth of love!  
Thou one with us on Calvary,  
We one with Thee above."

**3. Fellowship with others.** The Holy Communion is of social import, therefore it cannot be celebrated by anyone singly. Our Church lays it down that there must be several persons present, otherwise there can be no Communion. "We, being many, are one body in Christ, and everyone members one of another." The one loaf distributed among the many, and the one cup divided among the many, are suggestive of the unity in spirit, in sympathy, in love, and in the faith that should mark those who kneel together at our Father's Board. And not only so, but there is a wider fellowship here taught us, for if anywhere, surely it is here that the "Communion of Saints" become a reality. Our fellowship is with the saints of God—members of the Church Visible and Invisible—whether here or in the Great Beyond—all bound together in the bundle of life with the Lord our God.

**4. The Real Presence.** This is a phrase which we fear is often misunderstood. It is, therefore, important that we should be quite clear in stating in what sense we are to understand it. By the Real Presence we do not mean any objective local presence of our Lord on the Communion—identified with the elements, either before or after their consecration. That would be to confuse the sign with the thing signified. His blessed presence is rather to be

sought in our hearts—made ineffably and blessedly real to our faith and love as we take the bread and wine in obedience to His command. We do not look for any bodily presence, but a **Real Presence** in Spirit—feeding, strengthening, helping and encouraging our spirits as we bow in thoughtful reverence, worship, and holy faith. Says a great writer: "The Real Presence of Christ's most blessed body and blood is not therefore to be sought for in the Sacrament, but in the worthy receiver of the Sacrament." (Hooker, Eccl. Pol. v. 67, 6.)

**5. Consecration.** What is the response which we ought to make to this exceeding great love? Surely it is a definite and deliberate yielding up of our own lives to God through Christ for blessing and power for service. And it is not this for which we pray, "that all we, who are partakers of this Holy Communion, may be fulfilled (filled full) with Thy Grace and heavenly benediction?" And further, that we may do all such good works as God has prepared for us to walk in. Then the words—

"Take my life, and let it be,  
Consecrated, Lord, to Thee"—  
become very appropriate for us to use. We have somewhere read that God is always looking for someone that He may fill with His Spirit and use as an instrument of blessing to others—why should not you be that someone?  
(To be continued.)

Dr. Paterson Smyth, for twenty years rector of St. George's Church, Montreal, Canada, has announced his resignation of the living owing to "health and advancing years," the resignation to take effect in the autumn. Dr. Paterson Smyth is perhaps best known as the author of many religious books, of which, "How we got our Bible," "The Gospel of the Hereafter," and "A People's Life of Christ" are best known.

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### ADVERTISE IN

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



Toorak, Vic.,  
Sept. 16th, 1926.

"The Rule of the Road."

My dear young friends,

Any of you who live in one of our big cities, or who have paid a visit to one of them, will have watched the street traffic at "peak" times of the day. It is wonderful to see it all so regulated; trams, buses, motors and horse vehicles all moving along in two great opposite streams, and every now and then held up to allow of the cross traffic. Have you ever thought of the hubbub, confusion and injury that would result if even one car started to dash along on its wrong side?

Everyone who drives a car, a cart, a bus, whatever it may be, must know the rule of the road, otherwise he will get into trouble. In Melbourne at present all we foot-passengers are being taught a new rule, to keep to the left, instead of to the right. We have lines drawn down the centre of all our principle side-walks, and "keep to the left" clearly printed at intervals. We need such helps, too, habit is so strong.

Now the "rule of the road" is not the same all over the world. A friend of mine, just back from a trip to Europe, has been telling me some of her experiences when driving a car in France and Italy. The very first difficulty is that the rule of the road is exactly opposite to ours, and we follow the English rule. Instead of keeping to the left of a road one has to keep to the right—with one or two important exceptions. I think she said that in and around Rome and Turin the rule is the same as ours. Arriving near Rome she was being very particular, keeping well to the right, when suddenly, round a bend of the road, a car came straight at her; somehow they avoided a collision, but she found that it was she who was in the wrong. When in the South of France she had to get a license; she had driven many years out here. She knew very little French and absolutely no motor terms. She had to drive out two officials and never knew what they wanted her to do. She made many mistakes, her passengers got very excited, shouted and waved their arms, but in the end granted the license realising that she did know her job.

Every country, then, has its rule of the road, however one may differ from the other—a rule made to prevent accidents, and to help everybody to get about their daily business in safety and comfort. In the same way every one of us, no matter to what nation we may belong, has a rule of life. We find ours in the Ten Commandments. If we follow it we can never be on our wrong side of the road hurting ourselves and other people. Will you tell me who first received the Ten Commandments and where? Also can you tell me how the Prayer Book is arranged?

I am very pleased at receiving letters from Barbara and Jean, two little girls

at boarding school. Their answers are quite correct.

I am, affectionately yours,

*Aunt Mabel*

Correct answer to last question:—

What are the furnishings of the Church? Font, Litany Desk, Lectern, Pulpit, Prayer Desk, Choir Stalls and Holy Table.

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

## THE CHRIST OF THE ANDES.

(Girl Reserve Bookshelf, Ap. 1926.)

Twenty years ago there was fear of war over the boundary line between Argentine and Chile. Both nations had bought cannon and were preparing for war when the two countries settled the matter by arbitration. They took the bronze which was bought for cannon and from it the statue of the Christ of the Andes was made. It stands on the new boundary line. In one hand there is a cross and the other hand is held out as in a blessing. On one side of the tablet below the figure is written, "He is our Peace who hath made both one," and on the other side, "Sooner shall the mountains crumble into dust than the people of Argentina and Chile break their faith which they have pledged at the feet of Christ the Redeemer."

So to the people in these countries friendship with each other is not something just to be talked about but to be lived every day.

## Our Printing Fund.

### REASONS FOR ASKING YOUR AID.

1. This is the ONLY independent non-official paper of the Church of England in Australasia 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 £900. 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 acknowledged 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.

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Ven. Archd. F. G. Neild, The Rectory, Condobolin, 10/6.

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[Registered at the G.P.O. Sydney, for transmission by post as a Newspaper.]

SEPTEMBER 30, 1926.

[Issued Fortnightly.]

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**SUBSCRIPTIONS** payable and **COPIES** obtainable: Sydney, Manager, 54 Commonwealth Bank Chambers, 114a Pitt Street. Tel. B5006. Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak; Tasmania: Hobart, W. J. Molyneux, Sandy Bay; Launceston, C. H. Rose, 11 Raymond Street.

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**SUBSCRIPTION TO THIS PAPER IS 9/- a year, post free. The majority of Church of England people in Australasia are evangelical, and do not know the danger facing the Church in Australia at present. If they read this paper they may take action and save their Church.**

Motorists through England pay tribute to the cleanliness and courtesy of the unemployed miners in the villages.

A clergyman in Melbourne has retired to live next door to a cemetery. The next move, he says, will be easier.

Consuls of 30 nationalities met at dinner in Melbourne last week, for the first time since the War.

Gipsy Smith paid income tax on £2000 received during eight months' tour in Australia, over and above living and other expenses.

Archbishop Lees attended the Presbyterian Assembly and conveyed the Melbourne Church of England Synod greetings.

The Maoris have been traced in Miss Rout's book from Assyria, through Europe to Portugal, to Mexico, Peru, Easter Island, and so to New Zealand.

United Sunday Schools of Anglican, Presbyterian and Methodist held service in St. John's, Toorak, Melbourne, last month.

United worship at which Anglican, Presbyterian and other congregations took part in St. Peter's Church, Harrogate, England, was warmly commended by the Bishop of Ripon.

The Federal Ministry proposes to spend £20,000,000 in erecting homes for the people. A kind of insurance policy against Bolshevism. Soviet hoist with its own petard, what?

The British and Foreign Bible Society informs us that the complete Bible in Esperanto has just been published, and supplies in four different editions will be available in Melbourne in November.

War Memorials to be sincere should not be such as would otherwise have been provided. Dr. Argyle, Chief Secretary, is rightly against a hospital as the Victorian War Memorial. So is the Treasurer of the State.

A Professor reverses the order of descent. It is now from man to the monkey. Not every Professor refuses to ape certain scientists and clerics in their positive assertions that man descended from the monkey.

Lord Mayor Brunton, of Melbourne, objects to Sunday bowls. How can young men be expected to go to church when father plays bowls, or has a nip at the green? Is not this Sunday sport the reason for empty Sunday Schools?

Attention is desired to be drawn to the Bishop of Gippsland's letter in our correspondence columns, and to the advertisement referred to therein, constituting an exceptional call for an unmarried priest.

A certain lady lecturer has refused to visit a certain clergyman's parish meetings until he is soundly converted to the right of women on vestries. Better than going round with a hammer, anyhow.

Bridge parties to raise money for charities and churches are deplored by Mrs. Shallberg, of the Presbyterian W.M.U. Who will stand up and object to gambling tables run on behalf of Church of England causes?

Archbishop Lees says every Presbyterian minister should covet the office of Moderator-General. St. Paul said that if a man desire the office of a bishop he desires a good thing. But what was the bishop's office of those days?

Two country residences of the Pearson family in Victoria have now come into possession of the Presbyterians for "Homes," and a third, at Glenroy, was opened as a Church of England Home last week, as reported elsewhere.

Please do not enquire of the Editor who it is who writes any particular part of this paper. We are fortunate in having the services of a large number of able contributors. It is by no means "a one man's show." If you have a good par, send it along.

"Church, Parliament and Press," said the Queensland Minister for Mines, on opening a fete in aid of St. Barnabas', Ithaca, "were the three most powerful institutions in the world." We may add—do Evangelicals think so of their paper?

There were 50,000 more people in church on Sunday than there were people at football matches on Saturday; yet the daily papers gave a page of football and not even five lines to the activities of the Church, says "Grit." But Melbourne dailies provide much room for religious reports.

M. Riehrich, founder of an Institute in New York for the study of Buddhism, has discovered in Tibet an ancient manuscript describing a journey made by our Lord in India. If true it shows that Christ spoke in human knowledge of other sheep, and other faiths. The Vatican Library has 60 documents of a similar kind.

Ballarat diocese can afford to retire its bishop after ten years' work in Australia on £600 a year. The most gifted and learned priest of the Church in Australia may labour a life-time, and retire on a mean £150 a year, towards which he has to contribute every year out of a meagre stipend. Even England gives £200 a year.