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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, V.,

August 19, 1926.

"A cheerful giver."

My dear young people.

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

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

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

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

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

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

I am, affectionately yours,

*Aunt Mabel*

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

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

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

## GIRL'S VIGIL IN LIGHTHOUSE.

(From the "Argus.")

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

## NORWAY AND PROTESTANTISM.

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

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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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SEPTEMBER 2, 1926.

[Issued Fortnightly.]

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**Australian Church News.**—An outline of proceedings, Sydney Diocesan Synod, and news from other Dioceses.

**Bishop of Wangaratta.**—Final Synod Address. **A Great Poet.**—Sir Walter Scott. The Rev. Hedley Raymond concludes an informative review of the life of this famous writer.

**The Church of England Draft Bill.**—Every Churchman should make himself acquainted with the legal position of the present crisis of the Church in Australia, and study this clearly stated series of articles contributed by a prominent legal official.

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

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

### "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, 114 Pitt Street, Sydney.

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

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

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

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

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

The Coroner of Melbourne, Mr. Beriman, read a lesson in St. Saviour's, Collingwood, at the parish anniversary, on 22nd August. He was formerly a parishioner.

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

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

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

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

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

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

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

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

help the paper will find that the paper helps them.

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

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

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

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

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

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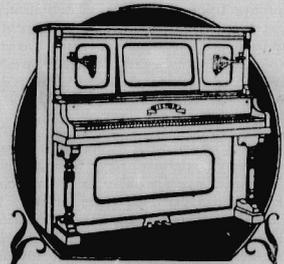
(Book of Common Prayer.)

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"Blessed are the pure in heart, for they shall see God."—St. Matt. v. 8.

"My strength is as the strength of ten, Because my heart is pure."

**T**WO small words in this text place an infinite distance between Christ and all other teachers—the words "in heart." Had He merely said, "the pure," the thoughts of His hearers would have turned at once to the elaborate system of ceremonial purification into which their religion had deteriorated, and concerning which He spoke such scathing words.

The all-important factor then, is the "heart." By it is meant that inner, central self, where all feeling, thought and action originate. Hence the heart is the man; if these be right, the man is right. When these are wrong, the man is wrong. When Peter declared to Simon Magus, "Thine heart is not right before God," he implied that the feelings of Simon toward God were wrong, that his thoughts about God were wrong, and that wrong, too, were his actions in the sight of God. And so when a man experiences "conversion," or "change of heart," feelings, thoughts, volition Godward all are changed.

To be "pure in heart," then, means infinitely more than the avoidance of outward acts of impurity. One may be scrupulously "moral" and yet be, in the eyes of a Holy God, a moral leper. Heart purity is not a negative quality. Pure water is water **as it ought to be!** The man of the pure heart is the man roused to spiritual passion, dowered with the hate of what God hates, and the scorn of what He scorns. This Beatitude is, then, the Beatitude of Beauty—who would not claim it?

#### The Incentive to This Blessedness.

The promise to the pure in heart must have startled our Lord's Jewish hearers. For did they not read in their Scriptures (Exod. 33: 20), "Man shall not see Me and live"? The paradox was designed to promote thought. To see the King's face is the highest privilege of the loyal subject (Esther 1: 14); to see God the highest aspiration of the devout soul. "I shall be satisfied," wrote a mystic of old, "When I awake, with thy likeness." "Now we see in a mirror, darkly," writes St. Paul, "but then face to face." "We shall see Him as He is," is the exultant assertion of St. John.

But a man only sees what he has the power of seeing. Two men visit the Riviera. One finds endless delight in the exhaustless splendour of gleaming cliff and azure sky, and the shimmering of an emerald sea. The other's vision is bounded by the green baize of the gaming tables. Before men can "see God" they must be morally and spiritually attuned to God. A soiled soul is a darkened soul, an unclean heart is a heart that cannot see.

"Then every evil word I had spoken once,  
And every evil thought I had thought of old,  
And every evil deed I ever did,  
Awoke and cried, 'This Quest is not for thee.'"

#### How With My Temperament, and in a World like this, May I Attain this Blessedness?

Remember, our Lord spoke, not to fugitive and cloistered saints, but to ordinary, every-day men and women. The New Testament is the text book of the pure life, and in its pages ample guidance may be found.

#### There is a Call to Personal Effort.

"Free youthful lusts follow after righteousness . . . With them that call on the Lord out of a pure heart." I do not forget the inadequacy of mere human resolve, but resolve there must be. A physician having prescribed a strict regimen, his patient cried, "But, doctor, I should die!" "Very well, then, die," was the stern retort. In spiritual, as in physical things, there must be the honest determination to keep yourself persistently at your best.

And to this end

#### Watch Your Thoughts.

It is a well-established law of mental life that every thought, by its mere presence in consciousness, tends to pass into act. Never do in thought the deed to which temptation urges. "But thoughts will come!" That may be beyond your power to alter, but you have the power of directing your attention elsewhere. "Whatsoever things are pure . . . think on these things."

#### Mind Your Company.

Not only is a man known by the company he keeps, he is moulded by it no less truly. If you would cultivate purity company with the pure. Character is caught rather than taught.

#### Associate with the Best.

"Every man that hath this hope set on Him, purifieth himself even as He is pure." The only effective path to the best character is personal association with the best. In every life it is the personal appeal which counts. Silas Marner grew ever narrower and harder, a "mere pulsation of desire and satisfaction" until little Eppie came into his life.

And that is the method of the Lord Jesus—a personal relation with a personal Lord. Then we catch something of His purity, and temptation becomes an opportunity for proving our loyalty and love.

#### But I Have Fallen!

Call your sin by its right name and tell Him.  
"Straight to Thy presence get me and reveal it,  
Nothing ashamed of tears upon Thy feet;  
Show the sore wound, and beg Thine hand to heal it,  
Pour Thee the bitter, pray Thee for the sweet."

And here is His promise: "Sin shall not have dominion over you, for ye are not under the Law, but under Grace."



#### Strike of Bell Ringers.

The "Bath Chronicle" says:—"Templecombe, where Preb. R. W. Windsor is vicar—going there from St. Paul's, Bath—has a little strike of its own. Last Sunday week the residents awoke to find the church bells were not ringing. The ringers, it appears, had struck because one of their number had remained at his post during the great strike. The vicar, Preb. R. W. Windsor, refused to remove the non-striker, so the others came out. Last Sunday the bells rang out once more, but with volunteer labour."

#### The Bishop of London's Nine Months' Tour.

"I expect to be back in London at 7 p.m. on May 7th, next year," the Bishop of London said. "I leave on July 30 next, and spend nearly two months in Canada and British Columbia."

#### New Editorial Secretary for S.P.C.

The Rev. G. Gabriel S. Gillett has been appointed Editorial Secretary of the Society for the Propagation of the Gospel in succession to the late Canon C. H. Robinson. Mr. Gillett has had active experience of church work overseas, having been in South Africa from 1914 to 1924.

#### Unity in the Church.

The Bishop of Exeter, in his address at the opening of Exeter Diocesan Conference, appealed for unity in the Church. "The spirit of unity," he said, "seems even more absent from the Church than it does from the workshop." Emphasising the power of the extremists, his lordship claimed that not the majority but a very small minority as a rule dominated the situation. "It was not at all improbable that the malformation of opinion might force the Church of England into a schism. He wanted to put the moderate men on their guard."

#### As Others See Us.

Superior-General, "Fr. Shaw, of the Confraternity of the Blessed Sacrament, who has just returned from a long tour in Australia and Canada, expressed amazement at the growth of the "Catholic" movement.

#### Anglo-Catholic Vans.

Bishop Chandler blessed, at Glastonbury, the first of the Anglo-Catholic Congress caravans, which are to tour England.

#### E.C.U.

The English Church Union observed the sixty-seventh anniversary of its foundation. In no fewer than 1743 churches in London and the country the Holy Eucharist was offered with intention for the Union.

#### Good Gifts Great and Small.

In the collection taken at the foundation stone laying service of a church hall, Catford, a £100 note and a farthing were included.

#### President Coolidge and the Church Army.

At an interview with Prebendary Carlile, who is on tour in the United States, President Coolidge said Church Army work was of the highest importance, and he would be glad to see it established in America.

#### Malines Conversations.

As already announced in "The Daily Telegraph," the Malines Conversations which were to have been resumed at Malines have been postponed owing to the death of the Abbe Portal. I think it is likely that there will be a considerable pause before the Conversations begin again, as the death of the Abbe, following so quickly upon that of Cardinal Mercier, has removed two of the most important representatives on the Roman Catholic side. M. Portal had a more thorough understanding of the Anglican position than almost any other Roman ecclesiastic. He was a firm believer in the validity of Anglican orders, and the promulgation of the bull *Apostolicae Curae* was a great disappointment to him. He did not, however, lose heart or slacken his efforts for reunion. On his deathbed his thoughts were of England, and almost his last act was to

## A Great Poet.

SIR WALTER SCOTT.

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

(Continued.)

But Scott's material success was doomed to reversal. He had a partnership with the publishing firm of Ballantyne & Co. The firm failed and Scott found himself indebted to the extent of £110,000. He faced his adversity with resolution and declared that he would meet all his debts. He sold his splendid house and furniture (and it would seem, too, his precious books) took lodgings, and turned to hard writing. He expressed to a friend his sense of how hard it was to lose all, but said he hoped to retrieve all in a few years. His health, however, did not long stand the strain, and in February, 1830, symptoms of paralysis set in. He had a severe stroke in 1831. Still he continued to write many hours a day. He virtually paid all his debts (the after-sale of certain of his books completely wiped them out). After going abroad in the hope of recovering his health, he came home only to die. His passing took place at "Abbotsford," which was then owned by his friend, Mr. Laidlaw, on the 21st September, 1832. He said: "Now he knew he was at Abbotsford."

Now, if you could have gone with that happy bride and bridegroom to Lasswade Cottage early in 1798, you would have seen much of interest. Walter Scott was then 26. Not one of his books were written, and he had no thought of fame. He dreamed only of his happiness with his bride. He determined to make his riverside home the sweetest spot beneath the stars. He took infinite pains in laying out the gardens and lawns; and as you strolled through the pretty garden, you would have seen in the centre of one of the lawns a sundial, and according to custom, he has had engraved on it a motto of his own selection. It consists of three Greek words, "The Night Cometh." Scott was not morbid but he faced life, and he knew it moved from morning to evening. He horrified his bride-elect by arranging before his marriage for a place of burial. "What an idea of yours," she said in a letter a few days before the wedding, "that was to mention where you wish to have your bones laid! If I were married, I could think you were tired of me. A very pretty compliment before marriage! I sincerely hope that I shall not live to see that day." But she soon found her lover was not gloomy.

The Best  
for all . . .  
Occasions

GRIFFITHS  
TEAS



The Church Assembly Summer Session was occupied by discussions on the Coal Dispute, Prayer Book Revision, Budget for 1927, Clergy Pensions and Ecclesiastical Courts.

He was reminding himself that the sunshine does not last for ever, and he would make the most of it while it lasted. "The Night Cometh." The inscription on Sir Walter Scott's sundial must have been suggested by the inscription on Dr. Johnson's watch. Scott was a great admirer of Johnson. They have been described as "Two of the most heroic, and at the same time most pathetic, figures in literature." Boswell's "Life of Johnson" and Lockhart's "Life of Scott" are by common consent the two greatest biographies in our language. The former was a new book at the time of Scott's marriage, and Scott feasted on it; and reading it, he had noticed Boswell's account of how he had caught a glimpse of the old doctor's watch, and had seen that on its face it bore the Greek inscription. The inscription consisted of three words, "The Night Cometh."

(To be continued.)

An Evangelical clergyman required to fill a chaplaincy in India. Our correspondence column gives particulars.

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## The Reformation Settlement.

(By Rev. T. C. Hammond, M.A.)

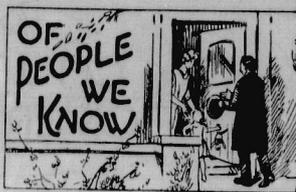
(Continued.)

It ought further to be noted that since 1533 Convocation had been placed in a subordinate position.

The important statute, 25 Henry VIII., in Chap. 19, forbade the clergy to make new canons or to enforce old ones that were in conflict with what the King's Court might determine to be the law and custom of England. Lyndwood, the great canonist, is frequently quoted at present as if this statute had no existence. But all our Prayer Books have been drawn up under this "Erastian" limitation. Convocation had no legislative authority and therefore the whole controversy from a legal point of view is irrelevant. It can only have interest for those who consider that the advice of Convocation must inevitably be superior to the advice of a company of bishops and other learned men. At any rate the book provided an instrument of worship for the Church of England for full one hundred years.

The Elizabethan Prayer Book of 1559, was established in direct defiance of Convocation. On 9th February, 1559, the Lower House of Convocation petitioned that something might be done for the preservation of religion and later both houses of Convocation drew up some articles of doctrine reaffirming Transubstantiation and the Mass, and protested against proposed changes in the following words, "That the authority of handling and defining concerning the things belonging to faith, sacraments and discipline ecclesiastical hath hitherto ever belonged, and right to belong, only to the pastors of the Church who in the Holy Ghost for this purpose hath set in the Church, and not to laymen." "Such," writes Dr. Gee, "was the memorable protest of Convocation, aimed as distinctly as could be, against the Communion Service of 1552, and the Bill of Supremacy." The opposition of the bishops in the House of Lords delayed the introduction of the Prayer Book for a matter of three months. Finally the House of Lords passed the English Book of Common Prayer, by the bare majority of three, on 28th April, 1559. Thus there came into existence the book that ever since substantially determined the attitude of the English people as to public worship and Christian doctrine. Bishop Scott vehemently opposed the passage of the measure. He urged that Parliament ought not to meddle in matters of religion "partly for the certainty which ought to be in our faith and religion, and the uncertainty of the Statutes and Acts of Parliament." He lived to see Convocation solemnly adopting in a subsequent assembly what Convocation so resolutely resisted when he spoke. He must have felt less satisfied as to the security of his own position. In 1563 so great a change had come over Convocation that the retention of the limited ritual embodied in the Prayer Book of 1559, exclusive of the much discussed Ornaments Rubric, became a debatable point and the supporters of the existing usages of the Church of England narrowly escaped defeat. If the consent of Convocation be the test of sound doctrine, then only the ritual observances of 1552 satisfy the test. After the year 1559 and the full Mass ritual in Latin in that year. "It is obvious," writes Mr. James Parker, "that it was needless to consult Convocation, as then comprised, in respect of restoring Edward's Book." He evidently means that it was useless to consult Convocation. When we come to consider the grave charge of Erastianism, there is need for carefully guarded expression. Two very distinct opinions are carelessly included under that single word. There is the opinion which is disclaimed in our Thirty-nine Articles, which would give the Princes the right of interference in the sacred offices of the Church. It is not usually known by the determined opponents of any such power that the Emperor in the Middle Ages claimed the right to say Mass. Alone of all the lay people he received communion in both kinds and was further invested with a quasi-sacred character, possible in view of the Old Testament passages which describe the Sons of David as priests. Possibly also he reconciled the action of Christian Emperors in calling General Councils with the later things of the episcopal character of such Conventions. This mediæval feature is the newest approach that can be traced to the subsequent view that all ministry had its source in the King, who was the priest of order in the ecclesiastical sense, as he was the priest of humour in the civil sense. The second opinion is the view of the Church of England formulated by Henry VIII. in the time of his great controversy and adopted unreservedly by such divines as Beveridge and Andrews. According to this view "spiritual" functions, which are purely such, lie beyond the jurisdiction of princes, but all matters affecting the well-being of subjects belong to his office.

(To be continued.)



Bishop Maxwell Gumbleton, who came to Ballarat Diocese from England, ten years ago, has announced his intention of resigning at the end of this year.

The Dean of Ballarat, Very Rev. W. F. Tucker, has resigned his position. He was ordained in 1881 and in 1913 became Archdeacon.

Archbishop Lees has appointed the Rev. A. B. Rowed Rural Dean of Melbourne.

The Revs. F. Lynch, M.A., B.D., and Dr. A. Law have been added, on the nomination of Archbishop Lees, to the representatives of the Church of England on the College of Divinity, which confers degrees recognised by the Melbourne University.

Dean Fitchett is retiring from parish work. He has been incumbent of All Saints', Dundin, for forty-eight years. He was ordained in Melbourne in 1878.

The Rev. A. E. Hunt, formerly of Warragatta, and at present assistant chaplain to the Church of England Boys' Grammar School, East Brisbane, has accepted the position of principal of the Toowoomba Boys' Preparatory School.

General Sir Brudenell White has been appointed director of the tour of the Duke of York in Australia.

The Rev. A. Brain, acting vicar in the absence of the Rev. A. C. Kelleway at Northcote has been laid aside by illness.

Mrs. Harrington Lees has been suffering from an attack of acute neuritis.

The Rev. J. L. Leflury, Curate of Wahroonga, Sydney, has been offered the incumbency of Berry, N.S.W.

The Rev. H. N. Baker, of North Sydney, will leave on a visit to England early next year.

Canon D. D. Robbins, who for many years was associated with the Townsville Cathedral, returned from London by the steamer Banfishire. Canon Robbins has been appointed to the position of principal of the Brisbane Church of England Grammar School.

A kind of "family coach" takes place in Melbourne at end of September. The Rev. R. North, Th.Schol., who has been at St. Matthias', Richmond, since 1920, goes to Cheltenham, from where the Rev. H. T. Fowler, B.A., leaves for Doncaster, whose vicar, the Rev. E. J. Durance, moves to Bacchus Marsh, and the Rev. E. C. Frewin, M.A., will occupy St. Matthias', Richmond.

By the death on 30th July last of Mrs. R. V. Danne, of Seymour Grove, Camberwell (Vic.), the community loses one who has all her life been interested in the work amongst the seamen of the Port of Melbourne. Her father Rev. Kerr Johnston, came out from England in the early fifties, and founded the work at Port Melbourne—then Sandridge—by equipping and maintaining a sailing ship, the "John Singleton," later the "Emily," for services and hospitality among the seafaring visitors. In those days particularly, that was a very valuable work, inasmuch as the months-old voyage of the sailing ships to Australia meant long partings with land and friends; thus in hosts of cases, Mrs. Danne, with her family, made a home away from home for the poor sea-dog, who so badly needed it. Since the amalgamation of this work with the Anglican Missions to Seamen, under the title, "Victorian Missions to Seamen," Mrs. Danne has continuously sat on the Board, and been of invaluable help and counsel to the members and friends of the work. She died, as she prayed she might, "in harness." The widow of the late Rev. R. V. Danne, M.D., she leaves a family of eight, including Rev. N. J. Danne, vicar of Spotswood, Vic., and Mr. E. W. Danne, of the Zenith Electric Company, Melbourne.

## 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—Limits of Jurisdiction of the Judicial Committee—"The National Church, Catholic, Apostolic, Protestant, Reformed," Review by Sir Edward Clarke, K.C.—The Draft Bill for the Constitution for the Church in Australia—Proposals concerning the Privy Council Decisions—Consequences if carried—Weighty words by Tait when Bishop of London.

In the last issue it was shown that in the early ages, both Saxon and Norman, all ecclesiastical affairs of chief importance were decided by the Crown, acting with the advice of the highest Ecclesiastical and Civil personages of the Realm. It was also shown that at the time of the Reformation of the Church in England, it was provided that appeals in Ecclesiastical matters were to be made to the "King in Chancery—the Court of Delegates," and that in the year 1830 a notable Royal Commission was appointed consisting of eminent Judges of the Civil and Common Law, and also of the Archbishop of Canterbury, the Bishop of London and other Bishops, and that this Commission recommended "that it would be expedient to abolish the jurisdiction hitherto exercised by Judges Delegate, and to transfer the right of hearing appeals to the Privy Council."

Accordingly, in the year 1832, the year it will be remembered in which the Great Reform Bill was passed, and became an Act of Parliament, another Statute was enacted which substituted an appeal to the King in Council for the appeal to the King in Chancery—the Court of Delegates. In the next year (1833) a statute was passed which constituted "a Committee of His Majesty's Privy Council styled 'The Judicial Committee of the Privy Council.'" (See S. 1 of the 3 and 4 Will. IV. C. 41.) Thus, to use the words of this Statute itself, instead of "matters of appeal on petition to His Majesty in Council" being "heard before a Committee of the whole of His Majesty's Privy Council who made a report to His Majesty in Council whereupon the final judgment or determination hath been given by His Majesty," a Special Court—the Judicial Committee—was created out of the Privy Council. It may be mentioned that after the Judicial Committee has given judgment the Order made in any appeal is the Order of the King in Council, although it recites the report of the report of the Judicial Committee. The King still remains "the fountain of Justice," the ultimate exponent of the law, the highest and final Court of Appeal. It is his duty to exercise an appellate jurisdiction with a view, not only to ensure, so far as may be, the due administration of justice in the individual case, but also to preserve the due course of procedure generally. Reg. V. Bertrand (1878) L.R. 1, P.C. 520, at p. 530.

Let us now continue our investigations and see what an eminent lawyer, who is also a distinguished Churchman, has to say about the matter: The Right Hon. Sir Edward Clarke, K.C., held the office of Solicitor-General for England in the British Cabinet from the year 1886 to 1892. He was of such distinction that he was able to say that he was unwilling to accept the Mastership of the Rolls, a very high judicial office in the Empire. Sir Edward is still with us, and although now bowed down with the weight of years, is able to give to the Church the benefit of his learning, counsel and experience. As

far as more active duties are concerned his work is being carried on by two other staunch Churchmen—Sir William Joynson-Hicks, the present Home Secretary in the British Cabinet, and Sir Thomas Inskip, K.C., a lawyer of note and the present Solicitor-General, of England. In his work on "The National Church, Catholic, Apostolic, Reformed, Protestant" (published in the year 1916) Sir Edward, in referring to those who dispute the authority of the Privy Council, says: "I think it is very desirable that a reminder should be given to them and to all of what the real history of the authority of the Judicial Committee of the Privy Council is. It really represents substantially the same authority which has been established in this Church ever since the Reformation took place." He goes on to say that in the year 1849 the Church Discipline Act was passed through Parliament and passed through Parliament under very remarkable circumstances. It abolished altogether any authority for dealing with the offences of clergy against the laws of the Church except that which was constituted under the Church Discipline Act. It was one of the most important Acts ever passed by Parliament. It was brought into the House of Lords, and it was proposed by the Lord Chancellor. The Archbishop of Canterbury of that day said that on behalf of the clergy he gave his cordial approbation to the Bill, and the Bishop of Exeter of that day, who was not a specimen of the extreme Evangelical party, said that he entirely and heartily concurred in the Bill. The Bill passed the House of Lords upon the second reading without a division. It passed through the House of Commons sub silentio. There was not only no division on the second reading, but there was no debate on the second reading. The clause of the Act which relates to appeals contained these words: "The appeal shall be to the Queen in Council, and shall be heard before the Judicial Committee of the Privy Council." "So far as it was possible," says Sir Edward Clarke, "for Parliament to act with the resolute and unanimous concurrence of the Church in the work that it was doing, it did so when it was passing the Act. By a section of the Act it was provided that every Archbishop and Bishop should be a member of the Judicial Committee of the Privy Council in ecclesiastical matters, but that only one need be present."

"Curiously enough," Sir Edward Clarke informs us, the objection which was made thirty years after the passing of the Clergy Discipline Act of 1849, to the presence of the Archbishops and Bishops as members of the Court was an objection that came from the High Church party. It came very strongly indeed from Bishop Wilberforce, and in the year 1876, when the Appellate Jurisdiction Act passed, the Archbishops and the Bishops ceased to be members of the actual Judicial Committee of the Privy Council; but by the Regulations which were made under that Act in the month of November, 1876, it was provided that the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London should be ex officio assessors when ecclesiastical cases were heard, and that four other Bishops should sit as assessors, to be taken on an arranged rota. This is the tribunal which now deals with the question of Ecclesiastical Appeals. There is one more recognition in its authority, we are told, which is not an unimportant one. In 1874 the Public Worship Bill was brought into the House of Lords by the Archbishops and the Bishops. It was proposed by the Archbishop of Canterbury, with the unanimous assent of the Bishops, and prepared under the authority of the Bishops after communication with Convocation, and discussion by Convocation. In the Public Worship Act there is again a provision that the appeal shall be made to the Judicial Committee of the Privy Council.

In referring to this Act of 1840, Brodribb and Freemantle say that "the acquiescence with which it was received on all sides, was doubtless owing to the agreement of the Bishops in supporting the measure. It seems clear, therefore, that the rulers of our Church at that time saw no reason to object to the Judicial Committee as a Court of appeal in matters of ecclesiastical discipline, whether relating to faith or morals. It would be a serious reflection upon the character of men like Archbishop Howley and Bishop Blomfield and Bishop Kaye were it to be supposed that they were ignorant of the nature of a tribunal which they had themselves assisted in founding, or that they were careless of the interests with which they were now, after trial, entrusting it, or that they deliberately sanctioned an institution against which any objection of principle could be raised."

Well may Sir Edward Clarke himself say: "So far as I can see, historically there can be no doubt that this Judicial Committee of the Privy Council represents with full authority the jurisdiction which the Crown, through its established Courts, has exercised for three centuries and a half, that is, as long as this branch of the Church has existed in its reformed condition." And he adds, "I can see no ground historically for question of the authority of this tribunal."

(To be continued.)

THE DEACONESSES INSTITUTION.

The Annual Meeting of the Church of England Deaconess Institution, Sydney, will be held in the Lecture Hall, Deaconess House, on Thursday, September 9, at 2.45 p.m. The Most Reverend the Archbishop will preside, and the Rev. M. G. Hinsby and Deaconess E. Best will speak. All friends interested in the work of Deaconess House, the Children's Home, and the Home of Peace are asked to be present.

# KIWI

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12 SEPTEMBER.

4th Sunday after Trinity. The NATIVITY of the Blessed Virgin Mary. The Early Church revered the Mother of our Lord Jesus, but refrained from undue exaltation. The Scriptures give a final notice of her as being among the disciples in prayer with them, not for them as in the sense of being superior to them. We should remember Christ's own words, referring to his Mother—"Who is my Mother?" "Whosoever shall do the will of my Father in Heaven the same is my Mother." (St. Matt. 12: 48, etc.)

13th Jewish Year—5877 begins.

14th Fifteen Sunday after Trinity. Prayer for EMBER WEEK to be used daily throughout the week. Wednesday, Friday and Saturday are Ember Days. There are four Ember Seasons in the year. The word Ember means "about," as in the ending of September. We should carry the intercessions beyond those about to be ordained, and "pray the Lord of the harvest to thrust out labourers into his harvest."

15th Next issue of this Paper.



### TO AUSTRALIAN CHURCHMEN

### Why I am not an Anglo-Catholic.

(By "Protestant Catholic.")

LATELY, in the "Age" newspaper, Melbourne, has appeared a very propagandist contribution stating reasons for being Anglo-Catholic. Some more or less partial replies have been inserted in that paper. One, by an evangelical well-known in Melbourne, was apparently not corrected in proof before insertion, and its value was thus considerably discounted. No one has so far sent any contribution to the "Record"; hence the desire to furnish your readers with these replies to the statements which have been published.

1. I am not an Anglo-Catholic, but it is not because I did not want to be one. To me there is much which is appealing in the position of those who refer for their authority to the historic past and to the consentient voice of Christendom. There is, moreover, the attraction of the aesthetic, which Anglo-Catholicism knows well how to profit by, and which is of increasing power in our age of general education. I am stating these things from no desire to protrude my small personal experiences upon notice, but simply to furnish assurance that I have given trial to the cult which I now feel is associated with a profound menace to our common faith, more than bishops or people recognise, also imperilling our beloved Church of England in particular, I admit that the Anglo-Catholic possesses a wonderful conception, and may be better off mentally, though I will not admit spiritually, nor in character, than those who profess and call themselves Protestants. The narrower and exclusive presentation of life in any association carries the defects as well as the gains of its own unavoidable limitations.

2. But just here came my first difficulty. I never found that Anglo-Catholicism realised any more the grand side of Christianity, in personal holiness or in works, than may be found abundantly among Protestants. They, too, have vision of the City of God. They are even less concerned

about their own little souls than others. And I had been so indoctrinated with the idea that the only load people were Anglo-Catholic. It is, I freely confess, quite unfair to judge the respective merits of two systems solely by apparent results. But that is exactly what Anglo-Catholics repelled me by doing. They seemed to be forever buoying up themselves and their cause by claiming results which could not possibly be procured by any other method save theirs. This gets at the youthful cleric, by promising an easier way to result and to success (horrid word in the mouth of the once persecuted followers of Jesus). But it is a fact that to be called "Father," and to hear some confessions, seem to hold out promise of influence and power. But I recently heard an Anglo-Catholic admit that in this respect things are not what they seem, and that the voluntary and individually independent way gained the best results. Besides, Australia has an abundant number of one-time Anglo-Catholics who have given up Anglo-Catholicism.

3. When I studied statements about history I found much to cause me to qualify what a smattering had seemed to establish. For instance, I can find no date in Christendom when the Church Universal spoke with that definite and united voice which is claimed as being the foundation of the whole movement. That is why Rome is forced to her quite logical position of adding to the Faith from time to time, and of enforcing acceptance of her edicts. In fact, I would, had I continued in that direction, have been face to face with a problem of tremendous import. Could I be consistent, and not "go over to Rome"? I do not want to be unkind, or severe, but to me there is no ultimate alternative for the Anglo-Catholic, even if he be granted as many Prayer Books as he may ever wish. This is why, and only why, Rome continues the Malines conversations. She wisely sees an inevitable end.

Study further told me that the ideal period of the Anglo-Catholic led historically to the darkest ages of the Christian Church. It is idle to try to confuse this issue as Belloc does by claiming that medieval times were happier and better than any others. When I discovered this plank had broken I asked who fixes the Church Standard of Doctrine? That is, as distinct from the Prayer Book authority which they had repudiated. It is the Evangelical who is the Prayer Book Churchman now. He, at least, is not in danger of falling between two stools.

4. The next objection that I had was that the Anglo-Catholic position did not justify itself from an intellectual standpoint. It would be highly wrong of me to advance this remembering that "not many wise are called," but it has been so dinned into my ears that the really clever people were all becoming Anglo-Catholic. Just like the "Christian Scientist" and "Plymouth Brother" allegation of superior enlightenment, as the Gnostics of old. So I joined "the fools" to learn heavenly wisdom. I found to my surprise that there were scholars still who had the temerity to uphold the Protestant doctrine; and that a one-time champion of Anglo-Catholicism, who retired from an English bishopric solely to give himself to study, advocated a much milder programme than they held, and, in consequence, has become somewhat discredited in the best circles, as rather tending towards the Protestant position.

5. Being Australian, I was in search of a presentation of the Christian faith which might fairly be expected to ap-

peal in the days to come to our nascent nationality, when it shall have shredded off much of its present "Englishism." I do not now believe that what is essentially medieval and old-world will so much as hold its own in this free land, where, it must be remembered, we have scarcely begun to develop upon our own lines. When we do, our religious level, and after all, it is the general level in the community which fixes these values, our general level and our prevailing type of religion will never be what our friends so ardently desire. There may be some levelling up, certainly; but there is more likely to be a little levelling down, as we unite with the larger bodies, that is, larger than Anglo-Catholics ever will be in Australia. The future type of Catholicism will be an Australian one, or none at all.

6. I further notice that in formulating his appeal to Young Australia, the Anglo-Catholic denies that he is medieval. It is recognised that it is absolutely necessary to do so. But is it true? How can a movement which retains the paraphernalia and terminology and doctrines of that fixed and narrow period escape the charge of being medieval? And medievalism is worn out among most thinking Englishmen. Rome can play this game far better. Let her.

7. It is just the same when the Anglo-Catholic shrinks with horror from being called a Ritualist. Here, perhaps strangely, we could stand beside him, because everybody is ritualistic in some sense of the word, as denoting outward expression of inward devotion. But it is no longer a question of ritualism, but of what ritual. We can admire a ritual of innocuous and helpful nature. But why it should be taken for granted that the magic term of "Roman Use" is an open sesame to spiritual things is beyond understanding. Our quarrel then is not with any Anglican ritualist, so long as he subordinates ritual to spiritual values, but with the introduction of an alien rite with its foreign implication, foreign, that is, to the simple Christian faith as we have received it from our fore-fathers.

8. My last point of objection must be very charitably referred to, and so read, for it is to say that the whole movement is to my mind inconsistent with itself, and there are authorities who could be quoted in abundance on this point, asserting the same thing. But, briefly, the Anglo-Catholic of the best type affirms that Christ and Christ alone is the end and aim and the only necessity. All else is but adjunct. It is on this ground he is admitted to sympathetic consideration by other Christians. If it is so that Jesus Only is his text, then why this insistent urging almost to "ex cathedra" demand? If it is Christ alone why put a stumbling-block in the brother's way? Have we not quite enough to fight and to carry without adding a burden of ordinances, such as St. Paul opposed so vehemently?

I close with an expression of positive gratitude uttered in no insincere sense. I am truly grateful for the Anglo-Catholic and his contribution to our common stock of Christian experience and experimentation. For the insistence of Corporate Church life, for deep reverence in outward act, and for zeal in missionary labours, we may and should be truly thankful. But yet there is nothing in that which is new. It was all in the older Evangelical revival from which came the Oxford Movement. I am so far an Anglo-Catholic, and that of what I maintain is the true type, because I am most positively Protestant and Catholic.



### A WORD OR TWO

### School Religion.

HERE are several grave defects in our modern religious life for which the Church and Church people of to-day are not altogether to blame. There are others, however, for which there is really no reason save our own stupidity and laziness. We are building up a great system of Church Schools, and we do not properly attend to the most fundamental matters to see that they are upon the right lines. We can easily get ourselves into a state of righteous indignation when we think the youth is being taught doctrines which are not correct. But even here is too little supervision exercised, and mere protest effects no reform. But are people aware of the laxity which pertains to more than one Church School in the urgent matter of religious life? Here is an instance, well vouched for, and it is to be feared by no means isolated. A young child going away from a Christian home to a Church Boarding School in one of our great cities quickly gave up the practice of saying prayers by the bedside, life being rendered almost intolerable when the attempt was made. There are other matters of defective contact with the young life committed by trusting parents and clergy to these large institutions, and which doubtless account for the disturbing and alarming fact that notwithstanding that the good name of the Christian Church is involved, and much Church money given, our Church Schools do not yield their quota of candidates for the ministry or in the mission field, or provide workers in our parishes, or even help greatly to increase our congregations.

### Roman Apologetic.

IT is interesting to note from recent lectures the altered attitude, it can be only attitude, by which the Church of Rome seeks to appeal to the Protestant mind of to-day. Every Roman doctrine can be so easily explained in a reasonable fashion that we rub our eyes and fancy that somehow we must have blundered by becoming or remaining Protestants. And that is exactly the impression intended to be conveyed. In olden days it was the persuasive power of the rack, which operated against the right of the private judgment. But now the appeal is to the private judgment of the individual. If Rome were as good and as charitable and as liberal as many Romanists we know of it would be unkind to say a word in protest. But it is quite a familiar method of Rome to allow her advocates to say anything they like calculated to win their way, and then in the final judgment for the Roman authority to revert back to the old fixed position. Any Protestant who imagines that Rome can change must be exceedingly gullible, and is by no means complimentary to the genius of that wondrous Church-State, whose one hope is staked on world-wide dominance.

### A New Protestant Society.

THE formation of yet another society for the advocacy of Protestant principles in the community may be perfectly laudable and finely conceived. But it emphasises a weakness

among Protestants. They seem to imagine that merely forming a new society will accomplish all that is necessary, whereas there are too many Protestant organisations already, frequently making internecine faction, and undoing the work for which they exist. It were far better for all Protestants to belong to one great united order, than to multiply organisation and increase expense, and, incidentally, to decrease efficiency.

### Popular Heroes.

THE rush to see a fine specimen of girlhood, well advertised as "Miss Australia," and the demonstrations attending the illness and subsequent regrettable death of a picture film hero, show the ease with which popularity may be won by a few favourites. Not every candidate for such honours can succeed, and we only hear of the few who come to the top. We too soon forget that most of the people who do the real work of the world go about it quite unnoticed. It is needful to stress the point, for too often church and parish are badly affected by the desire for notoriety. It was "an unknown warrior" in the Christian War who prayed, "That I may go unnoticed through the world."



ARCHDEACON CHARLTON.

There have been few more popular appointments than that of Canon Charlton to be Archdeacon in the diocese of Sydney "for general purposes." No clergyman in the diocese has a more intimate knowledge of men, while in things ecclesiastical he is an encyclopaedia of information.

The new archdeacon is the eldest of a family of ten. His father was the late Mr. Thomas A. Charlton, a conveyancer for 45 years in the firm of the late John Dawson and Sons, solicitors. His early education was received at Cleveland Street and Fort Street Schools. Subsequently he became a pupil teacher in the Education Department, but later qualified as an articled clerk in the A.M.P. Society. After entering the ministry he became first the successful rector at St. John's, Balmain, and afterwards at St. Barnabas, George Street West. For some years now he has controlled the Home Mission and Mission Zone activities of his Church with conspicuous ability and success.

### St. John's College, Morpeth.

#### The Scheme Challenged.

The appeal of the six Bishops of New South Wales, other than the Archbishop of Sydney, for £30,000 to complete the first main instalment of the new Theological College building at Morpeth, was made in the "Sydney Morning Herald" recently. The appeal received a most serious challenge in the following issue of the paper by a letter from the Rev. A. H. Garnsey, Warden of St. Paul's College, within the University of Sydney. Mr. Garnsey pointed out that the proposed College stood for the "Seminarian" principle of education as opposed to the liberal atmosphere of a University College, where men of various professional aims are trained together. It meant the definite abandonment by the six Bishops of a University training for the future clergy of the country dioceses of New South Wales. St. Paul's College was available for students in Theology. There were Scholarships at St. Pauls for candidates for Holy Orders, and it did seem to be an unwise step to launch an appeal to the people of the State for another College when the work could be done by already existing institutions. The danger of the "Seminarian" type of education is the tendency to narrowness and onesidedness and placing the College at Morpeth away from the main streams of thought at the centre of the life of the State still further accentuated the trouble.

Archdeacon Davies, Principle of Moore College, followed Mr. Garnsey, and pointed out in the "Herald" that "Moore College had its present appeal for £10,000 for enlargement and extension and really needed £50,000 for the complete remodelling of the College buildings so as to make use of the additional land recently purchased. The ideal course was three years at St. Paul's for a degree, and then a year or two at a Theological College.

With two such excellent institutions as St. Paul's and Moore College, it does seem a terrible waste to expend £46,000 on the first main instalment of the new College at Morpeth. "St. Paul's" ought to have the support of the Bishops far more, and "Moore" has already trained 400 men for the Ministry of the Church in Australia, and they are of all schools of thought. The laity of the Church should keep these facts in mind and not allow themselves to be led into a scheme which admittedly is second best. Surely nothing but the best and most efficient training is vitally necessary for the clergy, and this involves proximity to the University to meet and mix with men following other studies.



### The Bishop-Designate of St. Arnaud.

ARCHDEACON JAMES, to whom fuller reference was made in our last issue, is a well-known and popular cleric of life-long work in the Ballarat diocese. He is familiar with the conditions and actual working of the large and difficult areas over which he is to preside. Included in his survey will be the long stretch of Mallee wheat country, and he has proved to be missionary hearted. Hence there is no experiment in his appointment, and "The Australian Church Record" asks its readers for their prayers for the new Bishop, who is to be consecrated in St. Michael and All Angels' Day, 29th September, and enthroned in his "see" town of St. Arnaud on the day following.

Blessed are they who, sunlike in light,  
Have travelled the world and set bright.  
—Bulwer Lytton.



**Our Christian Calling.**—A well-considered and well-written dissertation on the subject of Confirmation, by the Rev. P. R. Westley, Th. L., of St. Clement's, Mosman, N.S.W. In this little booklet of 40 pages are set forth the main principles of evangelic teaching concerning the Sacraments. The price is 6d., or 2/6 a dozen copies, obtainable from the Author.

**Kyneton (Victoria) Seventieth Year.**—A very finely illustrated issue of an enlarged and much improved parish journal. The photo blocks of the previous incumbents include such "mighty men" as the late Dean Vance, Bishop Chalmers and others, for very few country parishes have such a record of able incumbents. We miss mention of the long tenure of seventeen years of Archdeacon Bishop, though to be sure the pamphlet is not a detailed historic record exactly. A characteristic "coronach" concludes a contribution of reminiscences by the Rev. Frank Lynch. "At least I have been reminding myself of some happy experiences of the past, when I was twenty-eight years younger and when the world seemed full of sunlight, promise and preferment."

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**NEW SOUTH WALES.**

**SYDNEY.**

**The Primate.**

Mr. W. I. G. Mann directed the attention of Synod last week to the fact that Tuesday had been the seventeenth anniversary of the Consecration of Dr. Wright as Archbishop of Sydney. On the motion of Mr. Mann, a resolution was passed, amidst great acclamation, conveying the Synod's felicitations to the Archbishop and expressing the hope that he might long be spared.

In responding, the Archbishop expressed his deep and sincere gratitude for the resolution, and paid a tribute to the help which Mrs. Wright had given him in his work. He said he thought he would soon have to ask the Standing Committee for temporary leave of absence, to pay, with his wife, a visit to England.

**Synod.**

The Third Session of the Twentieth Synod of the Diocese of Sydney met on Monday, 23rd August.

The Sermon was preached by the Rev. E. Walker, R.D., Rector of St. Michael's, Wollongong. Mr. Walker gave a searching message on the text, St. Luke 9: 62, "No man, having put his hand to the plough and looking back is fit for the Kingdom of God."

**Archbishop's Address.**

In his address, Archbishop Wright said he thought that, as a Church, they ought to consider whether they ought not to exert additional effort to emphasise the importance of the League of Nations, and to bring its aims and objects prominently before the consciences of their people.

"We cannot deny the fact," added the Archbishop, "that, from time to time, there are disquieting rumblings beneath the surface of the world's life. We cannot pretend to think that the last great and terrible war effected the end of war. There were certain contents in the peace which carried in themselves the seeds of future war, unless they were handled with discretion and sympathy. But yet we thankfully acknowledge that the creation of the League of Nations introduced into the world a new and unprecedented instrument for peace.

"A few years ago it would have seemed the dream of madness to imagine that representatives of so many disconnected nations could be found sitting round one council table as members of the great human family. But the miracle of God, has happened. Furthermore, it is undoubted that the League of Nations has proved in experience to be an instrument that has actually been able to stop several wars that seriously threatened.

"But such an organisation can never function with vitality unless the conscience of Christian people, in particular, is quick and alert to support the assistance of the efforts of the League. There are at times ominous signs that the Christian conscience is dormant in the matter. Yet a very little thought will bring home to us the truth that, unless such an instrument for counsel and conciliation exists with the moral sense of the human family behind it, the prospects of the world's peace are very dark.

"We, as a Church, should do our part to hold up its hands."

**Draft Constitution.**

Archbishop Wright referred to the draft Constitution for the Church in Australia, which is to come before a special constitutional convention in October, and said the

draft was no more than it purported to be, a suggested draft offered to the convention as a basis for discussion.

He referred to his appeal last year for support for Moore Theological College, and said the appeal had met with response, but that the efforts should not be relaxed.

**Gipsy Smith Mission.**

The Archbishop said they had reason to be thankful for the visit of such an evangelist as Gipsy Smith. He had not spoken to their people direct, but undoubtedly his words had reached them, and his influence would be for good if they took due advantage of the stirring of souls that had so widely followed his work.

"He was a simple, humble-minded follower of the Lord Jesus, to whom the vision of Jesus was profoundly real, and who burned with a passionate ardor to make known to others the living power of the Saviour, who had transformed his own life."

**Presentation of Clergy.**

The Bill for Consolidating and Amending the Ordinance relating to the Presentation of Clergy was carried by a large majority.

**Fire Insurance.**

The Ordinance for empowering the Diocese of Sydney to effect its insurance with the Ecclesiastical Assurance Co. of Australia was defeated, an amendment being carried that the Ordinance be referred to the Standing Committee to consider a satisfactory scheme of diocesan self-insurance, and failing any such scheme, to promote suitable legislation on the subject in accordance with the report adopted by the Synod.

**General Convention.**

Consideration was given to the report of the delegates appointed to the General Convention. The report stated that the delegates considered that the bill to provide for the Constitution of the Church of England in Australia was unsuitable.

The following reasons were given:—(1) In effect the bill creates a new church with potentially different standards instead of providing a new constitution for the old Church with existing standards; (2) It provides methods by which the Protestant and Reformed character of the Church can be changed; (3) It provides that all churches and endowments shall be united for the mission hall, standing that its character may be so changed; (4) The endowments given to the Church with its present character recognised by law should not be transferred to a new Church until the character of such new Church has been unalterably defined and accepted by the whole body of Church members; (5) Under it the smaller dioceses would have power out of proportion to their Church membership; (6) Under it a complete change in the character of the Church and its services could be carried out and made binding upon the whole Church, although a majority of its members had not consented and might be opposed to it; (7) It expressly rejects the decisions of the Privy Council, which comprises some of the most expert minds of the British dominions if not of the whole world; (8) It gives for the determination of questions affecting the rights and property of the members of the Church by tribunals constituted of persons who would not necessarily be either judicially trained or unbiased and whose decisions nevertheless would be final and not subject to review by any Court of competent authority; (9) It expressly incorporates the canons of 1604 which are not and never were sanctioned as the law of the Church; (10) It gives to General Synod powers which are neither necessary nor expedient, and which unduly derogate from the sovereign rights of the dioceses.

The report went on to state that it was practically impossible to prepare amendments in a satisfactory form, and accordingly the committee framed an alternative bill.

**Moore College Re-Union.**

There was a record attendance at the annual reunion of former students of Moore Theological College, which was held at the College on Thursday. Archbishop Wright was the celebrant and preacher at the corporate communion in the college chapel. He

was assisted by Archdeacons D'Arcy-Irvine, Davies, and Charlton. The lecture-room was crowded out at the business meeting, which followed the service. Canon Cakebread was re-elected honorary secretary, and the other members of the old students' committee were re-elected. There was a good discussion on the subject, "Men for the Ministry—their training and support," the selected speakers being Canon Cakebread and the Rev. E. F. N. Cash. Archdeacon Charlton was congratulated on his promotion, and Archdeacon Boyce received felicitations of being the oldest student in active work. He entered the College in January, 1807, and was ordained deacon in December, 1808. The oldest surviving student is the Rev. C. F. L'Oste, who entered the College in 1865, and is now 97 years old. He retired from active work several years ago, and resides in Tasmania.

**GOULBURN.**

The Synod of the Diocese of Goulburn has been summoned for 29th September. There will be a quiet morning for the clergy on September 18th, conducted by Rev. H. N. Baker, of St. Thomas', North Sydney. Sunday, 19th September, which is the Cathedral Consecration Festival, will be observed as Synod Sunday, when the preacher in the morning will be Rev. H. N. Baker. At evensong Bishop Radford will deliver his Synod charge.

**VICTORIA.**

**MELBOURNE.**

Members of the vestry of Blackburn, noting the inauguration of a new Shire and the pushing ahead of the town, have resolved that the Anglican community shall be worthy of the district. Work parties are therefore busy on the church grounds and exterior of the building. £400 is in hand towards a new church building when required.

At a meeting of St. Paul's Cathedral Erection Board, authority was given (subject to the approval of the Town Hall authorities) for proceeding with the erection of the central tower and spire for the tower. The Moorhouse tower and spire, which will rise to a height (including the finial) of 315 feet, will be Melbourne's greatest landmark.

St. Hilary's Parish Hall, E. Kew, was a hive of industry on August 4. The Missionary Service League organised an all-day work drive for the Medical Missionary Auxiliary of the Church Missionary Society. From 11 a.m. until nearly 11 p.m. several sewing machines and a bevy of ladies were hard at work on materials purchased with funds supplied by voluntary contributions from the congregation. The result was a very large box of useful goods to send to various mission hospitals.

The fortieth annual report of the Church of England Diocesan Mission was presented by the warden, Canon Snodgrass, to the annual meeting held at the mission hall, Spring Street. Archbishop Lees, who is ex-officio president of the council of the mission, presided, and the attendance filled the hall. The mission is to the streets and lanes of Melbourne, and has as branches the House of Mercy, Cheltenham; the Church of England Home for Children and Babies' Home, Brighton; and St. George's Intermediate Hospital at Kew. Dr. Marshall Allan said that he desired to speak of the work at St. George's Hospital. He was director of obstetrical research for Victoria at present conducting an inquiry as to why the maternal mortality in the State was higher than it should be. The hospital at Kew was one of the finest he had ever seen. He wanted the mission to know that he was using the records of St. George's as his standard, and asking other places to come up to it. Sister Ruth was turning out nurses trained to be able to take important positions.

**Bishop Armstrong.**

The parish hall at Holy Trinity Cathedral, Wangaratta, was crowded when the retirement of Bishop Armstrong was marked by the presentation of a life-size portrait of himself, painted by Mr. W. B. McInnes. The portrait will be hung in the Chapter House and a replica will be presented to Bishop Armstrong. A substantial monetary present was also given.

Archdeacon Potter moved—"That the Synod placed on record its profound gratitude to Almighty God for Bishop Armstrong's long and honourable term of office, his wise, fatherly, sympathetic, and spiritual rule and guidance, and for the many outward and tangible results of the progress that has marked his episcopate, and congratulates his Lordship on his 25 years' occupancy of the see; and prays that both he and Mrs. Armstrong, at whose hands also members have received so much kindness, may have happiness and peace in the years that yet remain."

Mr. F. C. Pufbrück, Registrar of the diocese, seconded the motion. Referring to Bishop Armstrong's 25 year episcopacy in the diocese, he remarked that while the population had decreased from 110,000 to 98,000 the number of clergy had increased from 28 to 35, stipends from £5894 to £9469, the number of churches from 72 to 97, of parsonsages from 26 to 35, and of communicants from 2517 to 3817.

The motion was supported by several of the clergy and the laity students at St. Columbs' Hall, Canon Wray (Violet Town), Canon Herring (Benalla), Canon Wray (Wangaratta), Archdeacon Carter (Shepparton), the Revs. A. P. Partridge (Bright), A. D. Falconer (Beechworth), E. Finnie (Kilmore), R. A. Scott (Seymour), and D. Rettie (Broadford).

Returning thanks, the Bishop said that he had sometimes to say and do things which he had not liked, but he had always tried to do what was best for the diocese. He had to thank those who had done the work. He had set himself the ideal of "playing the game." He had been described as the helmsman, and that was his idea. He had always tried to lead and not to drive. A very great future was in store for the diocese. He and his wife had striven to do their duty, to be a real help, to strive always to think and act kindly.



**ST. JAMES', DELBURN.**

This real Australian BUSH Church is of much historic interest in our young country, as it was the first church erected in the Gippsland Hills, in March, 1884, some 18 years before the foundation of the Diocese of Gippsland. It was then in the Melbourne Diocese, and remained therein during the Bishoprics of Dr. Moorhouse and Dr. Field Flowers Goe. It was transferred to the newly-formed Gippsland Diocese on July 10, 1902, nearly four months prior to the Consecration of Archbishop Clarke. The much-beloved Dr. Arthur Wellesley Pain was consecrated as the first Bishop of Gippsland in 1902, and remained until the present Bishop (Dr. G. H. Cranswick) succeeded him in July, 1917.

Bishops Moorhouse and Goe (Melbourne Diocese), and also Bishop Henry A. Langley (when Archdeacon of Melbourne, afterwards the first Bishop of Bendigo), and Bishop Armstrong, when Archdeacon of Gippsland, have all officially visited it, as well as several prominent clergymen.

At present it is under the charge of Mr. F. C. Bourne, formerly of Sydney. The editor of this paper officiated there also as a "reader."

The building was constructed of local split timber and palings, and erected by Mr. Henry Sargent, snr., who gave the land, and his son. Lantern views of this quaint little church have been shown in several parts of Australia, Great Britain and Canada. A very serviceable organ was presented by Mrs. Skinner, of Malvern, an old Delburn pioneer, at which the present organist (Mrs. F. Sargent) has presided for 36 years, whilst her mother (Mrs. M'Lelland) now 93 years of age, was at the opening of St. James', and has been its most regular attendant ever since.

Whilst the district was nearly all forest with saw-mills and many timber cutters and splitters, the church used to be full. Even now, although so many holdings are vacant, the attendances would shame many town and city churches.

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## The Bishop of Wangaratta's Final Synod Address.

We enter to-night upon the first session of our ninth Church Parliament. As we look back to our first session twenty-four years ago we note many changes. Of all the Clergy then at work in the Diocese only five remain with us. Of the lay members of that first Synod only four are members of this one. Some have merely changed their abodes. Many have entered into the rest, affectionately remembered, for they have left behind them a record of lives well lived, and of work well done.

Of the Bishops then occupying Sees in Australia the Archbishop of Perth and myself alone remain. Like myself, I know he feels that the calls upon his strength are becoming greater than he is able to meet.

The sense of sin has weakened almost to the vanishing point. As an eminent scientist put it "the man in the street does not worry about his sins." He lays the flattering unction to his soul that he "does not do any harm," and is content with a standard which might fitly apply to a sheep, but hardly to a Christian.

As this is a new Synod, one duty which will devolve upon you will be the election of members to fill various important positions. Of these the most momentous will be the choice of the Board of Electors to appoint my successor. As soon as the Board is appointed, it is my intention to place my resignation in their hands. I had intended it to take effect at the end of the year. But the Council have very kindly advised me to take a few months leave of absence after I have completed my round of farewell visits. The only objection to my doing so is that the Board cannot proceed to the election of a new Bishop until my resignation takes effect. The Council, however, think that this is not a very urgent matter, and urge me not to resign the See at least until I reach the retiring age. This will not be until the end of March.

I have no desire to influence you in any way, but I do venture to express the hope that no pledge will be sought from any prospective member of the Board.

### Farewell.

As this will doubtless be the last occasion I shall have of addressing you as the representatives of the diocese, I am glad to avail myself of the opportunity to make some personal acknowledgements. It is now 26 years since I came amongst you—first as Archdeacon, and then later on as the bishop of your own choice. They have been to us all full of interest, and very busy years. Both my wife and I have always met with the greatest kindness and most generous hospitality. In every place the wish has been expressed that the people could see more of me. I have endeavoured to get to every parish and district at least once in every year. Where there is so much ground to cover, and so much office work to be done, more than this cannot reasonably be managed.

Many of you have been kind enough to express regret at the thought of our leaving the diocese. Not a few seem unwilling to recognise that at my age I no longer possess the activity or physical powers I enjoyed in years past. Yet we know that at 65 a man may apply for the old age pension. Most men occupying important positions in the Banks and Government service are held to have reached the retiring age about that time. This Synod recently fixed the retiring age for the bishop at 70. Our Provident Funds have already fixed the age for the Clergy. It is true that mine is a life tenure, and I might no doubt hold on indefinitely. But I have frequently said that when a man becomes conscious that he is no longer equal to the demands of his office he should make provision for someone else. In doing this, therefore, I am only practising what I have preached. It is hard to grow old gracefully. It is hard to give up one's work, when one's whole soul is in it. But the work is more than the man and we are not always the best judges of when we become past rendering efficient service, and stand in the way of younger and better men. I do not want to do this, and hold on until you would all wish to be rid of me. To properly administer a diocese like this involves a great deal of travelling. Even now, when the saddle horse or gig have given place to the motor car, I begin to find the long trips very tiring. I have not the elasticity of days gone by. It is not to be expected. My doctors insistently press upon me that I must go easy. To go easy means leaving things undone. So long as my strength permits, I propose to go on doing such work as does not require so much strain. So I propose, as I have just said, to resign my office when I reach the age of 70. I may, perhaps, carry on quietly for a time as administrator. When my successor is appointed, I can hand over the reins to him in

the consciousness that I ought to be, as indeed I am, intensely thankful that I have been permitted to carry on my work for so long. It is more than 50 years since I first entered upon my first charge. Almost the whole of that time I have been engaged upon work of a pioneering character. At Parkville and South Melbourne, 50 years ago, things were very different from what they are to-day. Even at Glenferrie, somewhat later, the conditions were not of the easiest. Thirty-two years ago, with a young wife and baby, I went to Gippsland, where in addition to the general supervision of the present diocese, I had at one time 16 deacons and readers to look after in their various districts. Then I led a pack horse, and followed a blazed track, where one can now drive a motor car. Into many places, at that time, nothing on wheels could penetrate in the winter. Even when I came up here at your invitation 25 years ago, almost everything had to be begun as from the beginning. I only mention these things to acknowledge the unvarying kindness and splendid assistance I have everywhere received. It would be hopeless for me to attempt to name even a few of those to whom I am so greatly indebted for help and kindness. But of them all I must mention four. In our earliest and most difficult days Archdeacon Potter's appeal for the Bishop's House and the beginning of an Endowment Fund met with gratifying success. This was the first of the three new dioceses to provide a house for its bishop. Canon Lambie rendered invaluable service in those days. To him we owe the success of St. Columba's Hall. To the efforts of Dr. Law we very largely owe the beginnings of the Cathedral. To Mr. Purbrick, as Registrar, Advocate, Adviser, and Financial Manager, the diocese owes a debt beyond the power of any words of mine to express. He has indeed been a God-send to the diocese. His abilities, his courtesy, his unflinching labours, prompted by his desire to serve his Church and Master, and rendered almost without remuneration, have been an example as well as a help to us all, as indeed most of you are already fully aware.

I only mention these as specially outstanding fellow workers. The work of men like our Archdeacons and Canons, and indeed the great majority of our Clergy, as well as many of our laymen, has resulted in the diocese occupying the place it does to-day. Those of you who shall be able to look back 25 years hence, will, I trust, be able to feel that the foundations laid in the day of small things upon which our successors shall build, have been well and truly laid so far as the means at our disposal permitted.

Were it not that this is my virtual Swan song, I should not venture to mention my wife in this connection. Most of you know something of her, and that to know her is to love her. Few, perhaps, have been blessed with so true a help meet. She has had to share in all my experiences in Gippsland, as well as in the North-East. There were times in Gippsland—especially times of flood and fire—when communications were cut off, and for periods which must have seemed long to her, she could not know whether I was dead or alive. Our house was three miles from the nearest township, and there were weeks of loneliness and even times of peril, when a young wife, accustomed to all the amenities of city life in a comfortable home, must have felt very keenly. But so far from ever complaining she has always helped and sustained me as only a true wife can. The means at her disposal in later years have made a good many things possible which would otherwise have been beyond our reach. Her constant desire to make our home a place where every clergyman and his wife might always feel sure of a hearty welcome, and such help as she could give, has done much to foster that good feeling, which, I am thankful to say, has always existed between ourselves and our fellow workers. We have had our ups and downs, our joys and sorrows, like others. Now that her health is failing I have a duty to her as well as to the diocese, which has had its influence upon the step I am now taking, as I am sure you can all understand.

The Rev. F. A. Townsend, who has been acting as sub-warden of St. Nicholas' Home for Boys at Glenroy, Melbourne, in connection with the Mission of St. James and St. John, has resigned because of ill-health. He has been succeeded in that office by Mr. A. L. Kauffman, F.R.G.S., F.E.S.

The Rev. W. R. Brown, Th.L., has proceeded to Wilcannia (Diocese of Riverina) to take the place of Rev. L. Daniels, who has left for England. Mr. Brown hails from the Diocese of Bendigo, but before leaving Sydney was the guest of many clerical friends of the Bush Church Aid Society at a luncheon held at the C.M.S. Rooms, on Monday, 23rd August.



Creetings to "A.C.R."

Mr. Symons, of Dulwich Hill, N.S.W., writes to offer congratulations to the "Australian Church Paper," which are valued chiefly because they emanate from an old friend of the paper, since its inception, and also because he expresses his intention to continue working for the paper in every possible way.

### Christians Abroad.

Chaplain H. S. Cocks, of Holy Trinity Church, Allahabad, India, writes:—

It is sometimes said that, in a non-Christian land like India, the Church is so busy in her task of evangelising non-Christians that she gives little time or attention to the needs of her own members living in the midst of heathendom. The criticism is only partly true, for such organisations as the S.P.C.K. and the C.C.S. exist to do this very work. Much more, however, needs to be done for a neglected Christian community in a slum on the Church as well as a hindrance to the faith. It is very patent that the work of evangelising non-Christians will be either greatly helped or hindered by the life and witness of the Christians in their midst.

What I have written is my way of introduction to a plea that I want to make for a young priest, who may feel the call, to offer to come to India for such work. After six years of service in India I am returning (D.V.) to Australia next year, and this parish will then need a Chaplain. The work is genuinely interesting, varied and needy, while a knowledge of the vernacular is not essential, since all one's work is among English-speaking people. The congregation is a cosmopolitan one, consisting of English civil and military officials, Anglo-Indians, and a small number of educated Indian Christians. The parochial routine is similar to that at home for there is a hospital, workhouse, and high school to visit in addition to the ordinary parish visitation. The congregation is intensely loyal and united; the Church (completed in 1839) and its appointments are beautiful, and the type of Churchmanship is Evangelical. The stipend is Rs 450 per month for a bachelor, and Rs 500 for a married man, of the equivalent of £360 and £400 per annum respectively. A month's privilege leave is granted annually, house rent is provided, and passages are paid both ways, while the period of agreement is usually for five years.

I shall be very glad to furnish other details of information to any clergy who may be willing to consider this call.

### The Parish Car.

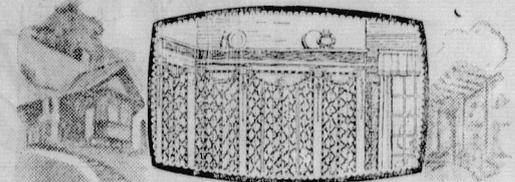
"Commercial Traveller" writes:—  
My firm provides me with a car and its cost to extend its business, quite apart from my salary. Cannot the Church do the same for its clergy? My firm finds that the increased business that comes through the car more than pays for the car and its upkeep. Might not a similar experience come to the Wardens of our Churches by the fresh interest roused through more frequent visitations which the clergy would be able to give if they had a car?

### The Coadjutor Bishopric of Sydney.

"Episcopalian" writes:—  
It is a tremendous stimulus to a congregation to have a visit from a Bishop. Though a regular attendant, I have never seen one at my Church during the fourteen years I have been attending, and we have a congregation at times of two hundred. We have no fault to find with our clergy, but we would like the stimulating presence of a Bishop of the Church. If we are an Episcopalian Church, why carry on in many congregations as though we are Presbyterian? We could do with three or four assistant Bishops.

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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,

*Quent 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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SEPTEMBER 16, 1926.

[Issued Fortnightly.]

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**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.

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"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.

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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!"