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The Australian Church Record

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"The Australian Church Record" please
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Toorak, Vic.,
Sept. 16th, 1926.

"The Rule of the Road."

My dear young friends,

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

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

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

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

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

at boarding school. Their answers are
quite correct.

I am, affectionately yours,

Aunt Mabel

Correct answer to last question:—

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

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

THE CHRIST OF THE ANDES.

(Girl Reserve Bookshelf, Ap. 1926.)

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

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

Our Printing Fund.

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1. This is the ONLY independent non-
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Prayer Book as we have it to-day in its
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2. There is owing on past issues the sum
of £600. This debt is of long standing.
It hampers extension of the paper.

WHAT YOU CAN DO.

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

WHAT WE HOPE THEN TO DO.

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

RECEIVED WITH THANKS.

Mrs. S. D. Smith, Muttahub, Walgett,
11/7.
Ven. Archd. F. G. Neild, The Rectory,
Condobolin, 10/6.

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[Registered at the G.P.O. Sydney, for
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parts.

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in Toc H circles. Written for this paper.

Leader.—The Evangelical Slump.
Opinions on Books.—Several criticisms by
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9/- a year, post free. The majority
of Church of England people in Aus-
tralia are evangelical, and do not know
the danger facing the Church in Aus-
tralia at present. If they read this
paper they may take action and save
their Church.

Motorists through England pay tri-
bute to the cleanliness and courtesy of
the unemployed rainers in the villages.

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

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

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

Archbishop Lees attended the Pres-
byterian Assembly and conveyed the
Melbourne Church of England Synod
greetings.

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

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

United worship at which Anglican,
Presbyterian and other congregations
took part in St. Peter's Church, Har-
rowgate, England, was warmly com-
mended by the Bishop of Ripon.

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

The British and Foreign Bible Soci-
ety informs us that the complete Bible
in Esperanto has just been published,
and supplies in four different editions
will be available in Melbourne in Nov-
ember.

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

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

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

Attention is desired to be drawn to
the Bishop of Gippsland's letter in our
correspondence columns, and to the ad-
vertisement referred to therein, con-
stituting an exceptional call for an un-
married priest.

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

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

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

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

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

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

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

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

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

The World Call to the Church.

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(Book of Common Prayer.)

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HELP THE BUSH CHURCH AID SOCIETY to develop its Mission Hospital work round the Big Bight and its general nursing service for people in lonely places. Already God has blessed it with His increase, and the call to do bigger things has come to us.

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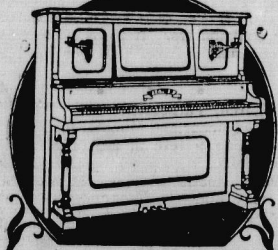
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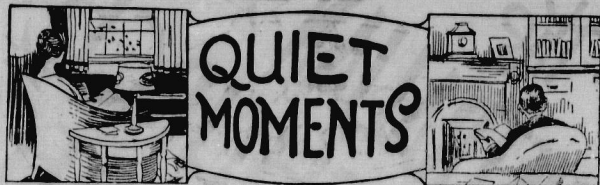
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"Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of Heaven."—Matt. v. 10.

These Reasons Still Effective Though the Form of Persecution Differs.

Time has not rendered one obsolete; it is as true to-day as ever, "All that would live godly in Christ Jesus shall suffer persecution." Men point to the circumstances amid which Paul wrote those words, and assure us, for instance, that never again would such experience be possible. So far from this the Rome that then was "drunken with the blood of the saints," makes her proud boast that she is "semper eadem," always the same. Mr. Froude is his "Short Studies," says:—

"The Roman Church has learnt nothing and forgotten nothing. It is tolerant now because its strength is broken. But let it once have a numerical majority behind it, and it will reclaim its old authority. . . . The principles on which it persecuted it still possesses, and persecution will grow again as naturally and necessarily as a seed in a congenial soil."

"But surely, we are more tolerant now-a-days?" Yes, when differences are not in the sphere of principle, but of opinion. Let the Trades Unionist dare to defy his Union in some matter of conscience! Let the Public School boy dare to put Truth above Tradition! No! the spirit of persecution is still as strong as ever, it is the expression only which differs. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil for the Son of Man's sake." Experience confirms it all! Quiet ostracism; the veiled sneer; the polite sarcasm; the vulgar jibe; acts of positive injury—these are abiding facts.

The Blessedness of the Persecuted.

There, too, is an abiding fact. But Christ's conditions must be present: For Righteousness' sake; falsely; for My sake. Christians not unfrequently arouse opposition by their tactlessness, inconsistency and cantankerousness. But when Christ's conditions are fulfilled blessedness assuredly follows. His persecuted followers rank with a glorious company.

A noble army, men and boys
The matron and the maid.

And their's is a sure reward, for it is the Lord Himself Who pledges His word. "If we endure, we shall also reign with Him: HE CANNOT DENY HIMSELF."

MICHAELMAS.

(St. Michael and All Angels' Day—
29th September.)

(Written for "The Australian Church Record" by Grace L. Rodda.)

The ministry of Angels!

Oh theme of beauty sweet,
Those servants of the living God,
Who wait beside His Feet.

He bids them camp around us,

To watch with earnest care,
To guide our footsteps safely still,
And keep us from despair.

O'er ev'ry soul repentant

With joy the angels sing,
An anthem sweet, of praise and prayer,
While Heav'nly arches ring!

And when our Call is coming,

And close of Life is nigh,
The Angels strong, with tender love,
Shall bear us to the sky.



Romanist Aggressive Work in Sussex.

The Roman Catholic priest of Worthing organised a series of lectures, specially addressed to those whom his Church styles "non-Catholics." The organisation of this effort to win Worthing for Rome was very complete. Besides posters liberally exhibited, the town and in this the purpose of the effort was made plain. The residents in the town sent copies of this leaflet to the Protestant Reformation Society's office. The Rev. W. A. Limbrick, the secretary, was in Brighton, and in conjunction with Mr. E. T. Stoneham, the Society's Mission secretary for the district, he went over to Worthing and made all necessary arrangements for an effective reply.

Worthing is exceptionally blessed in its Evangelical ministries, and the "Teaching Mission" which was the form taken in reply was most heartily taken up by five Churches. The Free Churches joined in, and simultaneously with the five Church of England parish-clergy, their preachers dealt with Romanism on the opening day of the Mission.

New Diocese.

The new Bishopric of Leicester will shortly come into being, the sum required for endowment having been raised, and an episcopal residence provided. St. Martin's Collegiate Church, Leicester, is to be the Cathedral Church.

Another Kind of Pilgrimage.

Mr. Kensit went on "a Protestant pilgrimage" to Lourdes. He was asked the question "What were your impressions?" to which he immediately replied "Another Luther is needed." The Rosary Procession at night, which extended to a distance of something like three-quarters of a mile, consisted of Romanists of all nationalities each individually carrying a lighted taper in one hand and a Rosary in the other, and every one crying unison for something like an hour on end "Ave, Ave, Ave, Maria."

'Busmen's Church Parade.

The Church of St. Clement Danes, Strand, was filled with 'busmen who attended the first church parade organised for the staff of the L.G.O.C. by the London 'Busmen's Brotherhood. Before the service the men, to the number of 2,000 paraded on the Embankment and then marched to the church by a circuitous route in order to deposit a wreath at the foot of the Cenotaph in Whitehall. The service was conducted by the rector of St. Clement Danes, the Rev. W. Pennington Bickford, assisted by Dr. Darlington, vicar of St. Mark's, Kennington. The lessons were read by Driver G. Lancaster and Lord Ashfield, Chairman of the L.G.O.C.

The Welsh Church regains its Churchyards.

Some remember the violent demand made during the Welsh Disestablishment campaign that the churchyards should be taken under the full public control, and will note with interest that the Government proposes to amend the Act in this particular. A Bill has become necessary because the vast majority of the Welsh local authorities refuse to accept responsibility for maintaining the ancient churchyards conferred on them by the Act of 1914.

Lord Forster.

Lord Forster laid the foundation stone of the Church of St. John, Southend, Catford. The new church, which is the first to be built in connection with the Southwark Twenty-five Churches Fund, will, when completed, cost £38,000, and hold 1,100 people.

City Churches.

A quaint old world scene was witnessed in the House of Commons on Tuesday. The House of Lords having passed the City Churches Measure, the Corporation of the City of London carried out its previously-expressed intention of exercising one of its ancient privileges by sending the two Sheriffs and the City Remembrancer to stand at the Bar of the House of Commons to protest

Inter Communion.

Startling Developments in Toc H Circles—
Victoria.

(Communicated.)

A PERUSAL of the current number of the Toc H "Link," that small but highly efficient monthly publication of the movement throughout Australia, gives food for thought and concern.

The most prominent feature is that on the question of inter communion, with the resolution of the recent Federal Executive's meeting thereon.

This resolution is of very great importance—greater, perhaps, than one would think. Toc H, although initiated in the Blood-stained War, and of Northern France and Belgium, by Anglicans, was very wisely developed by the membership of great numbers of Non-Conformists, and at the present time as far as Australia is concerned, has a distinctly large majority of Non-Anglicans in its composition.

The constitution of Toc H throughout the world—indeed the very heart of the movement—is recognised to base its life on the determination of its members (corporately and individually) to level, by all means in their power, all class and rank barriers. Toc H bears on its banner the motto "To Conquer Hate." On many of the portals is inscribed "Abandon rank all ye who enter here." One of its "Points of the Compass" is "Think Fairly," another is "Deal Justly." In fact it may be said that Toc H would have not the faintest right to exist if its members were not vowed to a species of "Universal Reform Society." This fact is ardently and reverently dwelt upon, on every possible and impossible occasion by its most enthusiastic members.

To this end every Group meeting finishes with Family Prayers; and one of the principal phases of the Job Master's "innings" is to refuse (gently if possible, violently if need be) to recognise any barriers whatever between man and man.

I dwell thus upon this matter, because it is a fact that at the present time there is nothing less than a Plot in a certain section of the Anglican membership of the movement to refuse the right of Toc H members to attend the most sacred and lovely religious service conceivable, on the ground of it being Schismatic. It would, if these members had their way, be made, by rule of the movement, an offence for "Scotty" and "Mac," for instance, to come to Holy Communion at the beautiful chapel of St. Paul's, Melbourne, and there receive, kneeling with "Barney" and "Skeeter," that blessing which can only come to those united in the bonds of true brotherhood. These brothers would be divided off, branded, shorn and goats, and told to go their separate ways to this, the most blessed of all feasts.

It may be remarked that "this is the concern of Toc H." That is so, but vastly more it is important that the whole body of the Church and of Christendom, should be shown that, even in such a movement as "Toc H," with its almost revolutionary idealism, and its fine spirit, and in spite of the definite interdenominationalism expressed by its constitution, there is this barrier.

And this is the motif of this article. Not less than others does the writer long for the time when dissension and dispute shall

The Best
for all . . .
Occasions

GRIFFITHS
TEAS



be laid on one side, not less than others, does he see the value of construction as opposed to obstruction.

Fortunately, in the case under review, the Federal Executive of Toc H did not blindly follow the lead offered. Each and every member of the movement is at perfect liberty to communicate with his brother Toc H-ian, no matter in what branch of the Catholic Faith that brother may happen to worship. The danger is not, however, past.

It is learned that the plot lies further than the passing of Australian resolutions; it includes a visit to England by one of the members of this section of the Anglican Communion with the ultimate aim of a return with British Authority for future restrictions on the free growth of the Society; and it is understood that consent was even asked for the expenditure of Australian Toc H money to this end.

The conclusion is that the whole Church must be very much alive to "behind the scenes" activities of those who would turn their backs on Protestantism and Freedom (terms synonymous) and impose on us once more the trammels of a priestcraft utterly at variance with either Holy Scripture or the future social welfare of the Christian world. Is the Anglo-Catholic menace to be allowed to control, and then to de-vitalize this with other similar unions?

Toc H is out to fight this, along with other oppressions and false distinctions, and the sympathy of true-hearted Christians must be with this splendid movement in its Post-natal struggles.

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Why am I a Christian?

Dr. Crane's Great Book.
(Rev. C. Crotty, B.D.)

CHRISTIAN people as a whole have not sufficiently recognised the great value of the Press as an instrument for preaching the good news about God.

The greatest preachers can only reach comparatively few people by means of the spoken word, whereas through the printed word they may reach thousands and tens of thousands.

If we were wise we should not only issue multitudes of small books, but we should make much more use of our denominational newspapers, and also of the daily press as part of our Christian propaganda.

Many of us have been interested in the contributions of Dr. Frank Crane to the daily press, and have been led to wish that we could see how he would develop his theme on more definitely Christian lines.

Dr. Crane has recently written his confession of faith, under the title "Why I am a Christian," and an Australian edition has been attractively printed and published by the Cornstalk Publishing Co., Sydney.

Dr. Crane has given us a very bright and brainy view of religion as a rational, reasonable faith, a faith that works, a faith that helps, a faith that saves. He bases his belief in Jesus Christ on His unique character and influence, on His unique teaching, and on the wonderful way in which it responds to human needs.

He points out how Jesus Christ saves us from various delusions as to human nature, punishment, competition, negative goodness, the effectiveness of force, the nature of happiness, the basis of ethics, the ideal of safety, the superiority of idleness, exclusiveness, the nature of freedom.

Jesus Christ has revealed God. He has shown us what God is like. He has shown us that the true basis of religion is love, not fear. He has shown us that prayer is not trying to alter God's will, but trying to conform to God's will. He has shown us that salvation is not from danger or from difficulty, but from unworthy motives and thoughts and words and deeds.

He has shown us that the true ideals of life are sympathy, and service and sacrifice.

In Christianity Dr. Crane finds the best grounds for hope in immortality. He believes that Christ's appeal is to all mankind, and that His teaching is for all people and for all places and times. He believes also that Christianity is the only force in the world that gives promises of any real permanent peace and true progress for humanity.

Dr. Crane bases his belief in Christ on the Gospel story of His sayings and doings. The doctrine of the Virgin Birth or belief in the miracles or in the inspiration of the Scriptures are not in any way essential to his belief in Jesus Christ.

He says "I believe in Jesus, but not because He is the Son of God," and indeed He even goes so far as to say "as far as my being a Christian is concerned it is not necessary to prove that Jesus actually existed."

However, he assumes that Jesus Christ did really live and teach as is recorded of Him; he takes this assumption as a working hypothesis, and finds that it works well.

While this is no doubt a rational and scientific position to take up, it is not in the best sense a religious position. While it is a great help and comfort to intellectual people, it is not of much use to ordinary people.

The majority of sinful people need more than a hypothesis as the basis of their religion, they need a living faith in a living person. They want to know that Jesus really lived and died here on earth, and that He rose again, and is alive for evermore.

It is difficult to believe that the type of Christianity represented by Dr. Crane, however attractive to a certain type of people, could be of much help to mankind as a whole.

It is certain that it was not the type of Christianity taught by any of the Apostles or great teachers of the early Church, and it is certain that it would not have lasted for long under the conditions of the early days of Christianity.

The unique character and influence of Jesus Christ demand a unique personality, such a personality as is not merely human, but also divine. Not one of the theories of the person of Christ fits all the known facts so well as the orthodox doctrine of the God Man, Christ Jesus.

And surely to believe that Jesus never lived on earth, that the whole Christian Gospel and Creed and character, and life, are based on a myth, requires more credulity than is called for by any kind of Christianity, however superstitious it may be.

Such books as Dr. Crane's are very interesting and very helpful; they help us to face the facts and to examine the basis of

our faith; they send us afresh to our study of the Gospels, which tell us of the Divine Saviour, the Miraculous Christ, and we are led to appreciate more and more the inspired record of the Gospels, and to exclaim with the Apostle St. Thomas—My Lord and My God!

A Great Churchman.

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

John Henry Newman.

THE leader of the Oxford Movement, and the centre of one of the biggest controversies that ever shook the Church of England, John Henry Newman, will always remain a conspicuous figure on the page of history. He was born in London on 21st February, 1801. His mother was of Huguenot stock, and his father of Dutch extraction. His father was a member of the banking firm of Ramsbottom, Newman & Co. Educated at Ealing and Trinity College, Oxford, he graduated with honours, and became a fellow of Orise, and afterwards tutor. As a boy he was shy and aloof, and took no part with other boys in the school sports. He became a distinguished clergyman of the Church of England. It was in the Church of England that he gained his fame. This was extinguished in the Church of Rome.

Newman tells us that he was "consciously converted" at the age of sixteen. At the beginning of his ministry he was an Evangelical, but soon came under the spell of Keble, Pusey and others, and in course of time became the leader of the High Church Party. For fifteen years (1828-43) he was Vicar of St. Mary's, Oxford, where his character, preaching and devoted ministry attracted much attention and exerted great influence. Gladstone, who at the time was at Oxford as an undergraduate, speaking of Newman as a preacher, says: "He was much respected for his character and known ability. In the pulpit there was not much charge in the inflection of the voice; action there was none. His sermons were read; and his eyes were always bent on his book; and all that, you will say, is against efficiency in preaching. Yes, but you must take the man as a whole. There was a stamp and seal upon him; there was a solemn sweetness and music in the tone; there was a completeness in the figure, which made his delivery singularly attractive." Church life in England at that time was at a very low ebb, and Newman started the "Tracts of the Times." They were ninety in all, and of these Newman himself wrote twenty-eight. They caused great excitement, especially the last, the famous Tract 90. The object of this tract was to show that the articles of Religion could be so explained as to harmonise with the tenets of the Church of Rome, so that clergy who were bound by them could feel themselves free to preach Roman Catholic doctrine. This raised such a storm against him that, after a painful period of hesitation, he went over to Rome, and laid all his fine gifts and scholarship at the feet of that Church. Four Oxford tutors, one of them Archbishop Tait (later Archbishop of Canterbury) issued a pamphlet against Tract 90, which Newman felt keenly, although the criticism was just. Newman's secession was a great grief to his friends, especially Keble. It was followed, however, in the next twenty years by many others, of whom the most notable was Archdeacon Manning. Newman's works and actions created much bitterness and strife, but when at length he died of pneumonia, after a short illness at Edgbaston Oratory, Birmingham, on 11th August, 1890, his genius and sincerity were everywhere acknowledged. It is noteworthy that between Newman and Dr. Alexander Whyte, the noted Presbyterian divine, a congenial friendship existed, and Dr. Whyte visited him, whenever possible, in his retirement. He was also fond of reading Newman's sermons.

But how are we going to account for Newman's secession, one of the mysteries of ecclesiastical history? It would seem to have been due to either of two possible causes, or possibly both. There were doubtless other contributory causes. It may have been due to his extreme sensitiveness, by which when he found himself attacked, he felt the ties which bound him to the Church of England loosening; or more likely Newman would appear to have been seeking a basis of authority. He had ceased to believe in the complete and final authority of Scripture, and so he turned to Rome as promising satisfaction.

Newman was not only a preacher, but also a hymn writer, and for his two hymns "Praise to the holiest in the height," and "Lead kindly light," as well as for his sermons, he will always be gratefully remembered. His hymn, "Lead kindly light," cannot possibly be separated from his spiritual struggle. It was written in 1833, twelve years before his secession, but it probably

marks the beginning of his unsettlement. Newman tells himself how the hymn came to be written in his "Apologia Pro Vita Sua," which is his reply to Kingsley's attack on his personal honour. It was written on his way home from Italy, when the vessel on which he travelled was becalmed in the Straits of Bonifacio, between Corsica and Sardinia. Away from home and friends, with doubts thronging his mind, perplexed concerning the Church he still loved, sick in heart as well as in body, and uncertain as to the future, he wrote—

"Lead kindly light, amid the encircling gloom,
Lead Thou me on."

The hymn is an intensely personal one, and beautifully portrays Newman's travail. It was never intended for public use, and Newman attributed its popularity to the tune. "The tune is by Dykes," he said, "and Dykes was a great master."

Did Newman find peace in the Roman Catholic Church? I think not. That Church appreciated his gifts and kept him at educational work in England. It also honoured him by making him a Cardinal, but to the last the impression concerning Newman is that of his career bears out this impression. The first refers to an unfortunate brother who was maintained by remittances from his two brothers, the Cardinal and the noted Professor. The Cardinal wrote a letter to his brother's landlady, in which he said that he was anxious about his brother's soul. He urged her, if he should be taken ill, to send for a priest of the Roman Catholic Church; if he refused, then a priest of the Church of England; but whatever she did or failed to do, to be sure to read to him as often as she could, the 53rd chapter of Isaiah. The whole chapter points to the Cross. The other incident refers to his spiritual travail. Before severing his connection with the Anglican Church, Newman spent a year at Littlemore, considering his spiritual position. All England was interested in the event, and awaited his decision. He then formally tendered his resignation to his bishop. At the end of his ministry he returned to Littlemore in disguise, muffled to the ears in his overcoat, and a slouch hat drawn down over his face. The curate of Littlemore discovered a man in tears outside the little cottage where Newman had gone through his travail. Approaching him, the curate recognised him as Cardinal. Did Newman regret his recantation, and had he been moved to return to the Littlemore cottage through remorse? Perhaps so, but more probably he had gone back, still seeking the kindly light that years before he had there endeavoured to find.

Death of Mr. Dan Crawford.

Dan Crawford, F.R.G.S., that eccentric and lovable man who spent 27 unbroken years in the long grass of Central Africa, has gone on the greatest trail of all. A "Brethren" missionary to the Garangene people he washed his hands of civilisation. Born a Scot, he so completely identified himself with the African race that the land of his birth became foreign to him. His book, "Think Black," was unique in missionary literature, delightfully unprofessional, and thrbbing alive on every page. Mr. Crawford did not write as an alien observer. He "thought black." He bore his way right into the heart of Africa, working as a missionary, Bible translator, sanitary reformer, town builder, road maker, and all the other tasks of a pioneer.

A dozen years ago, when Mr. Crawford emerged from the Long Grass (as the Africans call Central Africa), he visited Australia. The Lord Mayor of Melbourne accorded him a civic reception on August 19, 1914, followed by a public welcome in the Town Hall. He made a deep impression on the religious life of Melbourne. Some found him a little difficult to follow, because he made language dance to the tune of his thoughts.—"Herald."

The Church Constitution Bill.

(Extracts from the Bishop of Goulburn's Synod Charge.)

The history of the draft should be known in order that its contents may be better understood. The Church Constitution Committee of General Synod which spent four years in preparing a report for the General Synod of 1921, proved to consist of a majority of progressives and a strong minority of conservatives. Hence the two reports presented to General Synod, and the long and keen debate in Synod on the majority report. When we met to consider the replies from the dioceses in 1923, we found a new spirit prevailing. The minority generously agreed to the proposal of a constitution to be presented to a convention, and when the draft was laid before the full committee in August, 1925, the minority, while it fought hard on some points, allowed some other points to stand in the draft, only reserving their freedom to fight them in convention. Their attitude might be fairly described as critical co-operation or co-operative criticism. On the other side the majority in whose hands the drafting of the constitution had been placed, endeavoured to obviate criticism or to conciliate support by minimising most of their proposals. The first rough draft was prepared by the Bishop of Bathurst. It was submitted to the rest of the drafting committee for postal criticism. It then ran the gauntlet of an enlarged drafting committee or some twelve hours between sessions of Church Congress at Melbourne in May, 1925, and was further amended. In this form it was discussed by the full committee for nearly three days in August, 1925. Throughout this series of stages the promoters of the new constitution went as far as they felt they could to provide the safeguards that its critics demanded. How far they went may be realised from the criticisms of some of their own friends, who complain that they have seriously limited or endangered the very powers which the constitution purports to give to the Church. After the apparently conciliatory attitude of the conservatives on the committee and the apparently successful attempts of the progressives to meet conservative doubts and criticisms, it was a grievous surprise to learn recently that the Sydney Synod had decided to reject the draft constitution as incapable of satisfactory amendment and to prepare an entirely new alternative constitution. We can only hope that their representatives will return to the conciliatory attitude which some of them appeared to have adopted in the discussions of a year ago.

Some of the Sydney critics declare that the bill creates a new Church. It no more creates a new Church than the Reformation created a new Church of England. They protest against the provision that churches and endowments shall be used for the Church after its character may be changed. They seem to forget that the Church in England retained its buildings and endowments after the changes made at the Reformation. They complain that the bill provides methods by which the Protestant and Reformed character of the Church can be changed. They ignore the fact that there same methods might be used to change the Catholic elements in the Church's faith and order for something still more Protestant. The methods in question are the necessary methods of all freedom to meet the needs of the day, and to enable a Church to keep pace with the problems of its environment from age to age. They may be used to effect wise and salutary changes, or unwise and unhealthy changes. But where is the wisdom of refusing a Church liberty to change in the right way for fear it should use that liberty to change in the wrong way? Where again is the faith in the guidance of the Spirit of God in the Body of Christ? This desperate clinging to the law as the only way of saving the gospel is inconsistent with any real belief in the Lord's own promise of guidance with any real appreciation of the

(Continued on p. 7.)

KIWI

BOOT POLISH

**Black
Tan
Patent
Leather**

**Very
Economical**

The KIWI—TRADE MARK.



Sunday clears away the rust of the whole week.—Addison.

OCTOBER.

- 1st—Remigius, Bishop, born 439 A.D. Converted the Franks, the early inhabitants of what is now called France.
- 3rd—18th S. after Trinity.—Subject: The Good Fight.
- 6th—St. Faith, the Girl Martyr of France, in A.D. 300.
- 9th—St. Denys.—The national saint of France. Martyred under Aurelian in A.D. 272.
- 10th—19th S. after Trinity.—Subject: Dependence, the basis of religion.
- 13th—Translation of King Edward the Confessor. "Translation" refers to the removal of his body to a costly shrine in Westminster Abbey. He was a saintly King before the Norman Conquest. Instead of making a Pilgrimage to Rome, he devoted the cost to help his poor subjects.
- 14th—Next issue of this paper.



The Evangelical Slump.

THERE is no need to apologise either for the above plain terminology, or for the fact to which it is witness. We live in a day when it is not always profitable to be too pronounced in evangelical conviction; nor is it easy to perceive the drift of things and amid the complex state to pick one's way with perfect confidence.

First we need to clarify our names. Party names of High and Low have long since lost real significance, and helpful distinctiveness. And it seems as if the word evangelical would share the same fate for the corruption of human language. For it is claimed by people who certainly do not restrict their preaching to the true evangel.

The word Evangel means the Gospel and the term is used to convey the act of preaching the Gospel only, as the means of our salvation. In a distinctive sense it conveys the meaning of faith in Christ's finished work upon the Cross as the sole ground of human acceptance. But the Cross is preached plus an added cult of Confession, Ritual, Good Works and particular setting of doctrine, it may be the Cross, but it is the Gospel mutilated or smothered by addition. It is "another Gospel, which is not another," for it is in reality no Gospel at all. By Evangelical we should then mean just what the Prayer Book provides apart from any twisting interpretation, or special pleading, such as has been utilised to riddle the Articles of all native content.

A letter has just come from an honoured correspondent and leading churchman in which attention is drawn to a statement published in a diocesan journal that owing to what we term a slump, the evangelical cause finds itself bereft of support among the clergy. The boast is made that while Anglo-Catholic colleges are filled to overflowing, Evangelical institutions can scarcely draw sufficient men wherewith to carry on. The question is now put regarding the truth of such statement, and unfortunately there is small room for doubt, and the cause is not far to seek. We must admit there is drift. We are all of us echoes more or less of what

is going on around us; few can withstand the suction of a popular movement. And we must be willing to admit that at present Anglo-Catholicism is increasingly powerful. Whether this makes it right is quite another question, which some people never pause to ask. Whether it will retain its premier position remains to be seen. We need not concern ourselves about that. Our business is to witness to what we feel to be true whether it is the present vogue of not, and the less popular the truth the more urgent the need to proclaim it. Any simpleton can echo what everyone else is saying.

The next urgent thing is to draw attention to one of the most prolific causes of the weakness of the evangelical position, namely, the gradual withdrawal from the Church of England of so many of her most virile and devoted children who have become discouraged and sometimes disgusted by the almost general official pandering to what is, after all, a passing phase. Do we never learn wisdom? One would have thought that those who castigate the episcopacy of the Georgian period for its coldness towards the Methodist movement, which cost the Church half of England, would have seen that by the present virtual discouragement of evangelicals the Church continues to lose, not by perceptible cleavage but by the slow erosion of continual falling off.

But we are concerned with those who are discouraged rather than with those officials in the Church who cause the drift. If ever there was a time when all right-thinking people should be banded together regardless of personal feeling it is now. But we see family after family of the best types withdrawing from the Church of England, and making thereby the difficulty all the greater for those loyal souls who seek to carry on. Let it be plainly understood that nothing can be gained for true religion by leaving the Church in a time of crisis, except some little personal feeling of comfort. We certainly want more heroism among evangelicals and a little less of softness. "Endure hardness as a good soldier," cried St. Paul.

To alter our metaphor—there will surely come the swing of the pendulum. Truth is ever correcting its expression, and there is no doubt that the present exaggerated setting of Catholicity by the so-called Anglo-Catholics must suffer correction in due time. Then will true evangelicals have their reward and come into their own. For there can be no shadow of doubt that the truth as enunciated in the Bible and repeated in the Book of Common Prayer is truly what should be termed Evangelical, and is everlasting.

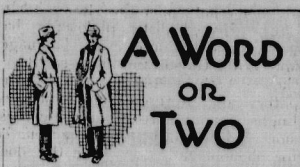
The clamant need of evangelicalism, then, is a steadfast laity and a numerous and self-sacrificing clergy. It is the call of Christ, not of party, nor cult, and it is the message of Christ which is at stake, and we who are on trial, in this present crisis of the Church.

Our Printing Fund.

RECEIVED WITH THANKS.

Miss Flavell, Concord, 20/-.
Mrs. Starling, Vauluse, £2.
Mrs. Gardner, Relbia, Tas., 5/-.
Sydney Clergyman, £10 Bond.
"A Well-Wisher," Melbourne, £10.

A number of the clergy take a regular supply of 12 or more copies of the "Record" for parish distribution, and our Editor suggests that other clergy follow this example, thus adding to circulation and revenue of the Paper.



Germany and the League.

THERE may be grave doubts concerning the ultimate course and benefit of the League of Nations. Still, we should be grateful for what it has accomplished so far in allaying distrust, actually preventing sundry small wars, and in upholding altruistic ideals as well as legislating in philanthropic directions. We are hopeful that Germany's admittance to the League will be all for the good. But if she demands her colonial possessions to be handed back to her on the pre-war conditions, there will immediately be a cause of disturbance within the League. It is avowedly what Germany seeks as the first step towards re-establishing her claim to a place in the Sun. It is to be devoutly hoped that the League will see its way to meet this knotty problem which may easily imperil the whole purpose, and even the existence, of the League.

The New "Argus" Offices, Melbourne.

WHEN a great journal makes, as the "Argus," Melbourne, has, such a magnificent contribution to the architecture and the development of a city, it is worthy of notice. Not only are the new offices among the finest in Melbourne, but they have been erected as the pioneer of a new centre of the metropolis. It will interest church people generally to know that the Church of England once owned the site, and sold it for a comparatively modest sum to keen business churchmen who in turn sold it at a handsome profit almost immediately. The Church of St. John is next door, and Archbishop Lees conducted a service commemorative of the newspaper's enterprise, as reported in our last issue. It is right to take note of the paper's business movement, not only because it is, as has been remarked, a great civic undertaking, but because the press generally in our cities is so well disposed to the cause of religion. Newspapers act as popular educators in this way, making up what is, in Victoria, a grave national defect in the exclusion of the Bible from the State Schools, owing solely to Roman Catholic opposition.

Professor Eucken.

THE death of this noted world thinker, recently notified, marks a marvellous change of thought in our own day and generation for which we cannot be too thankful. Gone is that crass materialistic philosophic explanation of the universe, which such as Bishop Butler nobly contended against. There reigns now in the highest intellectual circles a habit of thought which is seeking a spiritual interpretation of all existence. The pendulum of philosophic definition has swung towards the Christian position. To Randolph Eucken we are indebted for what is termed the "new Idealism." Born in 1846 in East Frisia, he lived to a ripe old age. And he made Jena University famous again, and a lodestar for students. Scholars came from all over the world to sit at his feet, and clergy of the Roman Church, as well as others, were among them. Eucken sought something better than the harsh negations of German Protestantism,

and something finer that Rome has to offer. His idealistic philosophy has been translated into every language. Mrs. Boyce Gibson and Professor Boyce Gibson, both of Melbourne, have sympathetically interpreted him to modern English readers. As a sublime expression of personality, Eucken accounted for phenomena. And while this does not mean that we may quite place him among the Apologists, yet we can be truly grateful for the uplifting effect of his teaching, and its turning towards that spiritual manner of thinking among the learned which prevails to-day.

Red China.

ALAS! poor China is "red" in more ways than one. Not only has the "Red" Bolshevik captured much of her officialdom, but the wars now raging have brought destruction of life, and an embitterment of feeling which will take time to assuage. The real explanation of the tangle in China is that again the simple-minded Chinaman is being exploited by crafty self-seeking propagandists. We must sympathise with China's sufferings at the hands of other nations in their lust for wealth. The Bolshevik guns (with the Japanese diplomacy) are trying their best to oust British trade interests, we are told. Hence the present conflict, which may easily assume world-importance. We ought, as Christian people, to make some sign of repentance that British guns ever forced China to import opium for the sake of the Indian Treasury, and so we may be enabled to uphold a fair and kindly interest in the proper trade development of the great Celestial Empire.

Slandorous Teaching.

THIS day, Tuesday, August 3rd, A.D. 1926, at 3 p.m., I sat on a seat upon the platform of the West Richmond railway station. I saw a mature lady on the seat, with a lovely little boy on her knee. Of course I spoke to the beautiful lad. The lady was his rather young grandmother, who asked me, "Are you a priest?" "Yes—of the Church of England." "I thought so," she said. Then she added that she was Anglican, but inclined to Rome. She named the Church she attended in Melbourne, whose members, I begin to fear, are hearing nothing to build them up in the love of their own Mother Church. The lady then astounded me, as another friend, of the same shade of thought also had done lately, by grossly and shockingly misrepresenting her own Church of England—not knowing she was doing so. "Is it not a pity that the Church of England threw out the Sacraments?" she remarked, and went on to say how much better the Orthodox Church was than the Anglican.

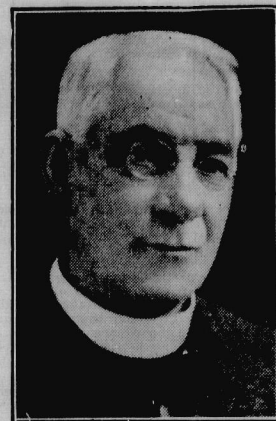
"Threw out the Sacraments?" Are any of our Church clergymen making wickedly false statements like that? Or are any of them uttering disparaging remarks about the Church that harbours them? Is it not wicked thus to mislead the simple? Why are they not men enough to work openly for Rome?

I am disgusted and sick to death at hearing my beloved Church of England maligned by her supposed children. I have heard us believing and orthodox moderate Anglican priests, who fully accept the Creeds and Prayer Book, and, of course, the Bible, accused of disbelieving almost all the articles of the Christian faith.

As for orthodox Protestant ministers, they are outside the pale! They are lost! So I suppose, think your Romanising Anglican priests; while, on the contrary, the vast majority of Protestant ministers in Australia I believe to be sound on the fundamental doctrines of Christianity.

If, as I fear, there is a campaign of lies going on in the Church of England, with a view to destroy all that is sane and reasonable in her teachings, then the sooner we, the vast majority of Anglicans, being honest and rational, wake up to the true state of things, the better.

FRANK LYNCH.
(St. James' Parish Notes.)



COADJUTOR BISHOP OF SYDNEY.

IT is with great pleasure that we note the appointment of the Ven. Archdeacon D'Arcy-Irvine to be Coadjutor Bishop of Sydney. The Archdeacon has been Vicar-General and Commissary for some considerable time and his appointment will be received with satisfaction by his numerous friends.

The new Bishop Coadjutor is a son of the late Canon D'Arcy-Irvine, M.A., D.D. He was born at Wandsworth, in England, in 1862, and after undergoing a period of business experience, was trained for the ministry of the Church at Moore Theological College, under the Rev. Dr. A. Lukyn Williams. He was ordained deacon in 1885 by Bishop Barry, at St. Andrew's Cathedral, Sydney, and priest the following year.

The consecration will take place in St. Andrew's Cathedral early in October.

Trinity Grammar School, Sydney.

Castles in the Air.

We take the liberty of printing the editorial in the magazine of Trinity Grammar School, Sydney, over the initials of G.E.W., which we presume stand for the Headmaster, the Rev. Dr. G. E. Weeks.

In our Sixth Form English work we recently read Cunningham Graham's "Castles in the Air." Such castles, he avers, are the best to possess, since they keep a quiet mind. They improve with time; indeed, they "rear their head, defying time itself." "Their architecture is always perfect, the prospect of and from them is always delightful. It is prudent, therefore, to keep those aerial fortresses in good repair, not letting them too long out of our mind's eye, in case they vanish altogether into Spain." Here is one such castle of mine, of which I offer you the freedom.

This harmonious group of buildings crowns the hill on which an older Trinity once stood. Prominent, in pride of place, you may see the Chapel, simple yet dignified, hallowed increasingly with the lapse of years, and by the mingled memories those years shall bring. It is the life-centre of the School, for there are seen the visions, and there are dreamed the dreams yet to be embodied in resolute purpose and chivalrous deed. Hard by is the Refectory—how different from the grim hall of which Charles Lamb wrote so feelingly: "Where boys battled on the quarter of a penny loaf, moistened with attenuated small beer in wooden pigskins." It is but a few paces from the Refectory to the spacious School Hall, with its surrounding class rooms, chevet-like, each isolated for teaching hours, and yet each communicating with Hall or Gallery when the School assemblies as a corporate whole. The Library and Scriptorium, the gift of former members of the School, completes the main group, while, skirting the playing fields, with their boundary of sheltering trees, the envy of many a less favoured city school, are the residential Houses, each a self-contained unit, bearing names we hold in honour, and fostering a healthy emulation in scholarship and sport. Beyond these, Gymnasium, Workshops and Swimming

Pool affords ample scope for those activities which make for the realisation of those ideals for which Trinity has stood from its inception—a well-balanced manhood to the glory of God.

"A visionary castle"? Perhaps. And yet, as Graham says, "When Death comes, and the constructor passes away to sleep beside the million masons of the past, young builders rise to carry on the work"—and the dream becomes a deed.

There lies a city inaccessible, Where the dead dreamers dwell.

Here, here the visioned eyes
Of them that dream past any power to do,
Wake to the dream come true.
Here is fulfilled each hope that soared and
sought
Beyond the bourne of thought;
And the great song that seemed to die un-
sung
Triumphs upon the tongue.

THE CHURCH CONSTITUTION BILL.

(Continued from p. 5.)

past fulfilments of that promise in the history of the Church. Men talk anxiously about disturbing the balance of doctrine in the Prayer Book. They fail to see that the balance of doctrine can only be altered in the Prayer Book when it has been altered already in the mind of the Church. Who are we that we should fetter in advance the mind of the Church of the future? Can we not trust Christ to take care of the Church; it only it will trust Christ?

The promoters of the new constitution met the wishes of the conservatives by adding the thirty-nine articles to the description of the Prayer Book as received and approved by the church. Reluctantly the conservatives acquiesced in the adoption of the Canons of 1904 and the "practice and custom of the Church of England in England" as applying to the Church in Australia. Critics of the bill are now protesting against the taking over of the canons on the ground that many of them are obsolete and that they are not obligatory on the laity in England. If the discipline of the canons is obsolete in parts, so is the doctrine of some of the articles. But the point is that both articles and canons stand on the same level as regards the authority and sanction of the Church. One of the two documents may represent a Puritan view, the other a Catholic. But it is the most flagrant inconsistency to insist on retaining one and rejecting the other. As a matter of fact the bill qualifies its adoption of the canons by adding "so far as may be applicable to the circumstances" of the Church in Australia. But the fact of the matter is that both articles and canons are specified as adopted because the Church in stating its constitution, and defining its position must take over from its past at some point or other. It is claiming for itself authority, subject to due safeguards, to deal with such things as the articles and canons. Both are overdue for revision in the light of modern needs and problems of faith and practice. But its attitude towards them must be defined at this point. And therefore both or neither must be accepted for the present.

Another objection alleged against the bill is that 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." The compliment here paid to the intelligence of the Privy Council needs not be weighed critically, for it is entirely irrelevant. The bill does not reject the decisions of the Privy Council on the score of the inadequacy of the intellect or their experience. It does not reject them at all. It simply says that "no decision of the judicial committee of the Privy Council or of any other court in England on any question as to the faith, ceremonial or discipline of the Church of England in England shall be binding on this church by reason only of the decision being binding on the Church of England in England." Could anything be more obviously right and fair than this provision in the interests of the life and liberty of a church which is reclaiming its inherent autonomy? It simply means that the decisions of English courts will not be binding in advance on a tribunal of the Australian Church. They will be considered as part of the evidence or of the argument on this side or that of a question that comes before an Australian Church tribunal. They will not in themselves decide the question here just because they decide the question in England. Staunch defenders of the omnipotence or infallibility of the Privy Council might well take note of the fact that the special committee appointed by the church authorities in England to consider the question of a court of appeal in ecclesiastical matters does not regard the Privy Council as permanently satisfactory for this purpose.



NEW SOUTH WALES.

SYDNEY.

Clerical Prayer Union.

Owing to the Convention and General Synod meeting in October, there will be no meeting of S.C.P.U. (Oct.). At the invitation of the Rev. C. C. Dunstan, the members will assemble at Bondi on Monday, 1st November (All Saints' Day). Mr. Dunstan will commemorate the Jubilee of his ordination on that occasion.

C.M.S. Sale of Work.

The annual Sale of Work organised by the Women's Executive of the C.M.S. was held in the basement of the Sydney Town Hall on Tuesday, 7th September, and was as successful as usual. The Sale was opened by

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Mrs. Philip Street, and the speakers included the General Secretary of the N.S.W. Branch of C.M.S. (Rev. J. W. Ferrier), and Miss K. French.

A Women's Missionary Conference.

A Conference has been arranged by the Women's Auxiliary to the Australian Board of Missions, and the Women's Executive of the Church Missionary Society will be held in the Assembly Hall of the Y.W.C.A. Building, Sydney, on Wednesday and Thursday, October 13th and 14th, from 10.30 to 1 o'clock each day. The subjects are: Wednesday—"The World Call; its urgency; its relation to women and children. Thursday—"The World Call; our response; How to extend it."

Day of Prayer.

The recent Day of Prayer organised by the C.M.S. was attended by a number of church-people who recognise the power of united intercession. The meeting opened by a service of Holy Communion in St. Andrew's Cathedral, and sessions were held throughout the day at the Assembly Hall of the Y.W.C.A. It is hoped to make this Day of Prayer a regular feature in the organisation of the Society.

Young Peoples' Union.

Saturday, 30th October, is the date arranged for the Annual Demonstration of the Young Peoples' Union of the C.M.S., and it is expected the Sydney Town Hall will again be filled by some thousands of young people, who are keenly interested in the missionary work of the Church. Scenes depicting Chinese life will be given by some of the Bands, and addresses will be given by returned missionaries. The Y.P.U. Secretary (Rev. L. M. Dunstan), reports a most successful year in connection with the children's work.

Visit of the Bishop of Mombasa.

Great interest is being aroused in Australian Church circles by the announcement of the forthcoming visit of the Right Rev. Dr. Heywood, Bishop of Mombasa, who hopes to arrive in Australia early in 1927. The Bishop's diocese comprises the Colonies of Kenya and Tanganyika, in Africa.

Dr. Heywood's visit is connected with the recent development in the educational arrangements of his diocese, the outcome of the Ormsby-Gore Educational Commission. He comes on the invitation of the Federal Council of the Church Missionary Society, given through His Grace the Archbishop of Sydney. He will, in all probability, preside at the summer schools of the C.M.S. in the various States, to be held during January and February next.

The Bishop has had considerable missionary experience, having gone to the C.M.S. Mission in West India in 1894, and was secretary of the Society's Mission at Bombay until his consecration in 1918. He is a Cambridge man, graduating 27th Wrangler in 1889.

St. Luke's, Dapto.

The annual parish tea and concert in connection with St. Luke's Church, Dapto, held 19th August, was one of the most successful, if not the most successful held in Dapto. The Rev. G. P. Birk presided, and Grace was said at 6.30 p.m., when about 300 persons were present, including the Rural Dean (Rev. E. Walker), Revs. Henderson (Presbyterian), and Whiteman (Methodist), and the Mayor of Central Illawarra (Ald. Gorrell). The hall and stage had been tastefully decorated in

blue and white streamers and palms and ferns, the decoration committee being Mesdames Birk, Paull, Jackson, Poole, Waldron, and Tomsett. The concert, which followed, was of a very high musical standard, and all the artists were encored. Those that contributed to the programme came from Sydney, Jamberoo, Port Kembla, Wollongong. The items by the Illawarra Male Voice Choir were much appreciated.

During the interval brief speeches were delivered by Revs. Walker and Henderson, and the Mayor of Central Illawarra. Miss Webb proved herself a splendid secretary, and the tables were presided over by wives of the Church officers, and members of the Mothers' Union and Guild. The concert programme was in the capable hands of the Rector.

Long Bay.

The Rev. W. M. and Mrs. Madgwick, who have been associated with Long Bay for four years, were entertained at a farewell social at St. Mark's on Tuesday, 21st September, the occasion being their severance from parochial life owing to Mr. Madgwick's ill health. There was a large gathering, and the Church Officials were supported by Canon Cakebread, Rural Dean, and the Rev. W. Greenwood. Highly eulogistic addresses were made of the remarkable growth of Church life, especially during the last two years after the formation of Long Bay and Matraville into a separate district. Mr. Greenwood referred specially to the four years' association with Mr. Madgwick, both in the Church and working together in the Chaplaincies at the Penitentiary and Women's Reformatory, and spoke of a remarkable energy shown under many trying circumstances. Mr. H. H. Cunneen, as President of the Long Bay Progress Association, spoke of the active and earnest interest taken by Mr. Madgwick in the material progress of Long Bay as well as the spiritual. Mr. Cook, as one always in personal touch with Mr. Madgwick, referred to self-sacrificing work, and the endearment which cemented together in Christian fellowship minister and people.

The Rural Dean, in a happy speech, made presentations to Mr. Madgwick of a solid leather robes case and silver communion set, and Mrs. Madgwick of a well-filled travelling cushion bag, also bouquets and books from the Ladies' Guild.

At the same gathering Mr. and Mrs. DREWETT were the recipients of tokens of affection from fellow workers in the Church, and from the Girls Friendly Society. The four guests are on the eve of leaving for Bendigo, Victoria, for residence, while Mr. Madgwick will be placed on the retired clergy list and have a general licence.

Soldiers' Settlement, Matraville.

At a meeting of committees, of which representatives of the Diocese form a part, for the purpose of securing land and providing a school church for the Invalid Soldiers' Settlement at Matraville, was held at the Church House on Monday, 20th, the Very Rev. the Dean in the Chair. After a very long and tedious search for a site on the Settlement, a long lease of an acre of land has been secured, the same being approved by the Land Board and Minister. A campaign for sufficient funds to erect a suitable building is being undertaken—£300 being aimed at. The Rev. E. C. Madgwick was some time appointed organising secretary for funds. At the above meeting the Rev. W. M. Madgwick retired from the position of secretary of the movement, having resigned from the district of Long Bay and Matraville. The Rev. P. Westley being appointed to the vacancy of Long Bay, undertakes the secretaryship of the Committee. The Dean and Rev. A. E. Morris made eulogistic references to Mr. Madgwick's work at Long Bay and the Gaol and the energy he had thrown into the Matraville Church movement. A motion to that effect was placed on the minutes.

GOULBURN.

Rev. Frederick Greenfield Ward, rector of Canberra, has been appointed Canon of St. Saviour's Cathedral, and Rev. Stanley Johnson West, Th.L., Rural Dean of Goulburn.

Rev. Arthur Hammetton Champion, Master of Arts, late Rector of Lake Bathurst, and Canon of St. Saviour's Cathedral, Goulburn, has been appointed rector of Nth. Stoke, Bath, England, Patron. The Lord Chancellor.

The Diocesan Synod.

Synod week really began on Friday, 17th September, for some of the clergy arrived then, and the diocesan offices began to hum with visitors and enquiries. On the Saturday morning there was a quiet day for the Clergy, conducted by the Rev. H. N. Baker, M.A., rector of St. Thomas', North Sydney. The Bishop entertained the clergy to break-

fast. In the afternoon various social attractions, particularly golf and tennis, absorbed the energies and attention of our members. In the evening the Bishop delivered his charge to the clergy.

Quiet Morning.

The quiet morning on Saturday, September 18th, was again a happy beginning of the diocesan reunion. The clergy were unanimous as to its great value. The Rev. H. N. Baker gave the addresses, his theme being Christianity as a Creative Religion.

The Bishop's Charge to the Clergy.

Following the precedent he established at the 1924 Synod, the Bishop divided his charge this year into three sections. The first, delivered more or less in camera, or, as he described it, "within the family," at Evensong on the Saturday evening, dealt with pastoral and domestic problems.

The second section, addressed to the clergy and laity of the diocese and published as a supplement to this issue of the "Southern Churchman," constitutes what we have come to call the "Bishop's Charge" as distinguished from the third section, the "Presidential Address" at the opening of Synod itself.

On the Saturday evening the Bishop described to the clergy the Australian situation as regards Prayer Book Revision, and special forms of service, giving practical directions as to what is possible and what is not legal in the matter of deviations from the present Prayer Book. He concluded with a study of St. John as the ideal minister—a genius for spiritual friendship and spiritual discipleship.

A great impression was made by the hymn tune "Bodalla," which was composed some years ago by the Rev. H. E. Lewin, then rector of Bodalla.

The Missionary Hour.

This year we tried a new experiment. Instead of inviting missionary deputations from the two great Australian missionary organisations to address the Synod, the World Call to the Church was presented by four of our own clergy. "The Call from the Moslem World," by the Ven. Archdeacon Pike, "The Call from India," by the Rev. K. L. McKeown, Th.L., "The Call from Africa," by the Rev. Canon Burgess, and "The Call from the Far East," by the Rev. J. Benson, Th.L.

SOUTH AUSTRALIA.

Dedication of St. Cuthbert's.

Two beautiful sanctuary windows from Messrs. Heaton, Butler & Bayne, London, were dedicated in St. Cuthbert's Church, Prospect, by the Rector (Rev. W. H. Johnson), on Sunday morning, September 19th. They are in memory of the late Mr. John Barker and his son, Mr. A. E. Barker.

St. Phillip's Hall.

On Saturday, 18th September, the Archdeacon of Adelaide (Rev. J. S. Moyes) laid the foundation stone of a hall to be called St. Phillip's Hall. This building, which will be the first public hall of any kind in the growing district of Broadview, is to be used for public worship, Sunday School and social purposes. It is hoped that the building will be ready for opening on December 5th. The architect is Mr. Dean Berry, of the firm of E. H. McMichael. The district is at present in charge of the Rev. Canon Hewgill, rector of St. Andrew's Church, Walkerville, assisted by the Rev. A. R. Thrush.

TASMANIA.

Launceston.

(Contributed.)

The visit of the Rev. T. C. Hammond, M.A., to this city took place during the past week, and the sermons and lectures given by this eminent clergyman were very instructive and helpful, and were greatly appreciated by those seeking enlightenment as to the present proposals for the Revision of the Prayer Book.

The Rev. Hammond preached at St. George's, North Launceston, at 11 a.m. on Sunday, September 5, and at St. John's to a men's meeting in the afternoon, and at the 7 p.m. service. On Monday, 6th, and Wednesday, 8th, he gave two lectures at St. John's on "Confession and Forgiveness of Sins," and "The Reservation of the Sacrament." All services and lectures were well attended, and the Church of England League in this State (which is affiliated with the National Church League in England) has received many fresh applications for membership, the total now enrolled throughout the State being nearly 400. Some new subscribers to your valuable paper have also been secured, and over 100 booklets by leading men (both clerical and lay) on the subjects at issue have been sold.



The Editor has much gratification in announcing that it has been possible to secure for regular contribution to this new Column in our paper, the services of a ripe scholar and practiced writer, who will hold himself at the demand of our readers, to provide answers to any religious question which may be of sufficient interest. You are therefore invited to send in either to the Editor or Assistant Editor, or direct to the Rev. F. Lynch, M.A., B.D., St. James' Vicarage, Ivanhoe, Melbourne, such questions as you wish answered in this column. It may be added that our new contributor is noted for his independent standpoint, but he is equally wishful that it should be understood that he loyally maintains the Prayer Book position, as does this paper. As he will write under his own name, his contribution will form a considerable addition to that vigorous and strong appeal which we at all times want to emanate from this paper to the thinking portion of the Anglican communion. Send in your questions right away.—Editor "Australian Church Record."

Question I.—Will you please explain what these symbols on our church windows signify, namely IHS, an X with a P through it, and the Alpha and Omega?

I. The symbol or monogram IHS has a funny popular history! As a child I was told it meant "I Have Suffered." Now, the fact that our Lord suffered for us is vastly important, but it is not directly taught us by the letters in question.

Later, when I had learned Latin, I thought, with many people, that the sign meant "Jesus Hominum Salvator," that is, "Jesus Saviour of Men." Here again is a beautiful explanation, but not historical. For we have to go to the Greek for the true meaning. In the following explanation please remember that our letters I and J are practically equivalent in the classical languages. Well, then, IHS are the first two letters and the last letter of the Greek word IESOUS, meaning "Jesus." But, you may say, where does the H come in? The fact is, in the Greek alphabet what seems to us an H is really the long vowel E. Thus IHS is in English JES.

The above and other facts are found in that wonderful work, Webster's 1925 Dictionary, p. 1070.

2. For the monogram XP, I may again refer you to the new Webster, p. 2358, where it is shown that here we have two Greek letters which Murray's Grammar pronounces "chi" and "rho" (or, say, ki, ro). The former is rendered "ch" in English, and the letter "r." So we have "Chr," the first part of "Christ." Webster adds, "It is used as an emblem was introduced by Constantine the Greek, whence it is known as the Constantinian symbol, or monogram."

3. Alpha and Omega. These are the first and last letters of the Greek alphabet. Several times in our English Bibles our Saviour is called "the Alpha and Omega," as in Rev. xxi. 6, where the explanation follows, "The Beginning and the End."

A note or two may be added on the letters. From "Alpha," and the next letter "beta" of course comes our word "alphabet." Have our readers observed that the Greeks derived the names of their letters from the Hebrews? For instance, the latter call their first two letters "aleph" and "beth."

Now, about "Omega." Pronounce this word with the accent on the "O" and the "e" short, as in "nutmeg." "Omega" means "great O," that is, "long o." It will surprise and disappoint some readers to hear that, in the "Revelation," the strict translation is, "I am Alpha and the Omega," not "the Omega." The "Omega" being the mere statement of the quantity of the vowel. Let any student look up Rev. i. 8 in his Greek N.T. and he will probably read, "ego eimi to Alpha kai to O."

Indeed, to my surprise, in some editions you will find "alpha" yielding to "a" as in the Bible Society's 1921 version, Rev. i. 8, "ego eimi to A kai to O."

The old Greeks certainly called the letter simply "o", the name "omega" dates from the Renaissance. Result: When our pious decorators put up the symbol "A" and "O" they are giving precisely, fully, exactly, the Biblical expressions, brief, comprehensive, glorious—Christ is A and O, the Beginning and the End, the First and the Last: "He is before all things, and in Him all things consist." (Col. i. 17.)

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The Reformation Settlement.

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

(Continued.)

The most ardent advocate of limited kingly authority is Hooker, who suggests that it is degrading to the kingly office to limit him to material concerns as if his subjects were mere swine and his business to fatten them. The only supporters of absolute freedom from imperial control were the divines of the School of Cartwright, Hooker's great opponent. By a strange irony the Puritan position now finds acceptance at the hands of those who call themselves Anglo-Catholics.

It is not sufficiently borne in mind when discussing the problem of the relation of Church and State that the form which it took in the Reformation period is the result of a long history ante-dating the time of Constantine. When the heathen Emperor, Aurelian, decided that only bishops in communion with the See of Rome were entitled to retain their "temporalities" he laid the foundation of that agreement between Church and State which finds its most convinced advocates in High Church divines such as Christopher Wordsworth. The development of Hildebrandine ideas concerning the absolute supremacy of the Church, which, as Professor Maitland clearly shows, was a state within a state, made any other reformation impossible. State reform meant inevitably Church reform. The modern idea of voluntary societies functioning within the State on matters of religion was unknown and in existing conditions impossible, but his mediaeval training led him to solve it by means of consistories that practically created an "imperium in imperio" and led to collision between the Church and the State. The fourth Council of the Lateran in 1215 struck a death blow at any suggestion of independent church action. The dread sentence of excommunication and interdict being hung over any prince who dared to ignore the decrees of ecclesiastics. As a consequence any resultant collision must inevitably take the form of a State movement. We find it so in every country. The interference of the State looked at from another point of view is really the revolt of the people against the ecclesiastics. Here again is traceable the same conclusions which influence the Prayer Book. The Church of the Middle Ages was not a voluntary society except possibly for the Jews. Even there theory and practice are in opposition. In Spain the Jews were subjected frequently to the rigors of the Inquisition, a favourite theme of the mediaeval romance centred round the story that a Jewish Archbishop attended a synagogue meeting secretly on Saturdays, trampled on the Cross and cursed the Christian Messiah, the problem occasioned by his action being the question of the validity of sacraments conferred by one who lacked due intention. The authority of a penal system could only be challenged by a power that could check the operation of its penal code.

In Scotland the Lords of the Congregation defied the titular ruler of the State, Mary Queen of Scots. In England the Crown assumed the direction of affairs. In both cases a measure of legislative, or at least State action, became necessary to introduce the new order of things. Modern tract writers, who have inherited the blessings consequent upon such action cheerfully demand an attitude on the part of the Reformers that only appeared as possible as a result of the work they accomplished.

Parliament, no doubt very inadequately, represented the voice of the people and it was again "the common people" who made their voice felt against the so-called religious leaders as in the time of our Lord.

The First Prayer Book had been drawn up by a Committee of Divines. The Second Prayer Book was issued by the same committee, and therefore possessed the same authority. The revisers of the First Book claim in the preamble to the Act of Uniformity, that they undertook the revising by reason of "the curiosity of ministers and mistakers." The history of the Great Debate held in 1548 abundantly proves that the Second Book fully represents the convictions of the promoters of the First Book. The objection directed almost exclusively against the Second Book when viewed in the light of these facts can only be explained on the taken is now viewed with disfavour. But this is not writing history. It is yielding to prejudice. It must be borne in mind that the Second Prayer Book of Edward VI. was ratified by Elizabeth while the First Book had been previously withdrawn under penalties. The Second Prayer Book is substantially our present book. The agitators for drastic change are the literary descendants of Abbot Feckenham and Bishop Scott.



The Five Portraits of Jesus. By the Rev. Principal W. M. Clow, D.D. Published by Hodder and Stoughton, London, and Angus & Robertson, Sydney, who have sent the copy. This work contains 255 pages, and is sold at 6/- a copy. In this book a successful endeavour has been made to depict the personality of Jesus, as apprehended by the consciousness of the early believers. It is done with some conviction for those who accept the New Testament as providing what was the mind of the Church of early days. It is refreshing to get away from the "free lance" theorising of vague theologians who profess to be privy to the innermost mind of ancient writers, and build up flimsy suppositions of what was or what was not believed by the contemporaries of the writers of the Scriptures. Here we have healthy review, with some freshness of presentation, of what was current in the early Church concerning Jesus. The most striking features of Dr. Clow's book are after its very smooth style of writing, and the almost entire absence of foot-notes, the order and development of his Thesis. The book is both a Life of Christ and a fine Bible Reading at the same time. Dr. Clow presents from Scripture Five Portraits which held the vision of the Christian Church in successive, yet concurrent, order. First, the Human Jesus of the Synopses, Matthew, Mark and Luke; then, as the Son of God, of St. John's Gospel; next, as the Risen Lord; followed by Christ as the Redeeming Priest and King of "Hebrews" and "Revelation."

"Church Authority."—An inquiry into the jurisdictions of Bishops in the Church. Rev. T. C. Hammond, who is at present lecturing in Australia, has written a book dealing with the question of "Church Authority." The book had its origin in a conflict of opinions in the Church of Ireland concerning the respective rights of the Bench of Bishops and the General Synod of the Church and is therefore of great value in view of the present constitution proposals for the Church in Australia. Mr. Hammond has examined at length the constitutions of early Synods and the patristic evidence in this important question. All who wish to obtain in a concise form a history of the various steps in episcopal jurisdiction should possess a copy of this readable book.

"According to St. John." By Lord Charnwood. Published by Hodder & Stoughton, 10/6. Copy from Angus & Robertson, Sydney.

This book is an attempt to estimate the nett results of the mass of criticism directed upon the fourth Gospel, and differs from other books of the same class in that its author is not a professional theologian. He is a Wykehamist and a Balliol man, and in addition to the mental training these imply, he has had the advantage of long experience in the administration of public affairs.

While disclaiming the erudition of the theological scholar, he rightly insists that his "very inexperience may keep more fresh his sense of what he is really seeking," and he declares his quest to be "to discern more completely and more clearly in the fourth Gospel the linaments of the historic Jesus Christ."

The author discusses the vexed question of its date and accepts the "general verdict and the general agreement of the best scholars of our day," which assigns 90 A.D., or even 80 A.D., as the earliest possible date of the appearance of the Gospel, and 110 A.D. as the latest.

Chapter IV deals with the advanced critics who argue for the authorship of an Elder John, who was not the Apostle of that name. The writer gives evidence of his qualifications for discussing so technical a matter, and very pertinently rebukes the tendency of such critics to show an "abnormal suspiciousness towards the evidence which suffices ordinary people, coupled with an abnormal credulity towards evidence which is trifling or null." His conclusion is that if the "Beloved Disciple" were not the actual writer, he certainly was the informant upon whom the writer depends, and he adds, "it is evident we are meant to regard that Disciple as St. John."

Conservative evangelicals may not agree with some positions assumed in the course of the discussion, but they will be glad to know that no taint of unitarianism appears. On page 111 the writer categorically declares "There is a difference, which cannot be done away between the sense in which He is the Son of God and the sense in which He gives to all who will receive Him power to become the sons of God."



A Call to the Laity.

Sydney Lay Reader writes:—

There are a number of churchpeople who have been consistent workers for many years, who are now well over the three score years—

I am one of these and have taken part in every department of Church activities, extending over half a century.

Having retired from business, I am glad to find, to me, a new work for the Master, and after three months' experience, I find there is no limit to the opportunities for good that crop up week by week. I reside in a suburban parish, in which there is a fair amount of building going on, and a lot of people coming and going. Our much respected, and hard working Rector could not possibly get into personal touch with this moving population, notwithstanding the good work of the District Visitors.

Volunteering to compile a fresh Parish Roll by making a house to house visitation, and my offer having been accepted, I am meeting people with all sorts of "fancy religions." In almost every instance I am made welcome and am the recipient of many confidences. Some admit having "slipped" from the Church and promise to come back; several adults have expressed a desire to be confirmed; others want the baby baptised; Mother stayed away from Church because she was a stranger; another wanted to help some poor family by sewing for them; someone else had her husband seriously ill in hospital and wanted the Rector to go and see him—and so on.

In cases requiring early attention I send a memo to the Rector, who invariably does his part. In cases where a District Visitor has not called with the Parish Paper, I make a note to that effect. Once a month I hand my book to the Rector, who revises his register.

If this effort were made known, there are probably plenty of retired men endowed with tact and a cheerful personality, who would take up this interesting work. It gives me more joy than any Church work I have yet undertaken. Two hours per day for three days a week, will give a surprising result at the end of six months.

A Call from Nauru.

Mrs. Warner, c/o C.M.S., Melbourne, writes:—

Nauru Island, Central Pacific, has a Y.P.U. Branch of Melbourne C.M.S. The natives are musical and understand the Tonic Sol Fa. A hymn book with these tunes is urgently wanted. Also can any of the readers of "The Australian Church Record" tell me of suitable Bible Plays. The natives love "acting" and this method is found very helpful in teaching them.

A Call from Gippsland.

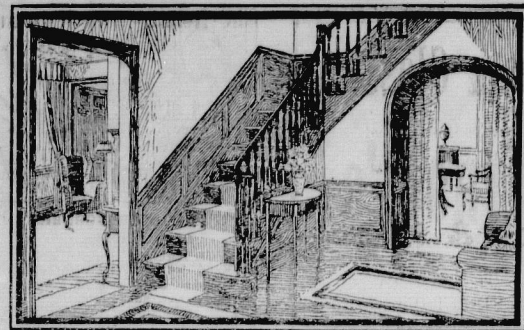
The Bishop of Gippsland writes:—
I desire to draw attention to an advertisement appearing in another column.
The facts that underlie it constitute something unique in my experience in this diocese. They really point to a revival and spiritual movement amongst outlying bush-people, and provide one of the most challenging opportunities I have come across. The people have actually provided the guarantee by personal signatures all over the area.

Seeing that this is so, and that the type of man asked for is somewhat of a rare commodity, and yet that it is just the sort of work a true man of God would rejoice in, I am wondering if you could help me by drawing attention to the advertisement in another column.

In view of much popular modern teaching, we gratefully acknowledge this.

There are chapters dealing with such collateral topics as "the Jewish background of early Christianity," "Pagan influences on Christian doctrine," etc. The final conclusion is set forth in an Epilogue: "John believed that once, and once for all, the King had been seen upon this earth, and that his own hands had handled Him. For myself I believe with all my heart that John was right."

—G.E.W.



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The tints of Walmer's Oil Varnish Stain are deep and rich. They cover old marks well. Thick coatings are unnecessary. Spread with "Silver King" Brushes.

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Thorough Education to Leaving Certificate Standard. Physical Culture—Sport—Sea Bathing
For Prospectus apply to THE HEAD MISTRESS.

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Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. Canon Beek

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This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN AND SURVEYS made Free of Charge.

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Head Office for Australasia

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Famous Biscuits

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Best house for all descriptions of Church and Sunday School requisites. Books for Private and Devotional Reading. Write direct and save time.

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By a Layman
25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen

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Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

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W. E. WILSON, Hon. Secretary.

ADVERTISE IN

The Australian Church Record

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



YOUNG RECORDERS.

Aims.

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

"A member of Christ, the child of God."

Toorak, V.,

Sept. 30, 1926.

My dear girls and boys,

The Editor is anxious that we, in our part of this paper, should form a kind of club, and that in joining it we should undertake to try and do a few simple things. He has been talking to me about it and we decided that "Young Recorders" would be a good name: don't you think so? It shows you are connected with the "Australian Church Record." Then we have put down four things for you all to try and do. Aims means just that—something we try for. Will all of you who write to me let me know what you think of this plan. It would be lovely if we could have a real big membership of Young Recorders—you wouldn't find any of these aims very difficult; have a try at them. I should be delighted to have ever so many letters to read every fortnight, and you would be really interested in lots of other things in the paper besides what is in our own page. And if you are interested and enthusiastic you can easily interest other people, and then comes along a new subscriber!

Have you ever thought what the word "member" means? Look in the dictionary and the definition is "part of a whole." We are all members of such a lot of things. Just think! First there is our family, we all have that, small or large as it may be, but there we are, a member of a family. I happen to be a member of a very large one, and most of you will have parents, brothers and sisters, aunts and uncles and cousins. Besides our family we are members of something much bigger, of the community in which we live. Here we are members of the country of Australia, and that means members of something again much bigger, of the British Empire. So then we have our family, our country, and our Empire, and we are members of all three, and for them all we have affection and pride. You can go on thinking of lots of other things of which you might be members, a tennis or football club, a school, etc., etc.

There is still one very important fact to mention and that is that we are all members of our Church, we are all God's children. Just as we love and admire our parents and want to do what will please them, so should we feel towards our Father in Heaven. Every-one of us is a part of the Church, and you know nothing can be perfect if all the parts don't act properly. Think of any kind of a machine where the tiniest thing goes wrong! So in family, country, Empire and Church, we are each of us really important. Remember this and then all of us will do our allotted jobs properly and cheerfully.

Can you tell me from where in the Prayer Book I have taken the words at the top of this letter? Another question: We should of course go to Church

at least once every Sunday, but on what other days should we specially try to go?

I am, yours affectionately,

Aunt Mat

Correct answers to last questions:—

The Ten Commandments were given to Moses on Mt. Sinai. Exodus 31: 18.

How is the Prayer Book arranged? Morning and Evening Prayer and Litany comes first. Then Collects, Epistles and Gospels for each day. Holy Communion and other special services, and the Psalms towards the end.

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

OLD DANIEL.

(From The Children's Newspaper.)

Daniel was a guide in the Polish mountains. All the tourists who come in the summer to Zakopane knew him well and liked his pluck and his great sense of humour. In spite of his age (he was 68) he was a first-rate guide. None knew the mountains better than Old Daniel and no one loved them more.

A few weeks ago Daniel went out for a climb with a young student who wanted to reach the lake called Eye of the Sea. There was very little snow on the mountains, and climbing was difficult because of a crust of ice which covered all the slopes. They had already gone half-way when Daniel let his tourist descend an easy, sloping path, while he himself slid down on his ice-axe. This was his favourite sport all his life, and once more he went down like a shot. But this time he went too far. There was a waterfall below the slope with a basin of frozen water. The old man went down into it, breaking the ice.

The young tourist hurried to the rescue. He pulled his guide out of the water and wanted to look for wounds, but Daniel said quietly: "Never mind me; there is another journey awaiting me soon. I am only worried to know how you will find your way to the shelter-house." He explained to the student every detail of the way, making him repeat it twice to be sure that he understood; and then he died. Following his guide's advice, the young man reached the shelter in safety. The doctor who examined Old Daniel found that death was due to heart failure caused by the sudden cold plunge. Poland will miss him and the mountains be lonely without him.

THE FIRST STONE.

(Contributed to this paper.)

How do we know the temptations,
Met by our brothers each day?
How dare we judge those who sometimes
Fall in the thick of the fray?

What do we know of the efforts
Made 'ere they stumbled and fell?
We, had we had the same trials,
Maybe had fallen as well.

Jesus, when asked for his judgment,
Made answer: "That man alone,
Who standeth sinless among you,
Let him now cast the first stone."

—G. T. Cran.

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—*APOSTOLIC
*PROTESTANT &
REFORMED

Vol. XIII. 21.

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

OCTOBER 14, 1926.

(Issued Fortnightly.)

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Children's Chat.—Every issue contains a bright little letter to the young people, whom it is important to interest in the Church life of Australia.

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Quiet Moments.—Helpful notes from a Sermon preached in St. Andrew's Cathedral, by Dr. Weeks.

Illustration.—The Primate.

The Church Constitution.—By Bishop of Goulburn, concluded.

Leader.—1926 Convention.

The Question Box.—Continues to be informative.

Letters to Editor.—A Menace which threatens and a Challenge to Churchmen.

Simple Thoughts.—"Nomen" supplying a helpful interpretation on Holy Communion.

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General Editorial Communications: The Editor of "The Australian Church Record," c/o St. John's Vicarage, Toorak, Melbourne, Victoria. News items: The Assistant Editor, 54 Commonwealth Bank Chambers, 114a Pitt Street, Sydney.

SUBSCRIPTIONS AND ORDERS.—N.S.W.—Sydney, Manager, 54 Commonwealth Bank Chambers, 114a Pitt Street, Tel. B 3006.

Victoria—Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak.

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Please report at once any irregularity in delivery or change of address.

ADVERTISEMENTS.—Small Adverts. prepaid, 16 words, 1/-; 1d. each additional word. Standing Advertisements by arrangement.

To insure insertion in any issue, advertisements should reach the Sydney Office not later than Monday morning in the week of publication.



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.

The Baptists have thrown cold water on Church Union!

Some folk make religion a part of their lives. Other folk keep it apart.

The Bible presented to 3LO Bride, Melbourne, was given by a private member of the B. and F.B.S.

"For good government in New Guinea the missionary is 'essential,'" said the Governor.

The Seamen's Mission, Melbourne, rejoices in a new tennis court, opened by Lady Creswell.

The Bishop of Gippsland made an official call on the new Roman Catholic Bishop of Sale, who returned the visit.

When we hear a "mumbled" service, we wonder if the clergyman is training his flock for "a language not understood of the people."

Dr. McArthur, 17 years chairman of the Boxing Committee of the V. Amateur Athletic Association, deprecates the growing commercialisation of sport.

Someone compared the Rev. T. C. Hammond, now visiting Australia, to Tennyson's Brook, which went on for ever. They kindly added, "But he, too, never got dry."

Bishop Pain likened the C.M.S. and A.B.M. to the two hands of the Church. Someone asks, which is which? Another replies, C.M.S. is decidedly "left"! But he added it is also "right."

The Primate of Hungary has forbidden the formation of girl guides among his flock, on the grounds that such organisations pursue masculine aims, and "are opposed to the very soul of a girl."

Overheard in a crowd of unemployed at St. John's, Melbourne, Mission Hall door: "If Jesus Christ came back to earth all the doctors and parsons would be up against Him because they would be out of their jobs."

The British and Foreign Bible Society issued last year 10,452,733 Scriptures. The total is made up of 1,152,321 Bibles, 1,161,803 New Testaments, and 8,138,609 smaller portions, each being at least one complete book of Scripture.

"It makes very little difference whether a man is driving a tramcar or sweeping streets or being Prime Minister, if he only brings to that service everything that is in him, and performs it for the sake of mankind."—The Prime Minister of England.

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 Wangaratta, in his Synod address, remarked upon the diminishing sense of sin in the community. "The man in the street does not worry about his sins." "He is content with a standard which might fitly apply to a sheep but hardly to a Christian."

"The Argus" and "The Australasian" general manager sends a courteous and appreciative reply to the letter of congratulation forwarded from "The Australian Church Record" on behalf of its readers on the occasion of the opening of the fine new "Argus" office in Melbourne.

The Rev. C. C. Macmichael, whose appointment to St. Arnaud parish was notified in our last issue, is assistant-editor of "The Church of England Messenger." We offer a printer's fraternal felicitation, the more keenly in that "we" once edited the "Messenger."

It was not permitted to print the words of eulogy spoken by the Archbishop of Toledo on American tolerance as manifested by its attitude towards the Eucharistic Congress in Chicago. On a protest being made against these measures an official reply stated, "We are disposed to cut short all Protestant propaganda." This is Rome at home.

Ten surnames alone in Great Britain are shared by no fewer than 2,293,600 of its inhabitants. They are:—530,000 Smiths, 204,000 J. Smiths, 425,000 Jones, 320,000 Browns, 238,000 Taylors, 180,000 Davies, 158,400 Wilsons, 122,400 Walkers, 120,000 Morris, 108,000 Wrights, and 90,000 Coopers. Even the rarest names are not unique, as the following examples prove:—Beetle, 150; Coffee, 54; Bernard Shaw, 30; Tea, 12; Fido, 435; Bread, 3; Goto-bed, 426.

In his "Life of Sir William Hartley," Dr. A. S. Peake includes a capital story, with which Archbishop Magee once delighted the House of Lords. When he was a vicar, one Sunday morning, after service, an infuriated parishioner came into the vestry and said: "I wish to inform you, sir, of an outrage which has been inflicted on me this morning. When I came into church, I found a stranger sitting in my pew! I had too much regard for religion, sir, and for the House of God, to have him turned out—but I took the liberty, sir, of sitting on his hat!"—"Church of England Newspaper."

World Student Christian Federation holds its Annual Day of Prayer on 17th October.

One of the most remarkable post war achievements of the Federation has been the salvation of the students of Central Europe from physical and intellectual starvation, involving in 5 years an expenditure of approximately £500,000.