

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC - APOSTOLIC & REFORMED"

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Constitution.—Extracts and criticism by Mr. W. J. G. Mann.

Illustration.—Dr. Haigh, new Cathedral Organist, Sydney.

Letters to the Editor. A column of growing importance and variety, in which you may take part.

Prayer Book Revision.—Position in England
Question Box.—By Rev. Frank Lynch, M.A., D.D.

The Bishop of Willochra. Portions of his first Synod Charge.

The Man-Power of the Church. Leading Article.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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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.



The life of Martin Luther is to be filmed on a large scale.

A headmaster is relinquishing school work to become a motor salesman.

Old-Age Pensions will now cost Australia £9,000,000 a year.

"Many so-called adherents of the Church don't give clergymen a dog's chance," said a Presbyterian minister.

Sir A. Conan Doyle seems quite sure that in five years' time everyone "will be in touch with their dead." Perhaps, but how?

Roman Catholic journals speak of old English Abbeys as "belonging to the Church," meaning the Roman Church.

The students of Mahatma Gandhi chose the subjects of Jesus Christ and Christianity for discussion in the college at which he teaches.

Efforts are being made by the Theatrical Employees' Association to have all picture and other theatres closed on Christmas Day and Good Friday.

The Gutenberg Bible of the alleged discoverer of printing, has been bought from a Convent by an American for £55,000, a record price for a book.

Sir William Arbuthnot Lane, addressing the National Liberal Club in London, said that worry and white bread were the two curses of the age.

Judging by the large circulation of the constitution, Church-people are apparently interested in the doings of their Church.

Debt is dishonouring to the cause of Christ and discouraging to His workers. Make your Xmas a gift Xmas by remembering the Missionary Societies.

A little all round! A person in Victoria with an estate worth £20,000, left £5 each to every denomination in the town, including the Roman Catholic.

An ardent, youthful priestling recently declared that Anglo-Catholicism was sure to win because it had the majority. He rather forgot history; for example, the Arians once had a majority.

"Some of the Indian dialects were not further removed from the English language than was the Scottish tongue," said one of the Indian delegates, amid laughter.

We understand that the Sydney Synod to discuss the constitution will not be held until the Archbishop returns from England at the end of next year.

One of our cricketers on return from England said that cricket in England was "an absolute religion." Man must worship somehow. With others its tennis or motor.

Some folk want to do less. What about the millionaire who said, "The world is going round so fast that if I don't keep up with it, I will be flung right off it."

A contemporary recently referred to the Bush Church Aid Society as a "small" organisation. It has 23 workers in the field and 13 students in training. Puzzle: What are "large" societies?

Choristers' coughs at St. Paul's Cathedral, Melbourne, caused the absence of the choir for a while. A well-posted notice to choristers to "Eat less meat" may now be added to the injunction to "Cough less."

Some choristers seem to forget that coughing during the delivery of the sermon is just as reprehensible as coughing during the quiet passages of an anthem.

Double marriage prosecution in Melbourne abandoned. Why, we should like to know! It is stated that other cases may be proceeded with. We hope so, for the sake of educating silly people.

Lacking in humour! Headings in daily press: "Beer Bottles as Clubs. Grave Public Menace." Suggested altered shape, but not of contents! We do not read of "the menace of lemonade bottles."

A well-known parish paper has copied our style in General Jottings. But as one of its jottings commends the paper, "we" cannot well institute proceedings for infringement of "copyright." But we too can copy!

Clergy who are friends of this paper help materially by referring to it frequently in Church and in the Parish Paper, and by ordering copies to be available at porch bookstalls, or by appointing a canvasser.

Clergy, note: Your interests are ours.

At a cremation service the officiating clergyman was at a loss for a time what exactly to say at the committal, so he improvised beautifully, "into the hands of the faithful Creator," basing the words on Heb. xii. 29, "Our God is a consuming fire."

A record number of candidates, consisting of 13 deacons and seven priests, will be presented for ordination to their respective orders in St. Andrew's Cathedral, Sydney, on December 17. With one exception, all the candidates are graduates from Moore College.

Mr. Mack, K.C., a leading Sydney lawyer, in a recent revolting assault case, spoke in strong terms against the harmful influence of some of our picture shows and dance halls. Many of the clergy have been doing this for years. It is refreshing to get this strong lay opinion.

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PALING'S
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The Constitution Bill of the Church of England in Australia.

Instructions were given for the printing of not less than 1000 copies of the resolutions and the Constitution.

The Dioceses in the respective States were requested to appoint legal representatives at an early date to draft the other schedules of the Acts of Parliament needed for giving legal force and effect to the Constitution.

The chief section of general interest are as follows:—

SCHEDULE ONE.

Chapter I.—THE DECLARATIONS.

1. The Church of England in Australia humbly relying on the blessing of Almighty God has in general convention at Sydney in the year of our Lord one thousand nine hundred and twenty-six assented to the solemn declarations set forth in this chapter as binding heretofore and henceforth on this church.

2. The Church of England in Australia being a part of the One Holy Catholic and Apostolic Church and in communion with the Church of England in England will ever remain and be in communion with the Church of England in England and with national regional or provincial churches maintaining communion with that church, so long as communion is consistent with the solemn declarations set forth in this chapter.

3. This church doth receive all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.

4. This church doth hold and will continue to hold the faith of Christ as professed by the One Holy Catholic and Apostolic Church from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.

5. This church will ever obey the commands of Christ, teach His doctrine, administer His sacraments of holy baptism and holy communion, follow and uphold His discipline and preserve the three orders of bishops priests and deacons in the sacred ministry.

6. This church doth retain and approve the book of common prayer and the doctrine and principles contained therein and will not in any revision of the book of common prayer or otherwise make or permit any alteration which would change the character of this church as shown by its assent to this as well as to the other solemn declarations set forth in this chapter.

Chapter II.—THE GOVERNMENT OF THE CHURCH.

7. Subject to this constitution this church has plenary authority and power to make canons ordinances and rules for the order and good government of this church and to administer the affairs thereof.

The authority and power of this church may be exercised by the several synods and tribunals in accordance with the provisions of the constitution, but nothing in the constitution or in any canon ordinance or rule shall limit or affect the powers and functions inherent in the episcopate or interfere with the exercise by a bishop priest or deacon of any power or function inherent in him by virtue of his consecration or ordination.

8. A diocese shall in accordance with the historic custom of the One Holy Catholic and Apostolic Church continue to be the unit of organization of this church and shall be the see of a bishop with his flock therein.

Chapter III.—GENERAL SYNOD.

The House of Bishops and the House of Representatives.

12. The general synod shall consist of a house of bishops and a house of representatives.

Both houses shall sit together in full synod and deliberate and transact business therein, but if at any time either house by a majority of its members voting expresses its wish to consider separately any matter in debate, the further discussion of the matter shall be postponed until there has been an opportunity of separate consideration.

The clerical and lay representatives of a diocese shall be elected or appointed, and any vacancy in the place of a representative may be filled, in such manner as may be prescribed by or under the constitution of the diocese.

Every layman who is not under the age of twenty-one years and is a communicant of this church shall be qualified to be a lay representative of a diocese, whether he does or does not reside therein.

19. No question shall be deemed to be carried by the synod unless it is carried by both houses.

20. (1) The general synod may make canons for the order and good government of this church (specified objects) such as—
(a) the consecration of bishops, etc.
21. (1) The general synod may make provisional canons for the order and good government of this church (specified objects) such as the general standards of education and fitness to be attained by persons who desire to be admitted to holy orders or to the ministry of this church.

Chapter IV.—PROVINCES.

29. Each province in Australia shall subject to the constitution continue as at the date on which the constitution takes effect, until altered in accordance therewith.

30. A new province may be formed by four or more dioceses becoming united for that purpose, provided that the formation of the province is approved by ordinance of the diocesan synod of each of such dioceses, and ratified by canon of the general synod.

Chapter V.—DIOCESES.

36. Each diocese in Australia shall subject to the constitution continue as at the date on which the constitution takes effect, until altered in accordance therewith.

44. (1) A diocesan synod may make ordinances for the order and good government of this church within the diocese.

This sub-section shall not be deemed to be a direction or permission to prescribe by ordinance of a diocesan synod within the meaning of paragraph (e) of sub-section one of section twenty of this constitution, but otherwise nothing in this section shall limit any powers of a diocesan synod under this constitution or under the constitution of the diocese.

(2) A diocesan synod may refer to the general synod any matter affecting this church either for the purposes of section twenty or for the purposes of section twenty-one of this constitution.

Chapter VI.—THE TRIBUNALS.

45. There shall be a diocesan tribunal of each diocese, the special tribunal and the supreme tribunal.

46. (1) A diocesan tribunal shall consist of a president and not less than two other members as may be prescribed by ordinance of the synod of the diocese.

The president and members shall be elected in such manner, hold office for such period, have such qualifications and be subject to such disqualifications, as may be prescribed by ordinance of the synod of the diocese.

In any province the provincial synod if so requested by the synod of a diocese may by ordinance of the provincial synod prescribe any matter directed or permitted by this section to be prescribed by ordinance of the synod of the diocese, provided that the synod of the diocese may at any time otherwise prescribe.

(2) A diocesan tribunal shall in the case of a person licensed by the bishop of the diocese, or in the case of any lay officer of the diocese, have jurisdiction to hear and determine charges of breaches of faith ritual ceremonial or discipline, and of such offences as may be prescribed by any canon ordinance or rule.

(3) In matters involving any question of faith ritual ceremonial or discipline an appeal shall lie from the determination of a diocesan tribunal to the supreme tribunal.

In other matters an appeal shall lie in such cases as may be permitted by ordinance of the diocesan synod or by canon of the general synod from the determination of a diocesan tribunal to the supreme tribunal.

47. (1) The special tribunal shall consist of a president and not less than six other diocesan bishops chosen in such manner as may be prescribed by canon of the general synod.

The primate shall be the president, or if he is not entitled to act, the metropolitan or bishop who would exercise the episcopal powers rights and duties of the primate, if the office were then vacant, shall be the president.

No person by or against whom the charge is brought shall be a member of the tribunal.

(2) The special tribunal shall have jurisdiction to hear and determine charges against any diocesan bishop of breaches of faith ritual ceremonial or discipline.

(3) An appeal shall lie from the determination of the special tribunal to the supreme tribunal.

A bishop or priest shall not be a member unless he is of at least fifteen years' standing in holy orders.

A layman shall not be a member unless he is qualified to be a lay representative of a diocese and is or has been a justice of the High Court of Australia, a judge of the Supreme Court of a State, or a practicing barrister or solicitor, of at least ten years' standing, of the High Court of Australia or of the Supreme Court of a State.

(Continued on p. 7.)

The Bishop of Willochra.

The following is taken from the First Synod Charge of the Bishop of Willochra.

ON behalf of you all, I desire to place on record the appreciation of the services rendered by the first Bishop of this diocese, the Rt. Rev. Dr. Gilbert White, who resigned in May, 1925, after ten years' occupation of the See. He had previously spent 30 years in the tropical regions of Northern Australia, 15 years as priest and 15 years as Bishop.

The Church in Australia is indebted to him for his whole-hearted devotion to duty, and for his faithful ministry in those remote regions of this continent where courage and resource are needed. North Queensland, Carpentaria and Willochra are Dioceses, which, on account of their isolated districts, small population, vast tracts of partially explored country, remoteness from the capital cities, and somewhat trying conditions cannot be regarded as attractive to the average man who craves for all the advantages of up-to-date civilization, yet for 40 years Bishop White worked with great zeal for the extension of the Kingdom of God.

Although he no longer rules a Diocese, he will still be able to exercise his episcopal office; and we hope he will be spared for many years to give the Church the benefit of his past experience.

The Clergy.

I desire to express my appreciation of the work of the clergy. Most of you have parishes large in area and sparsely peopled, and many of you have rendered faithful service to the Church in this diocese for a number of years. Some of you are working in isolated districts and in comparative loneliness, and you are content to work away in the bush away from the encouragement which are to be derived from large and beautiful churches and big congregations. With a view to helping you as far as I can, I am hoping when Bishop's House is completed and furnished, to arrange for the clergy to meet for retreat and social intercourse twice a year. After this Synod a retreat will be held for the clergy of the Diocese at Port Augusta, and I trust that the time we spend together will be a renewal of spiritual life for us all. Our Lord and His Apostles in the midst of their busy lives spent time apart for spiritual refreshment, and we cannot go astray when we imitate them. Nothing, except ministering to the dying, should hinder any priest from being present at the retreat, and the laity will not mind the loss of a Sunday's service in order that their clergy may be spiritually refreshed, may receive clearer vision and higher ideals and go back to their parishes with greater love for souls and for our Blessed Lord.

This year, by the introduction of a Clerical Conference during the Synod week, we are bringing a new feature into the life of the diocese. There are many matters which concern the clergy and cannot well be discussed at Synod, and I hope that our Clerical Conference will be a real help to the clergy, and that they will be a permanent institution in this diocese.

We welcome in our midst the Rev. James Hardingham, formerly of Beaudesert, in the diocese of Brisbane, who, as rector of Port Pirie, has undertaken a difficult task; also the Rev. A. Lousada, formerly of Sydney, who has gone to Ceduna, also an important sphere of work.

The Rev. S. J. Pethick has left Kimba for Elliston and the Rev. L. W. Bull, curate at Port Pirie, has gone to Kimba.

After my election some months elapsed before I was able to come to you, and our thanks are due to the Rev. R. A. Adams for his work as Vicar-General during the vacancy of the See.

Bush Church Aid.

The people in the far western part of Eyre's Peninsula have been ministered to by the Bush Church Aid for the last five years. A hospital was recently opened at Ceduna, and my recent visit there I was favourably impressed by the work which it is doing. There is a well qualified staff, and I am sure that this hospital will be a great asset to the work of the Church. While in Sydney for the Convention, I had a conversation with the Secretary of the Bush Church Aid, and I understand that further development will take place in their work in the far West. We are grateful for the help which they have given us.

Bush Brotherhood.

I am speaking of something which does not exist in the diocese at the present moment, but towards the starting of which a step will be taken by the arrival of the Rev. A. J. K. Baker, next month. The only satisfactory way to work our scattered dis-

tricts in the North and North-East is by means of a Bush Brotherhood. During the last 25 years there is nothing which has influenced Church Life in Australia so effectively as the various Bush Brotherhoods. The call to a life of self-denial and adventure demanding initiative and resource should find a response in the hearts of the best types of priests. The ideal of the Bush Brotherhoods does appeal to our people in Australia, and the existence of the Brotherhoods has been fully justified. Later on I shall ask the Synod to give its formal approval to the formation of a Bush Brotherhood in this diocese. All the clergy and laity to whom I have spoken have been keenly interested, and I feel sure you all will back up this venture of faith to the utmost of your ability.

Willochra Week Appeal.

Our Willochra week appeal in Adelaide, which was held this year for the third time, has not so far met with the response which might be expected. That is probably due to insufficient organization. Various suggestions have been made and noted, and it is hoped that in future years our efforts will meet with more success. All the same we are grateful to the Committee in Adelaide which have assisted us to the help which we have received from various friends.

The Convention and General Synod.

The Draft Bill providing for a new constitution for the Church of England in Australia was considered at the Convention recently held at Sydney. The considerable amount of time and thought given to the drafting of this Bill by the Bishop of Bathurst and Professor Peden was much appreciated by the Convention; but as the days went by many amendments were made to various clauses. It was wonderful to observe how the Holy Spirit guided men, holding different points of view, towards the realization of a common ideal. All the Bishops accepted the bill as amended, and with the exception of one priest and two laymen (who remained outside the Synod Hall for the final voting) the House of Representatives also accepted it. Apart from one or two minor clauses, I am whole-heartedly in favour of the bill, and when we meet at our next Synod to consider it, I trust we shall be able to recommend its adoption by this diocese. I hope one of our clerical representatives will be able to write an account of the Convention for the next issue of "The Willochran."

Owing to the length of time occupied by the Convention, the General Synod business had to be hurried through, but many important resolutions were carried.

Ordination Candidates.

At St. Barnabas' College, Adelaide, we have three students who will be available for work in this diocese upon completion of their Theological studies. The parish of Port Lincoln is providing for the maintenance of one of these students. I have every confidence in the warden of the College, and we are fortunate that we can send our students there.

Parochial Missions.

I am a great believer in parochial missions, and in view of the continual change of population in most places, I think that a mission should be held in our towns and districts at least every five years. There is always a tendency towards slackness and carelessness in human nature, and people must frequently be reminded of the claims of the spiritual world.

Final.

In closing, I desire to express my thanks to the rector and parishioners of Port Augusta in providing hospitality for the 30 clerical and 30 lay members of Synod. This is a great achievement in a town of less than 4000 people, and we are very grateful for their kindness in making arrangements for our stay here to be a pleasant one.

The Rev. H. R. L. Sheppard.

The Rev. H. R. L. Sheppard has been unwell since his return from Australia. Mr. Sheppard came back for the funeral of his mother, and was laid low with a severe attack of asthma, which confined him to his bed. The latest report was that Mr. Sheppard was better.

A Labour Recruit.

The Rev. H. F. Runacres, vicar of St. Silas, Holbeck, who has attached himself to the Labour Party, has been elected by the unanimous votes of all parties chairman of the Leeds Board of Guardians.

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CHRISTMAS PRESENTS.

Fairlie Thornton's Gift Books. Just out: "The Southern Cross or the World Unseen," "Love," with foreword by Ven. Archdeacon D'Arcy-Irvine, "Love Divine," with introduction by Rev. Dr. Carruthers, "The Other Side" and "Soul Rest." 1/6 each, or 5 for 7/6, from Angus & Robertson, Sydney, Wm. Tyas, 558 George Street, and other booksellers.



Glenroy Homes.

A notable advance in Melbourne diocesan activities was made on Saturday, September 11, when about 700 people gathered at the opening of two Homes—St. Agnes for Girls, and St. Nicholas for Boys. The work was emphasised by the presence of 100 Boy Scouts from the Mission parishes, and a contingent of Girl Guides also. The Mission now controls eight Homes. Incidentally it seems probable that C.E.M.S. may at length find itself in active work in such Homes, members having undertaken to become god-fathers or big brothers, and each boy has a man to take personal interest in him. The foretaste was in the presentation of a Prayer Book and Bible to each lad. The Governor could not come through regrettable illness, his knee still being under treatment, so the Archbishop carried on.

The two homes were originally private mansions, which have been bought by the Mission of St. John and St. James, and have been reconstructed under the supervision of Messrs. Gawler and Drummond, architects. St. Agnes's Home stands in 10 acres of ground, and St. Nicholas Home in 37 acres. In St. Agnes's Home at present there are 28 girls. The home will accommodate 56. In St. Nicholas's Home there are 48 boys. The full complement will be 60. The large grounds afford an opportunity for keeping a dairy herd, from which milk is supplied to all institutions maintained by the mission.

At the babies' home in East Melbourne children are kept until they are aged two years. They are then sent to the Andrew Kerr Memorial Home at Mornington, which is affiliated with the mission, and remain there until they reach school age, when they are transferred to the two homes at Glenroy. They will be given a vocational training of some kind to enable them to earn a living when they leave the homes. The matrons in charge are Mrs. Brackett, of St. Agnes's, and Miss Wallen, of St. Nicholas's. Mr. A. L. Kaufmann will act as an overseer for the boys.

A collection made during the afternoon resulted in £60 being obtained for the funds of the Delinquent Boys' Home at Phillip Island.

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Church of England Convention—
What it was—What the proposed
New Constitution is.

(By Mr. W. J. G. Mann.)

IN 1921 a majority of a Nexus Committee reported to the General Synod proposals for a new Constitution for the Church of England in Australia.

The General Synod to which the proposals were reported, consisted of members elected by Diocesan Synods on a basis ludicrously disproportionate to the respective numbers of the members of the Church in the dioceses. Moreover, the General Synod had no legislative power on the subject.

The proposals were nevertheless carried on a second reading debate by a very large majority, but on a point of order based on the absence of legislative power the proposals were sent by resolution to the diocesan synods for consideration.

The diocesan synods, or the most of them, turned down the specific proposals and did not furnish material suitable for welding into a common constitutional document as expected under the resolution, and the General Synod committee could not follow out the procedure laid down by the resolution. Under the circumstances, in order not to drop the matter altogether, the committee asked the Primate "to summon a special convention for the consideration of the constitution of the Church."

The Bishop of Bathurst and others, on behalf of a majority of the committee, prepared and brought forward the constitutional document which was submitted to the recent convention. In substance, it was the same as the rejected document, but the same material had been put into a proper legal form under the care of an experienced draftsman. And as in the case of the substance of the document, so also the members of the convention to which it was submitted were substantially the same as the members of the General Synod of 1921, which carried the first and abortive proposals. The same objection of disproportionate representation existed.

In the convention the document was materially altered by the promoters. Four out of nine chapters, and many sections of the remaining chapters, were re-cast and brought before the convention and adopted without adequate opportunity for consideration or discussion.

The voting generally showed decisive majorities for the proposals or substituted proposals, but after discussion upon some of the most material questions a show of hands revealed a voting so close that adequate proportionate representation could easily have changed the results.

A solid choir of emphatic voices supported the promoters. The chairman of committees, while recognising the intelligence shown in their votes, expressly thanked them at the conclusion for the time saved by omitting debate.

The large number of objections which had been foreshadowed made it almost hopeless to deal with the time allotted. A time limit was put upon speeches in the beginning, and an impatience of discussion was made apparent from time to time. Members seemed anxious to record their votes and go home. In deprecating further discussion, one Archbishop candidly said, "Five-sixths of us have come here with our minds made up to vote for this clause," and another Archbishop said, "Cease quibbling and vote. Do you want to be tied to your mother's apron-strings when your mother has thrown away her old apron?" The choir sang the appropriate responses to the expressions and the vote was taken forthwith on one of the most momentous parts of the document.

In fact, apart from the disproportionate representation, many of the small and proportionately over-represented dioceses are still substantially in the missionary stage, with no developed lay view to be represented, and the bishops were sometimes in a difficulty to find laymen who would represent them in the convention. Such dioceses, in their present stage of development, cannot express themselves, and their bishops should not in their names have a multitude of votes upon the formation of a constitution for fully developed dioceses.

The document being promoted by a bishop for consideration by what was largely a bishops' convention, must necessarily contain many of the provisions which are still to be found in it.

The ordinary church members who form the great body of churchpeople, have now for the first time (nearly a month after the convention) the print of the document available for consideration.

The first point to be noted is that hitherto in England each alteration of the Prayer Book or Thirty-nine Articles of Religion, has been formulated, considered and passed from time to time by

Parliament representing, if not consisting, of the whole body of the Church of England people. But under the proposed constitution Church members in Australia (so far not consulted) are to have this right taken away from them and the power of making alterations (within a limit to be discussed later on) is to be exercised from time to time by representatives who may actually represent minorities of the Church members. The demonstration of this will be undertaken later on.

The object of the promoters is to carry Church property with the alterations, and as this cannot be done without legislation by State Parliaments, it is for this reason alone necessary to appeal to all such Parliaments. And it is open to serious consideration whether the power of making the alterations should be vested at all or at most only in persons who must, in making an alteration, necessarily represent the great body of church members.

The clerical and lay members must take thought now if ever before Parliament is approached.

Neither conventions nor diocesan synods have any constitutional representation of the church members on the constitutional matters involved, and therefore the duty is thrown on the church members generally of considering the proposals and if thought fit of taking action.

A second point to be noted is that the proposed constitution is not a new constitution for the old church, but a new constitution for a new church.

To make this clear requires close consideration of the document.

Rhetorical language misleads occasionally.

It has been said with apparent finality that "this church" (so-called throughout the document) would be no more a new church than the Church of England was a new church after the Reformation. After the Reformation was accomplished it was the same church because of the continuity of the church membership and property. The garden had been weeded, and it was pleasing to think of it as the same garden. But now undo what the Reformation did and the garden can revert to the pre-Reformation condition and the sameness of the church would be complete. But would it not be regarded as a new church to existing members to whom the Church of England is not only Catholic and Apostolic, but also Protestant and Reformed?

Reference will be made to this later on when the specific provisions of the document are under examination on this matter.

What really constitutes identity in a church has been considered by experts in dealing with the trust property. Identity, they say, consists in the standards of Faith, Doctrine and Discipline. But in any case substance underlies these words. Local and other irrelevant things make no difference, but the standards are in themselves the essence of the basis of association and almost any member can form an opinion with regard to them.

Here again rhetorical language can mislead.

The church, it is said, must be free to restate her position. She must develop and expand in this glorious land and throw off the "dead hand" of a church in an associated body of "Christian believers" (1904, A.C. 626 and 645) and it is the inherent right of every church to change its standards, but if under the claim to do this a majority of the members endeavour to force a change against the minority, there will be a split, and the King's Courts (while subject to a possible Act of Parliament, must always prevail on the question of trust property) will preserve the sanctity of the original trusts for the use of the unchanging minority. To do otherwise would be to allow spoliation.

In the Wee Free Case in the House of Lords a disclaimer was expressly made—"any right in this or any other Civil Court of this Realm to discuss the truth or reasonableness of any of the doctrines of this or any other religious association or to say whether any of them are or are not based on a just interpretation of the language of Scripture or whether the contradictions or antinomies between different statements of doctrine are or are not real or apparent only or whether such contradictions do or do not proceed only from an imperfect and finite conception of a perfect and infinite Being or any similar question." The moral of the case is to determine whether the trusts imposed upon property by the founders of the trust are being duly observed.

In that case only "a small number of ministers (24 out of 1100) and a larger number of laymen" stood out against the change of standards, yet under the decision the large majority took none of the property for the purpose of the Imperial Parliament intervened and provided for an apportionment,

but under the Act congregational property was to be allocated to the minority in all cases where the minority comprised at least one-third of the congregation. If it came to a split in the church in Australia on the proposals now made, and the same principles were applied by the Parliaments in Australia, each parish in any diocese would retain its parochial property for the existing church if at least one-third of the parishioners desired to retain the existing standards.

It may be convenient now to examine the provisions of the proposed constitution with reference to the question of the same or a new church (changed standards).

These provisions so nearly resemble what the church in South Africa did that a comparison will be advantageous. The relevant provisions are given in separate columns in juxtaposition.

The South African document is all in one clause with three provisoes, and the Australian is split up into several sections and appears in different parts of the document. The South African document is taken as the basis and the provisions of the Australian document are placed opposite.

SOUTH AFRICA. PROPOSED FOR AUSTRALIA.

Clause 1.—The Church of the Province of South Africa receives the doctrines, sacraments, and discipline of Christ, according as the Book of Common Prayer, and of ordering of bishops, priests, and deacons, to be used according to the form therein prescribed, and it accepts the English version of the Holy Scriptures as appointed to be read in churches.

Section 2 (a) gives power to alter the Prayer Book and 39 Articles, and power could be effected by resolutions of the members of the Church.

Section 2 (b) gives power to General Synod to make provisions concerning the mending forms of service not contained in the Book of Common Prayer for use on special or commemorative occasions.

Section 3: This Church doth accept and receive all the Scriptures of the Old and New Testaments as given by God, and containing all things necessary to salvation.

Part of Section 4: And will not in any revision of the Book of Common Prayer or otherwise make or permit any alteration which would change the character of this Church.

As shown by its assent to this as well as to the other solemn declarations set forth in this Chapter.

[Note.—The only safeguards of "character," and then only so far as character is shown by assent to the declarations include "Catholic and Apostolic" but exclude "Protestant and Reformed" (see Sections 2 and 4 supra). It is true the Prayer Book, by definition, includes the 39 Articles, is retained and approved with the doctrine and principles contained therein; but the Constitution must be read as a whole. How is "character" shown by assent to retaining and approving with power of change? "Catholic and Apostolic" cannot be changed.]

Sections 5 and 6 (2) give power to alter the Prayer Book and the 39 Articles. Sections 1 and 2 declare that

4.—This Church will as heretofore hold and continue to hold the faith of our Lord Jesus Christ as professed by the Church from primitive times, and in particular as set forth in the Creeds, known as the Nicene Creed and the Apostles' Creed.

Part of 6.—This Church doth retain and approve the Book of Common Prayer, and the doctrine and principles contained therein.

Part of 5.—And preserve the three orders of bishops, priests, and deacons in the sacred Ministry.

Clause 8 gives power to alter the Prayer Book and 39 Articles, and power could be effected by resolutions of the members of the Church.

Section 2 (c) gives power to General Synod to make provisions concerning the mending forms of service not contained in the Book of Common Prayer for use on special or commemorative occasions.

Section 3: This Church doth accept and receive all the Scriptures of the Old and New Testaments as given by God, and containing all things necessary to salvation.

Part of Section 4: And will not in any revision of the Book of Common Prayer or otherwise make or permit any alteration which would change the character of this Church.

As shown by its assent to this as well as to the other solemn declarations set forth in this Chapter.

[Note.—The only safeguards of "character," and then only so far as character is shown by assent to the declarations include "Catholic and Apostolic" but exclude "Protestant and Reformed" (see Sections 2 and 4 supra). It is true the Prayer Book, by definition, includes the 39 Articles, is retained and approved with the doctrine and principles contained therein; but the Constitution must be read as a whole. How is "character" shown by assent to retaining and approving with power of change? "Catholic and Apostolic" cannot be changed.]

Sections 5 and 6 (2) give power to alter the Prayer Book and the 39 Articles. Sections 1 and 2 declare that

1st Proviso: Provided that nothing herein contained shall prevent this Province from accepting, if it shall so determine, any alterations in the formularies of the Church (other than the Creeds), which may be adopted by the Church of England or allowed by any general Synod Council, Congress, or other Assembly of the Churches of the Anglican Communion, or from making at any time such adaptations and abridgments of and additions to the services of the Church as may be required by the circumstances of this Province.

2nd Proviso: Provided that all changes in and additions to the services of the Church made by the Church of this Province shall be liable to revision by any Synod of the Anglican Communion, to which this Province shall be invited to send representatives.

3rd Proviso: Provided also that in the interpretation of the said standards and formularies the Church of this Province be not held to be bound by decisions in questions of faith and doctrine or in questions of discipline relating to faith and doctrine other than those of its own Ecclesiastical tribunals or of such other tribunal as may be accepted by the Provincial Synod as a tribunal of appeal.

Section 64: Where any question arises as to the faith, discipline, or ceremonial of this Church, or as to the authorities, powers, rights, and duties of bishops, priests, and deacons of this Church, or any officer or member thereof, recourse shall, unless the General Synod by canon otherwise prescribes, be had to the history, canons, practice, and custom of the Church of England in England.

In the South African case the change of identity or standards made by the rejection of the binding effect of the Church of England decisions was such as to leave the trust property behind. The above comparison amply demonstrates that the change proposed in the Australian case extends far beyond the South African. Therefore

1. The new constitution does not take the Church of England as we have it for its church, but forms a new church which excludes from it the Protestant Reformation character of the Church of England.

2. "This church" may become anything because of the finality of the decisions of the Tribunal of four bishops and three laymen.

3. "This church" may become anything by amendment of the Prayer Book by synods representing a minority of the members of the church being without restraint by the "character" as limited in its significance.

There are also other provisions in the document which require modification.

At the same time in many of the details upon the previous abortive proposals and upon the document as introduced, but it still requires further consideration and

(Continued on p. 12.)

The Church of England in Australia, being a part of the Holy Catholic and Apostolic Church, and in Communion with the Church of England in England, will ever remain and be in Communion with the Church of England in England, and with national, regional, or provincial Churches maintaining Communion with that Church, so long as Communion is consistent with the solemn declarations set forth in this Chapter.

No decision of the Judicial Committee of the Privy Council or of any other Court in England on any question as to the faith, ritual, ceremonial, or discipline of the Church of England shall bind any Court or Tribunal of this Church, but nothing in this Section shall prevent the making of decisions being cited as persuasive precedents.

Section 64: Where any question arises as to the faith, discipline, or ceremonial of this Church, or as to the authorities, powers, rights, and duties of bishops, priests, and deacons of this Church, or any officer or member thereof, recourse shall, unless the General Synod by canon otherwise prescribes, be had to the history, canons, practice, and custom of the Church of England in England.

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(Continued on p. 12.)

KIWI BOOT POLISH IS WONDERFULLY WATERPROOF AND ECONOMICAL AND POLISHES BOOTS PERFECTLY



"Behold," said a dying King, "with all my power I cannot make Death wait for me a single hour."

DECEMBER.

- 12th—3rd Sunday in Advent. The Coming of Christ through His ministers. Prayer for Ember Week to be said daily throughout this week.
- 13th—Lucy, Virgin and Martyr. Of Curieuse, Sicily. Rejected base advances of a pagan noble with constancy. He then accused her with constancy. He then accused her and she was tortured with hot pincers, after which she shortly died in prison.
- 15th-17th and 18th—EMBER DAYS. Intercession for those about to be ordained, to which we should add prayer for all those already in the ministry as well as for addition to their numbers.
- 19th—4th Sunday in Advent. The Coming of Christ through His Spirit.
- 21st—St. Thomas, Apostle and Martyr.
- 23rd—Next issue of this Paper.



THE MAN-POWER OF THE CHURCH.

EVERYONE deplors the lessening of the number of candidates for the ministry, and everyone who thinks aright about it will be earnestly praying at this time for increase in the number of recruits for this glorious task, as well as for blessing on those who are about to be ordained.

It were better to have fewer employed if that meant better training and greater qualifications. Unfortunately, there is no reason to believe that the standard in the Church of England is any higher than it used to be. Men are still thrown into the ministry with very little equipment for practical work, such as being able to read expressively and to preach impressively. And the amusing variety with which the marriage service is conducted by various clergymen reveals the fact that some unauthorised handbook is the only source of direction as to the execution of certain detail about which the Prayer Book Rubrics are silent. It is to be hoped that when General Synod enjoys its larger powers one of its chief and early tasks will relate to the preparation of candidates for the ministry. It stands in the forefront of the Constitution Bill now before the Church.

It may also be questioned whether the Church quite knows how to use her power to the best advantage. The opening up of small and independent parishes as population spreads, to be worked by men who in many instances have never served apprenticeship in larger realms in exceedingly rough on man and people. It would also be better for the Church if concentration were made of her forces into certain centres with an effective staff, and, incidentally, in a fine church replete with equipment, and of adequate proportions. People should not demand a church at every corner of the place, but be content, nay, prefer, to go some distance to worship as they do for their amusements or their business. There are many who show their preference thus, but they do so to the cost of parish loyalty, and that is not good. The day may come, may be even here now, when the Church must economise

on her man-power better than is being done at present.

Then there is also much wanted, a better policy regarding the allocation of many of her very best clergy, whose task is "serving tables" in the more secular departments which the intensive organisation of the modern church demands. Might not much of this be done by laymen, and perhaps better done? In some larger dioceses quite a number of leading clergymen are occupied either with official tasks of a business nature or with membership on committees, which involves the loss of much time from parish duties. The clergy themselves cannot be blamed for this, for it is a duty to share in diocesan work, but the incidence seems faulty, and does not make for the greater progress of the Church.

Every now and again an ordained man gives up parish work to undertake teaching in a school. Granted that there is a call for consecrated and pious teachers, yet the results from our schools as regards candidates for the Ministry, or the Mission Field, do not go to show that Church Schools are any more productive than are other schools where clergy visit, maybe, but for which they are not withdrawn from the regular work of ministering to the souls of men.

There is, it should be claimed, a peculiar character attaching to the man who is a Minister, apart from any dignity innate in the office. One who daily partakes of the cares and interests of others, who is part of the great social family, whose life is a constant invocation for the uplift of the people, must bear a peculiar influence. Despite the comic allusions to the weaknesses of the "parson" he is still the person, representing with no magniloquent state or title, the gentle power of the One he preaches in season and out of season.

It is time to magnify the office of a clergyman of the Church. It is a mistake to give our young men the impression that there are "plums" awaiting them in the shape of dignity and office and emoluments. Rather, should it be enforced that the very highest privilege of sharing in direct personal and spiritual work is open to every clergyman, however slight his popular gifts may be. And this is the very highest scope the Church provides.

Perhaps there would be more candidates for the ministry were the glory of its task proclaimed. The ministry of the Word and Sacraments—what greater occupation for the good of man, soul and body, can engage the youth of the Church in Australia?

Auricular Confession.

Lay Canon Biggs, of St. Paul's Cathedral, Melbourne, preaching at one of the outer suburban churches the other Sunday evening, made some remarkably frank statements of the Anglo-Catholic position.

He stated, among other things, that the Anglican Church was so "free" that her sons could, if they so desired, express their disbelief in any of the statements contained in Holy Scripture, and could express this disbelief in their worship.

Mr. Biggs went on to deplore the fact that, at the Reformation Settlement, the practice of compulsory Confession, with Priestly Absolution, in the name of God and the Church, had been banned; such practice would, in these days, the speaker urged, be of very great benefit in the relieving of the minds of the young men and women of their doubts and fears.



Signs of the Times.

SIGNS of the Times, indeed, for Miss Christabel Pankhurst, LL.B., to write as she has been doing of late, and as in "The World's Unrest." She turned from politics to belief in the Second Coming as the means of attaining the world cure for its seething discontent and increasing disorder. Perhaps other people may follow her example with benefit, and find in the Prophetic Scriptures something more than poetic allusion, and past historic interest. Someone remarked lately that the average Advent Pulpit subjects lacked freshness. Is not that because Prophecy is so largely discounted as failing in practical application to the very period in which maybe it attains its highest justification? But it is ever that those to whom the message came failed to realise its import as regards themselves and their day and generation. It was so when Jesus walked the streets of Jerusalem: It will be so when He comes again.

The Ends of the Age.

THE end of the age is associated with intercourse between the ends of the world, in that the Gospel was to be preached to all nations at the end of the age. The gathering together of East and West is related to this climatic happening. The distinguished visitors to Australia representing British Parliamentary institutions illustrated how in that special manner we are drawing near a time of marvellous coming together. For we must remember that the Second Coming of Christ will not be a simple act, but a tremendous movement affecting countless human interests. It was so at the First Advent. It will be so again. The Kings of the earth shall bring their glory into that new kingdom. And we may say in the words of Robert Bridges, the poet laureate:—

"Each race and tribe is as a flower
Let in God's garden with its dower
Of special instinct, and man's grace
Compact of all must all embrace
China and India, Hellas or France,
Each has its own inheritance;
And each to Faith's rich market
brings

Its bright divine imaginings
In rival tribute to surprise
The world with native merchandise."

Christ in All, All in Him.

WHEN Mr. Chetty, the cultured Indian representative, spoke of the contribution which the East could make to our common life, he said:—"Our supreme quality lies in our mental equipoise—that supreme aloofness to rate—that supreme indifference to failure which is so different from the vivid and vital energy of the West." In saying this he uttered a natural but a half-truth, which taken in only a racial sense may be true enough. But every Christian, that is, every real Christian, could have borne witness to the fact that the very equipoise herein praised was the common property of each believer. The best in all races is found in Christ, the Catholic Man. And each true follower of His attains a degree of that catholic character which impinges upon the divine.

Sunday Observance.

IT is time all in authority in religion protested vigorously against the increasing misuse of the Lord's Day for the purpose of welcoming home a cricket team, or an aeroplane hero, or as when some Cabinet Ministers desire to fly between Sydney and Melbourne, and must needs do so on Sunday. Necessity cannot be urged in these instances, nor can there be any gain derived by the community which is dependent for its life and vigour on the proper observance of the Sabbath rest.

Pure Journalism.

ANOTHER matter of public concern is the modern introduction by papers of what is termed a "stunt." Stunted indeed must be the journal which has to exploit the sacred charms of a woman's body in order to gain a wider constituency. It cannot be the good of the community which actuates these irregular methods of publicity. Of those who lend themselves to be an "October Bride" or "Miss Someone or Other," we can only hope they have not looked at all aspects of what is a rather risky undertaking at the best, and certainly is liable to do the individual more harm than good. Mr. Hill, in N.S.W. Parliament, did fine service in drawing attention to this popular evil.

Prayer Book Revision.

THIRD EFFORT THIS YEAR TO REACH AGREEMENT.

ONE of the most important conclaves of Church of England bishops of this generation opened in the library of Lambeth Palace, where revision of the Prayer Book was again discussed.

Thus, for the third time this year, the bishops tackled the highly controversial question of the Prayer Book revision measure, which provides for an alternative book which may be used in place of the Book of Common Prayer. Earlier in the year they sat for three weeks, and in June for a further period of ten days. Even this latest conference may not end the revision stage of the measure, for the bishops, in addition to their own numerous revisions, have to deal with all those presented by the Houses of Clergy and Laity, and the revisions from the clergy alone occupy more space than the measure itself.

An Aoute Controversy.

The last word in revision rests with the bishops, whose work may be compared with the committee stage of a Parliamentary bill. After they have sent the amended measure up to the Assembly no further alteration can be made. It can be thrown out or passed but not even a comma may be altered.

The June conference broke up with the shadow of a serious split hanging over the church. This arose over the rubric (already passed by the House of Clergy) which makes it legal perpetually to reserve the Sacrament in church for the purpose of the Communion of sick people and others not able to attend the service. There was a great diversity of opinion among the bishops concerning the rubric, which is strongly championed by the Anglo-Catholics, and on a vote, it is understood, it could be carried by the Assembly.

The Evangelicals, maintaining that it is a blow at the Protestant spirit of the Reformation, threatened to do all they

could to get Parliament to reject the rubric, and the Anglo-Catholics talked of breaking away if Parliament interfered. It is understood that an effort will be made to compromise on this the most thorny question before the bishops, but whether this compromise will be generally acceptable will not be known till the close of the deliberations and the publication of the revisions. It is significant that the Bishop of London, one of the Anglo-Catholics, now on a visit to Canada, stated that he did not leave until he was assured that the most difficult part of the task was completed.

"The Assembly, in February, will be called on to reject the measure or pass it, but it cannot make any alterations. Possibly the Assembly may vote in houses—i.e., bishops, clergy and laity. In that case the anomaly may arise that if one house by a bare majority rejects it, the measure is doomed even though the other two houses pass it unanimously. The next step will be to present the bill to Parliament, where there is not much likelihood of its being thrown out. Parliament has rejected only one Church measure in recent years: that was when we sought to establish the diocese of Shrewsbury.

"It can be said with safety that after much hard work and considerable controversy the revision of the Prayer Book is very near completion."—Liverpool Post.



The New Cathedral Organist, Sydney.

Dr. Thomas Haigh, Mus. Doc., F.R.C.O., has been appointed organist and master of the choirs of St. Andrew's Cathedral by the Cathedral Chapter. Dr. Haigh is at present examining in Australasia for the Associated Board of the Royal Academy of Music and the Royal College of Music. He is 51 years of age, and is a native of Wakefield, England. Dr. Haigh has examined for musical degrees all over the British Isles, Canada, Australia, New Zealand, and South Africa. Dr. Haigh will conduct examinations in Adelaide and then will proceed to England, prior to returning to Australia with his family. It is expected that he will begin his duties at the Cathedral about next Easter.

Cast all your care on God! That anchor holds!—Tennyson.

THE CONSTITUTION BILL OF THE CHURCH OF ENGLAND IN AUSTRALIA.

(Continued from p. 2.)

Every appeal to the supreme tribunal shall be by way of re-hearing. Any appeal the supreme tribunal may if it thinks fit consult the Consultative Body of the Lambeth Conference.

49. (1) A tribunal shall make such recommendation as it thinks just in the circumstances, but shall not recommend any sentence other than one or more of the following, that is to say, admonition, suspension from office, expulsion from office, deprivation of rights and emoluments appertaining to office, deposition from holy orders.

Chapter VII.—THE PROPERTY OF THE CHURCH.

52. (1) There shall be a body corporate to be known as the corporate trustees of the general synod of the Church of England in Australia, and in this section referred to as the corporate trustees.

(4) The corporate trustees shall consist of seven or such less number of persons as may be prescribed by canon of the general synod, and such persons shall be elected or appointed and hold office, and may be removed therefrom, as may be prescribed by canon of the general synod.

(5) The corporate trustees shall have such authorities, powers and duties as may be conferred or imposed by canon of the general synod.

(7) Where any church trust property is under the control of the synod of a diocese nothing contained in this section or done thereunder shall remove the property from its control or place the property under the control of the general synod.

53. All church trust property shall be held upon the trusts affecting the same, and subject thereto and to any Act of Parliament shall be held in accordance with this constitution.

Chapter VIII.—THE BOOK OF COMMON PRAYER.

54. (1) Where an alteration of the book of common prayer is made by the competent authority of the Church of England in England the general synod may by canon permit the use by this church of the alteration, but no permission given by the canon shall have the effect in any diocese or parish until the synod of the diocese by ordinance provides that the alteration may be used in the diocese or parish.

The synod of the diocese may by ordinance make such provision as it thinks proper for ensuring that the use of the alteration shall not be permitted in any parish against the wish of the parishioners.

(2) At any time before the first ordinary session of the general synod the synod of any diocese may by ordinance permit the use in the diocese of any alteration made by the competent authority of the Church of England in England and the ordinance may continue in force until the general synod by canon otherwise prescribes.

55. (1) Except as provided in section fifty-four of this constitution no alteration of the book of common prayer shall be made or permitted except by a canon of the general synods passed and approved in accordance with the provisions of this section.

(4) Unless two-thirds of the diocesan synods within five years assent by ordinance to the canon and the synods so assenting contain a majority of the priests licensed in this church the canon shall be deemed to have been rejected and the proposed alteration shall not be further considered unless another bill is initiated in accordance with the provisions of sub-sections two and three in this section.

(5) If two-thirds of the diocesan synods within five years assent by ordinance to the canon and the synods so assenting contain a majority of the priests licensed in this church the canon shall be considered by the general synod at its next ordinary session and shall come into force if two-thirds of the members of the house of bishops two-thirds

(Continued on p. 11.)

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WANTED for Holy Trinity Church, Orange, ORGANIST, acting as Choirmaster. Apply for information to Rector, Orange.

CHURCH PIPE ORGAN for sale, one manual and pedal. 7 stops. Electric Blower. Beautiful tone, neat case. Phone FM 2973. "Lidcombe," 315 Glenmore Road, Edgecliffe.

WANTED for All Souls' School, Charter's Towers, N.O. SENIOR FRENCH AND HISTORY MASTER. Award rates or Brotherhood basis. Priest or Layman. Apply Headmaster, c/o Church Record Office.

ONE RED LETTER DAY.

To the Readers:

There are 1600 poor slum children who ask YOU, through us, for just "One Red Letter Day" this coming Christmas Season.

Arrangements are being made for a Christmas Tea and Entertainment, and some small gift to the children who come under the influence of the Mission Zone Fund in its work in the slum areas.

Our committee would be most grateful if you could help us by a donation, and so share in the joy of giving joy to these little ones.

Yours sincerely,

W. A. CHARLTON, Gen. Sec.,
S. SCOTT YOUNG, Hon. Treas.

Diocesan Church House,
George Street,
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NEW SOUTH WALES.

SYDNEY.

Prize Giving.

A happy gathering took place on October 22, in the Town Hall Vestibule, Sydney, when the prizes gained by the scholars in girls' secondary schools in the New South Wales Branch of the C.M.S., were presented by the Bishop of Bendigo. Mrs. Wright presided. The women's Executive and much interest is shown by the various schools. The subject for 1926 was "Life in Moslem Lands." The examiner considered the exam. by far the most satisfactory for the past five years, and mentioned that a special feature was the large number of senior candidates, some of whose papers reached a very high standard and were of remarkable merit.

Moore College.

The annual commemoration of Moore College took place on Wednesday, November 24. There was a large gathering.

Archdeacon Davies, Principal of the College, in his report stated that the chief event of the year had been the purchase of the adjoining block of land and the launching of the college appeal fund to meet the needs of a new library, a large lecture room, a new chapel, more rooms for the students, and better accommodation for the Principal. The men and the land were available, but, so far, only £2000 of the £10,000 asked for had been contributed.

Including those attending evening classes and day lectures, there had been 50 students at the college this year. Every room in the college and hostel had been occupied, and the number of applications showed substantial increase. Moore College had more names than any other college in the past lists of the Australian College of Theology in 1925. Last year seven students had been admitted to deacons' orders, 13 were offering this Advent. The new Coadjutor-Bishop (Right Rev. G. A. D'Arcy-Irvine) was a former student of the college, the third to be elevated to the episcopate. Special mention was made of the services of the Vice-Principal (Rev. G. C. Glanville), who, on account of the Principal's illness, had undertaken heavy extra duties.

Archdeacon Boyce, who regarded himself as the senior student, referred to the presence of Rev. A. C. Tranter, a former student, who was now historically linked to the college by the fact that he was rector in England of an important parish, which includes Runnymede, where Magna Charta was signed.

Rev. G. C. Glanville (Vice-Principal) and Mr. C. W. Chandler (senior student) appealed for generous gifts towards the college building fund.

Presentation to Bishop D'Arcy-Irvine.

On Tuesday night, November 23, the parishioners of St. Michael's, Rose Bay and Vaucluse, farwelled their former rector, Archdeacon D'Arcy-Irvine, V.G., who has recently been appointed as Bishop-Coadjutor of Sydney.

The gathering was held at the rectory, where a spacious balcony, overlooking the harbour, and a large double room comfortably accommodated some 150 parishioners.

Bishop D'Arcy-Irvine was presented with a beautifully illuminated address and a wallet containing £170; Mrs. D'Arcy-Irvine with a handbag and cheque for £20, and Miss D'Arcy-Irvine with a purse containing £10.

The church warden, Messrs. W. G. Acocks, George Hooper and A. H. Love, expressed the appreciation of the Parish Council.

oil of their late rector's services for the parish and his unflinching courtesy and congratulated the Bishop upon his preferment.

Sir Mungo MacCallum voiced the good wishes and congratulations of the congregation, and especially stressed the Christian charity which had always marked the actions and preaching of the Bishop. Canon Langley also addressed the meeting.

St. Michael's choir, under the baton of Mr. G. A. Moore, rendered an enjoyable musical programme.

Christ Church, Gladesville.

This church has recently completed its soldiers' memorial.

The memorial is a handsome one, consisting of gates and wall, enclosing the whole of the church grounds and being in a conspicuous position at the corner of the main road at the tram terminus, has considerably improved that part of the town and is an attraction to the many passers-by. There are four massive stone piers in Gothic style of architecture, with bronze tablets containing the names of the 170 men of the church who enlisted for the Great War. Mr. Burckham Clamp acted as honorary architect, and is to be complimented, as also the rector and parishioners are to be congratulated, on the erection of such a splendid and worthy memorial.

A noteworthy feature of the carrying out of the memorial is the fact that the whole cost, just under £800, was met by direct-giving and was raised in two years. The present rector, Rev. H. G. J. Howe, who took up work in Gladesville in 1923, and finding there was no memorial in the district, set about organising with the magnificent result above stated. Mr. Howe has during his 25 years' ministry at Chatswood, Leichhardt and Gladesville parishes, consistently carried on the work of the Church on the principle of "direct-giving." This latest achievement is another evidence of the success that he was found always to follow that principle, for Mr. Howe believes, and has proved the truth of, the promise of God, "Them that honour Me I will honour."

Confirmation was administered at Christ Church, Gladesville, by His Grace the Archbishop on Thursday, November 18. On the Sunday evening following the occasion of the first Communion for the newly-confirmed, there were 118 communicants.

VICTORIA.

MELBOURNE.

St. Martin's Home for Boys will be opened by the State Governor on 11th.

Balaclava Fete on 24th November, was most successful. Lady Clarke opened the second session, and the Mayoress of St. Kilda the first one. £300 is expected.

The Summer School of A.B.M. will be held at Healesville from 10th to 17th January.

St. Paul's Spire Appeal, which has found place in "The Argus" every day, is shortly to be suspended until 1928. The Orange Lodge service, the first of its kind since Archbishop Clarke's time, realised by collection £50 for the fund.

St. Stephen's Church of England, Darebin, a branch of St. James' Church, Ivanhoe, will be opened early in the new year.

St. Bartholomew's Hall, which was recently transferred from Burnley to the Anglican Church grounds in Kororoit Creek-rd., North Williamstown, will be re-opened as a branch Sunday School of Holy Trinity parish, Williamstown, by Archdeacon Aikin, at a bazaar to be held on October 20. The building has been remodelled and will be used as a church school. A central room has been formed into a sanctuary for religious services.

Celebration of the diamond jubilee of St. Jude's Church of England, Carlton, was held recently. Archdeacon Hindley was preached at the morning service, and at the evening service, which was attended by the Lord Mayor (Alderman Morell), the Lady Mayoress, and City Councillors. Archbishop Lees administered confirmation to a number of candidates. At the afternoon service music was supplied by choir boys of St. Paul's Cathedral.

Archbishop Lees dedicated a soldiers' memorial chapel in St. Stephen's Church, Richmond. The chapel has been erected by

QUEENSLAND.

BRISBANE.

Southport School Chapel.

the parish as its war memorial. A notable feature is the Book of Remembrance, containing a roll of honour, with the names of all who made the supreme sacrifice, and a roll of service, recording parishioners who served in the Great War.

At a meeting of the sub-committee of the Missions to Seamen, appointed to arrange for the memorial to the Rev. A. G. Goldsmith, the first chaplain, it was tentatively decided that a brass tablet be placed in the main hall at the Central Institute, and a window in the north end of the chapel, with suitable inscription; that at Port Melbourne communion railings should be installed, and some memorial in the hall. This would absorb £100. Then as it was strongly felt that Melbourne should have some share in the furnishing of the chapel at Kobe, as being in accord with the wishes of Mr. Goldsmith, it was decided to cable £60 immediately to Mrs. Goldsmith to provide some part of the furniture of the chapel at Kobe.

The Rev. Roscoe Wilson, of St. John's, Camberwell, dedicated a bell given to the Church by the daughters of the late Samuel Lazarus, who died in 1923. Two years ago, on the anniversary of his birthday, his family presented the clock in the tower of the Camberwell Town Hall. The bell dedicated on Sunday is inscribed—"A tribute to the memory of Samuel Lazarus. Born October 10, 1837. Mors Janua Vitae." It is a large bell weighing about 11cwt., tuned to the note G sharp, and will be the tenor of a chime when, later on, other bells are purchased or given to the Church. This bell was made by Gillet and Johnson, of Croydon, England.

BENDIGO.

The contract for the completion of St. Paul's, Bendigo, has been signed. This, together with furnishings, will cost £10,000.

ST. ARNAUD.

Bishop James, of St. Arnaud, visited Koroiit, Victoria, and administered the rite of confirmation to a number of candidates.

After the service the vicar (Rev. C. E. Smith) in welcoming the Bishop spoke on the question of the selection of bishops. He said that he heartily congratulated Bishop James on his elevation to the episcopal bench, more particularly because he was Australian born and trained. Surely the Church had passed her baby stage when she had to depend on help from Britain. It was a reproach to the Australian clergy that those who were entrusted with the selecting of a bishop had to go to England. It was not to be expected that outstanding men in the English Church would consider an offer such as most of the Australian dioceses could give. Why obtain the third-rate men when there were men of ability and sound, practical common sense in the ranks of the Australian clergy? It not seldom happened that a clergyman from Britain, trained in all the conservatism of the Church in England, was quite out of touch with the spirit and temper of the Australian Church. He sincerely hoped that the new Bishop of Ballarat would be selected from among the ranks of the Australian clergy.

In addition to the appointment of the Rev. A. G. Horner rural dean of Mildura, the Bishop has also appointed Rev. F. Morion to a similar position at Maryborough, the Rev. S. O. Seward to Swan Hill, and the Rev. R. McCoy to St. Arnaud.

BALLARAT.

The Vicar-General of the Ballarat Diocese, the Very Rev. Dean Tucker, visited Rokewood to unveil three brass tablets attached to the walls of Christ Church in memory of the late Dr. Mary Mitchell, Mr. C. W. Stanbrook and Miss Irene Ford, a chorister, who in their life had been active helpers in the parish. The Dean also dedicated to the glory of God and the memory of Dr. Mitchell a Tasmanian oak credence table, and also a valuable Bible for the library, in memory of the late Mr. David Beattie (the gift of Mr. Cedric Elder), and a fair linen cloth for the Holy Table and a handsome frontal and super-frontal, the gifts of the parishioners.

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(By Frank Lynch.)

1. Question: Do you approve of the way in which D.D. is often given to men of no special learning? Answer: No. It is against the simplicity of truth to call a man "Doctor" who is not learned. I heard a rector say, "I would rather earn a Th.L. than receive a D.D. for a gift," and he is right. In the colonies we make men bishops for eminent practical abilities; but, if those men happen to be no scholars, why dub them "Doctor" as a matter of form? If I dare to refer to it, it is admitted through the world that Watts-Ditchfield did a mighty work in uplifting Bethnal Green; but why therefore make him (as they did) a "Master of Arts"? All that sort of thing is a wrong reward for great admitted merit. Misfits like this are rife. A man is a good councillor; they make him Mayor, and so he welcomes the Duke of York in English that would disgrace a nigger. Give honours to the right men; give the honour of welcoming the Duke of York to the truest orator. If Jones can preach the special sermon better than the bishop, let Jones do it. "Honour to whom honour is due." Let Doctors of Divinity at least know their Greek Testament.

2. Question: Do you really approve of these words, "We here present, we here spread forth to Thee, that only Offering perfect in Thine eyes, the one true, pure, immortal sacrifice?" And do you not think they imply Transubstantiation? Answer: I appreciate the Christian courtesy of the letter to the Editor, privately asking the above question. And am with its writer in spirit. But I am not one of those who are very timid about using language that may be misunderstood. There may be a grain of good in Newman's very celebrated "Tract XC." in which he sets forth the (dangerous) principle that you need not always accept words in the meaning of their author. Now Bright wrote Hymn 392, A. and M. I am pretty sure he meant more than I do by the expressions in question. And so I can sympathise with my questioner. But for myself, by setting forth the perfect Offering at the time of Holy Communion I merely mean (but, oh! it is enough, surely) the telling the Father that I rest in the death of His Son on the Cross. Any such idea that the Offering is the consecrated elements is incomprehensible to me. Yes, the hymn is dangerous, but, with all its faults, I love it still! The writer does not like my idea that I plead the death of Jesus in the Sacrament. But if we wish, why may we not, I ask again, avail ourselves of language that may conceivably be misconstrued? When I say (as I do very often, in the words of the greatest of hymns) "Rock of Ages, lift for me," I am pleading the death of Jesus.

Let us get out of the habit of watching a man's words too critically, once we know he is sound in intention.

3. Question: Is it right to speak of the "Dark Ages"? Answer: I think not. Popular modes of language need constant revision. Justice must be done to the Past. A little knowledge of history fills us with admiration of the tremendous period known as the Middle Ages, lasting a millennium. I do not say that epoch was perfect, but it could easily be as perfect as the present age. Anyhow, it were easy to enumerate some of the short-comings of that Past, the increasing superstition, the aggressions of the Papacy, the illiterateness of the many, the slavery of the toiler.

But strict justice demands a statement of the credit side. Did any discerning person ever fail to be struck with the indescribable loveliness of the numberless Houses of God built in those "Dark Ages"? And was not that also the time in which were founded those glorious repositories of all sound learning, the Universities? And were they not built up on Christian foundations? And did not the English colleges at least help forward on same lines the work of Reformation? Were not Religion and Charity abundantly endowed during the centuries of which we treat?

And, in England, let us never ungratefully cease to recollect that to the so-called "Dark Ages" we owe the establishment of those practical principles of government on which, in God's Providence, has been built up a glorious Empire, more extensive, more

beneficent, already longer-lived, than the great old Rome herself?

It's a poor question that has only one side.

Horace, *Ars Poetica*, 173, sneers at an old man who is almost always a "laudator temporis acti," a praiser of the past; but we need not therefore fall into the opposite fault of youth, which scorns the past.

Perhaps the words of Jesus apply: "Every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matt. xiii. 52.



The Editor desires to acknowledge quite a number of very warm-hearted expressions received from readers of the paper, which make him hope that the efforts of the writers associated in its production may meet with that success which is most valued by every journalist, namely, an increase of circulation. The following is printed as a model. "I do enjoy reading the paper, and I enclose my small gift to the Printing Fund. I pass on the paper to some friends, and I hope next year they may become subscribers."

Correspondents must give name and address (not necessarily for publication) if they wish their letters to be attended to. Several anonymous writers are asked to forward name and address that their communications may be replied to.

Clerical Stipends.

One correspondent, who does not stand up to his criticism of the contents of a previous issue of this paper by providing name and address, is made an exception because he refers to a matter of general interest. He (or is it she?) contrasts various items of gift, etc., to the church with a paragraph which drew attention to the smallness of clerical stipends. Perhaps the writer has by this time reflected that clerical stipends are not always affected by bequests to the Church, and that because a few clerics may be well-off it does not follow that the majority are getting anything like a fair rate of stipend. We are not interested in this, as in many other matters, with the official incidence, but we wish to help the unofficial clergy, who often in the history of the Church of England, have been so neglected that it has added to the difficulty of gaining candidates for the ministry. And we repeat another reference for his benefit. Does he consider that, when a clergyman has spent his life ministering, it is fair provision for a wealthy church to make for him to retire upon an allowance of a maximum of £150 a year, to which he has had to make some contribution himself every year?—Editor, "Australian Church Record."

Are Clergy the Church?

30 Years a Layman writes:—A sentence or two of the Archbishop of Melbourne lately arrested my attention; to the effect that too many people look upon the Church as composed of the Clergy only. I would like to comment that, perhaps, in too many cases, the clergy would have their people so regard it.

Moral Teaching in Schools—Henry Ford's Opinion.

"A Colonial" writes:—The publication of the following, or extracts, would oblige, as your journal circulates in Victoria and South Australia. With the increase of juvenile crime, and the Melbourne City Council's teaching

morals, by conducting a campaign against Veneral Disease, it seems time our leaders and educationists seriously considered the question of making some provision for the high moral teachings of the Bible to be taught in our schools, and parts like the Ten Commandments to be memorised.

The New Zealand Doctors at their Annual Conference, held a few years back, discussed the Veneral Disease question, and it was agreed that the only real solution was for the schools to give religious instruction, as an aid to self control.

The Australian Association for fighting Veneral Disease agrees somewhat similar, an extract from their report reads: "The root of the problem, therefore, can only be reached by a type of education which gives inspiration and enlightened idealism during the impressionable years."

The State teachers can tell you that the world's leading educationists are agreed that an education system should include Bible instruction as an aid to character building and general culture. At present the clergy, or agents, may enter the schools once a week, but imagine a boy getting an arithmetic lesson once a week by a volunteer teacher, very little progress would be made, besides at present over 1000 State Schools in Victoria are not reached by the clergy.

The complete Bible, not text books, is read daily in the schools of England, Scotland, South Africa, Pennsylvania, Massachusetts, New York City, Ontario, and in the high Schools in New Zealand, without friction, objectors being excused under a conscience clause.

It seems inexplicable, that Victoria (people mainly by Britishers, in fact the purest of all British dominions) should prohibit the use of the Bible in the schools, yet California, a cosmopolitan State, shall, next month, take a State wide referendum on the Bible in the schools question.

Henry Ford stated in a New York Journal: "I am interested in getting the Bible back into the public schools, because of what my hearing the Bible read in public schools did for me." Rationalists or evolutionists like Haekel, Huxley and Lecky, agree that the Bible should be read in the public schools as information.

In conclusion, I respectfully beg to appeal to the Roman Church to join hands with their fellow Christians and see that a Parliament is elected next year who will pass an Act allowing every child, if their parents choose, to be allowed to learn, during school life, something of the high moral ideals of living as taught in the Bible.

It is regrettable that Canon Garland, of Brisbane, who secured Bibles in Schools in West Australia and Queensland, has not been invited to aid to organise a Bible in School's League in Victoria.

THE CONSTITUTION BILL OF THE CHURCH OF ENGLAND IN AUSTRALIA.

(Continued from p. 7.)

of the clerical representatives voting and two-thirds of the lay representatives voting approve by canon and the general synod by resolution declares that such assent and approval have been given.

(6) No alteration of the book of common prayer made under this section shall affect any diocese or the bishop clergy or laity thereof unless the diocesan synod has by ordinance assented to the canon.

Chapter IX—THE ALTERATION OF THE CONSTITUTION.

58. (1) Any alteration of the name of this church and of any provision of this constitution other than the provisions mentioned in section fifty-seven may be made by a constituent canon of the general synod.

Chapter X—THE OPERATION OF THE CONSTITUTION.

59. (1) The constitution shall take effect on and after a day to be appointed in accordance with this section.

The day shall not be appointed until the Parliaments of five States have passed Acts for giving effect to the constitution.

60. (1) The constitution shall apply to every diocese in Australia which assents to the constitution, whether before or after the constitution takes effect, and to every diocese formed or admitted to the general synod under the constitution.

(2) Where all the dioceses of any province so assent to the constitution, the constitution shall apply to the province as well as to each diocese.

If any diocese of a province so assents but any other diocese of the province does not so assent to the constitution, the diocese so assenting shall cease to be included in the province.

(3) If any diocese in Australia does not assent to the constitution the diocese shall not by reason only of that fact be deprived

of fellowship or communion with this church or with any diocese of the Church of England in Australia and Tasmania, and may have association with this church on such terms and conditions as may be agreed upon by ordinance of the diocesan synod of the diocese and by canon of the general synod.

63. No decision of the Judicial Committee of the Privy Council or of any other court in England on any question as to the faith ritual ceremonial or discipline of the Church of England in England shall bind any court or tribunal on any question as to the faith ritual ceremonial or discipline of this church, but nothing in this section shall preclude any such decision as a persuasive precedent.

This section shall apply to a decision given either before or after the date on which this constitution takes effect.

64. Where any question arises as to the faith ritual ceremonial or discipline of this church or as to the authorities powers rights and duties of bishops priests and deacons of this church or any officer or member thereof of recourse shall unless the general synod by canon otherwise prescribes be had to the history canons practice and custom of the Church of England in England.

This section shall not apply to any canon practice or custom which applies to the Church of England in England by reason only of its being the established church thereof.

FIRST TABLE.

Clerical and Lay Representatives.

1. The number of clerical and lay representatives respectively of each diocese shall be in proportion to the number of clergymen of the diocese and shall be determined by dividing that number by a quota, and if the division there is a remainder, the diocese shall be entitled to one more clerical and one more lay representative.

The primary quota shall be fifteen, provided that where the number of clergymen exceeds three hundred the quota shall in respect of the excess be doubled.

BUSH CHURCH AID SOCIETY.

At St. Andrew's Cathedral, Sydney, on Monday, November 22, a farewell Communion Service was held, when Rev. F. H. Dillon, Th.L., and Messrs. C. Kenniss, J. Vaughan, and Miss E. Mathews were commended in prayers on their departure to the Far-West Mission, Willochra. The Ven. Archdeacon Charlton and Rev. Canon Langford (Schools) officiated and the address was given by Rev. S. J. Kirkby (Organising Missioner of the B.C.A. Society).

Later in the day a luncheon was tendered to the missioners at the Y.M.C.A. Hall, and happy speeches were given by various friends. All these workers will be engaged in that big fight round the coast of the Australian Bight and stretching to Eucla, in South Australia. Miss Mathews will have special ministry for the women and girls of that far country.

Sister Agnes McGregor is now settled in her work as Bush Deaconess of the B.C.A. in the West Coast Darling mission area. Almost her first ministry was to comfort a bereaved mother and young children and bury the husband.

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YOUNG RECORDERS.
Aims.

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

every one of you a very, very happy
Christmas.

I am, affectionately yours,

Aunt Mat

Toorak, V.
9th December, 1926.

"A big prayer and a tin of petrol."
—(The Real Australian.)

My dear young people,

Some time ago we were thinking
about heroes and adventurers and the
wonderful things people have done
through the ages. Well, I've just been
reading some letters from two women
here in Australia. They are working
for the Bush Church Aid Society, and
it is a wonderful story they have to
tell. Do you know anything of what
this Society is doing in the back-blocks
of our huge country?

The Ladies' Mission Van, run by
these two women of whom I'm talk-
ing, set out from Sydney on its first
trip a few months ago; set out for the
far inland country to try and reach
people living hundreds and hundreds
of miles from any city or even town-
ship. These two drive and look after
the car, they hold services in places
where perhaps a Church service never
has been held; they teach children,
quite big ones, something of God and
His marvellous goodness to us. Every-
where they are received with open
arms. In one place there had not been
a service for ten years, in another boys
and girls of eighteen years old didn't
know what was meant by the Old and
New Testament.

And then the roads to get to these
places! One lady writes, "Months
just crammed with interest, from be-
ing creek-bound to climbing "monkey
tracks" on the mountain side in order
to reach some solitary soul. We asked
why a certain track was called the
"monkey track," and were told, "be-
cause it is only supposed to be suit-
able for monkeys to climb. But we
did it." Another time the car was
firmly stopped in the middle of a creek
and we had to make ashore and walk
four miles through the bush for help.
I do not think I shall try an unknown
creek again without wading through
first to feel where the bottom is." Such
bright and brave letters, and such an
encouraging story of help given and
received. Some of you may know these
two ladies; I wonder if any of you do!
I like the sentence at the top of this
letter. One of the districts visited by
the Mission Van adopted it as a slogan.
All of us can do the first even if we
can't give the second.

Will you find the place where Jesus
Himself says, "Ask, and it shall be
given you." You will find it in the
Sermon on the Mount. And I wonder
if you can tell me why, in Church, the
Prayer Desk is turned sideways?

I am so pleased to have a letter from
Angela again. I was beginning to be
afraid she had forgotten us.

Holidays and Christmas are very
near now. In case you don't get an-
other letter before then, I want to wish

Correct answers to last week's questions:
Verse to be found in the Epistle for the
first Sunday in Advent.—Rom. xiii. 12.

Why in some Churches do we stand up
when the clergy enter the Church? As a
sign of respect for God, in Whose Name
they come, and to show that we are ready
to join with them in the service.

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

Thomas Moore.

A Carpenter.

Archdeacon Boyce has sent a copy
of his well-known study of Thomas Moore,
"An Early Australian Worthy." It is signifi-
cant that this man who has done so much
for the Church of England in Australia was
a carpenter. It is true that he became in
later year a shipowner and a magistrate, but
it is most pleasing to hold him in remem-
brance as one who in some way united the
trades of our Master and St. Paul.

He did his business in great waters, and
was on one occasion attacked by pirates,
when after a six hours' combat he succeeded
by help of his crew in beating them off.

He was, as Archdeacon Boyce has stated,
"one of our pioneers," and as such he did
much to help in the establishment of our
College, which exists for the purpose of
training men for a ministry which will be
a sort of spiritual pioneering. Men who
will have to traverse the unblazoned waste
of many an irreligious heart.

Thomas Moore was one of the men who
came here first.

"The men who by their courage,
Took this country at its worst,
Australia needs be thankful
To the men who came here first."

Such one was Thomas Moore. He was
closely associated with the Rev. Richard
Johnson and later on with the Rev. Samuel
Marsden.

Thus it will be seen that Moore College
can almost claim to be an historical institu-
tion, in its association, at least in name, with
that great Australian worthy, Thomas Moore.

C. W. CHANDLER,
"Societas," Moore College Magazine.

**CHURCH OF ENGLAND CONVENTION—
WHAT IT WAS—WHAT THE PROPOSED
NEW CONSTITUTION IS.**

(Continued from p. 5.)

amendment on fundamental matters includ-
ing safeguards and the basis of represen-
tation.

The November letter of the Primé sug-
gested to me that the true interpretation of
the singing of the Te Deum at the end of
the convention was the manifestation of a
fervent desire for constitutional unity. I
had been struggling against the feeling
that there was policy in the singing of it
and purposely absented myself, but I am in-
debted to the better interpretation for a much
happier mind about the Te Deum.

As the Primé indicates, there is now,
after the Te Deum, so interpreted, no danger
to the unity of the church; and the church
can therefore set itself with confidence
calmly to consider the much amended docu-
ment and endeavour to produce by further
amendment a generally acceptable constitu-
tion.

The alternative course, based on a nega-
tion of the better interpretation above sug-
gested, seems to be a rush at panic haste
to carry the document into effect at once in
fear that opportunity for calm consideration
may imperil its present form.

But any such haste may imperil much
more. It may tend to throw away the
good work of which there is much already
accomplished in the direction of unity on a
comprehensive and permanent basis.

The AUSTRALIAN CHURCH RECORD

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

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A Word of Two.—Thoughts on Current
Topics.

As Others See Us.—A Criticism of Anglo-
Catholicism.

Christmas and Other Poems.

Illustration.—The Child Christ.

Leader.—1926—A Retrospect.

Quiet Moments.—A Christmas Message.

The New Constitution.—By Layman.

The Real Presence.—By Nemo. An article
of interest and of importance.

The Reformation Settlement.

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Standing Advertisements by arrangement.

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



Change of Address, Sydney Office.

Our office address in future will be
Harvard House (4th floor), 192 Castle-
reagh Street, Sydney, one floor below
the C.M.S. Depot. Our Secretary,
Miss C. Bayley, will be in attendance
Monday to Friday, from 10 a.m. to 4
p.m. All our friends and correspond-
ents please note the change.

After living almost one hundred and
six years of age, Mrs. Smith, of Jep-
arit, Victoria, lately passed away.

N.S.W. Drink Bill, the Government
Statist says, has doubled in the last
ten years! Increased prices provide
part of the rise.

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.
—Exchange.

To Perth belongs the distinction of
being the first diocese to accept the
new Constitution Bill of the Church of
England in Australia.

"We don't want Mother Grundy back
again, but we want Mrs. Common-
sense," said Mrs. Weldon at a Mel-
bourne meeting protesting against
"Beauty Shows."

B. & F.B.S., Victoria, lost a case
of December issue of "The Bible in
the world." As it was being loaded it
slipped into Hobson's Bay. A day or
two later the broken case washed
ashore—empty. Not a case of "cast
thy bread upon the waters."

"The Australian Church Record"
desires to express the heartiest good
wishes to every one of its readers, to
thank its subscribers and contributors
for their valued assistance during the
year past, to hope that their efforts
for the good cause will receive ample
reward in the shape of realising
that they have helped others, and to
wish that the Coming Year may bring
added spiritual blessing and power to
witness to the truth.

One of the disquieting features of
modern crime is the youthfulness of
the culprits. Juvenile offenders chiefly
come from non-church families. "Grit"
repeats that religion makes the ordi-
nary man extraordinary, and the extra-
ordinary man ordinary.

For £10 a week on two hours a day
a man will climb and balance himself
on a tall pole upon a parapet of 120
feet high building in the city for adver-
tising purposes. What hesitancy at-
taches to making exhibitions of our-
selves for truth's sake.

Melbourne has increased its Sunday
morning trains to the Beach. The
Church cannot complain because of
the use made of Sunday trains by
church-goers. Trams will shortly, it
is rumoured, begin regular Sunday
morning runnings.

Women in Turkey must not wear the
veil because it is unhealthy. Another
straw showing the way Turkey has
reversed the Koran's injunction regard-
ing marriage, and adopted the
Swiss system of divorce. A man can-
not simply divorce his wife by saying
so. The Calendar also of Christendom
has been in use. The Turk writes
1926. Does he write it A.D.?

A Melbourne clergyman on being
asked rather pointedly whether his

trousers wore out first at the far ends
or the seat or the knees (the reference
being to visiting, studying and pray-
ing), thought to escape the enquiry by
replying that at all events there were
always two holes in his trousers. He
was amused at the immediate reminder
that there ought at least to be
three.

Archbishop Mannix said recently in
Melbourne that "he wished, so far as
consistent with his conscientious con-
victions, to make no distinctions be-
tween creed and creed. It was not
easy to live up to it," he confessed,
and possibly some people would say
he had done much to justify his epis-
copal motto of, "All things to all
men." However, his intention was
good, even if he had fallen short of his
ideals.

A certain priest of austerity
Climbed into a high church steeple
To be near God.
That he might hand God's Word to
the people.

So in common script he often wrote
What he thought was sent from
heaven,
And he dropped it down on people's
heads

Two times each day in seven.
In His time God said, "Come down
and die."

And He cried out from his steeple,
"Where art Thou, Lord?"
And the Lord replied, "Down here
among the people."

YET ABSOLUTE.

Just a little Baby,
In a manger bed,
See His Mother bending,
Softly o'er His Head.

Just a song of seraphs,
Pealing to the sky,
Waking ev'ry echo,
With their praises high.

Just a world that waiteth,
For its Lord and King,
Gold and myrrh, as off'ring,
Frankincense they bring.

Just a loving Saviour,
Mighty to redeem,
Strong and true and tender,
Absolute—Supreme!

Grace L. Rodda.

ST. JOHN THE EVANGELIST.

December 23th.

"Whom Jesus loved"—oh tender phrase,
Oh word divinely sweet,
That speaks of faith and hope and love,
A friendship all complete.

"Whom Jesus loved"—and whom He called
To follow Him below—
To see His glory on the mount—
To share His joy or woe.

"Whom Jesus loved"—I St. John was true,
And constant to the end,
Sustained and kept through exile long,
By this dear, loving Friend.

Grace L. Rodda.