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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.

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

Toorak, V.,

Sept. 30, 1926.

My dear girls and boys,

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

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

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

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

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

I am, yours affectionately,

*Aunt Mat*

### Correct answers to last questions:—

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

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

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

### OLD DANIEL.

(From The Children's Newspaper.)

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

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

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

### THE FIRST STONE.

(Contributed to this paper.)

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

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

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

—G. T. Cran.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC  
PROTESTANT & REFORMED

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

**Debate with a Rationalist.**—An interesting discussion in Melbourne, led by the Rev. C. L. Crossley.

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

**Illustration.**—The Primate.

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

**Leaders.**—1926 Convention.

**The Question Box.**—Continues to be informative.

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

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

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

The Baptists have thrown cold water on Church Union!

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

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

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

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

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

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

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

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

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

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

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

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

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

St. Jude's Randwick, parish paper says: "Let us pray that the day may come soon when the stress will be laid on the Parishes that are alive and the Parishes that are dead, and not a comparison of "High" and "Low." And so says "The Australian Church Record" with all its heart.

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

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

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

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

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

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

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

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

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is being answered by

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## "AS WELL for the BODY as the SOUL."

(Book of Common Prayer.)

The familiar words ring out with a CHALLENGE TO ALL CHURCHMEN.

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

### WHO WILL HELP WITH A GIFT

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Or to—

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



### GOD'S REVELATION TO MAN.

(Notes of a Sermon preached at St. Andrew's Cathedral, Sydney, by Rev. G. E. Weeks, M.A., LL.D., Headmaster of Trinity Grammar School, Summer Hill, N.S.W.)

(Ephes. iii., 3-6.)

ST. PAUL persistently asserts that the Gospel he preached was no self-evolved system, nor was it imposed upon him by any external body of authority! It was, he declares, received from the source from which all knowledge of God must come—God Himself. Thus, generally, "The Gospel which was preached by me is not after man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1: 12). Upon three specific points he makes the same assertion—the Atoning Death of Christ (1 Cor. 15: 3); the purpose of the Supper (1 Cor. 11: 23); and the truth of Christ's Second Coming (1 Thess. 4: 15). The text is a full statement of the same principle.

### God's Message to Men is a Revelation.

"By revelation He made known to me . . ." Revelation is the drawing back of the veil from what is already there. The message, then is not an invention. No serious scholar would deign to discuss such a suggestion. Nor is it a compilation. I have upon my shelves a "Text Book of Morals," containing excerpts from great world teachers of the past. These are but "broken lights," refracted rays from the True Light which lighteneth every man coming into the world—the central glory of the Gospel.

### How was the Revelation Made?

This is a question, not of theory, but of historic fact. Half the difficulties men experience are due to their preconceptions. The instance of Naaman is repeated again and again—"Behold I thought . . ." and his own preconceived notion of the Prophet's method of healing nearly caused him to miss the blessing entirely.

What are the facts?

#### 1. Revelation has been progressive.

God has taught us as we teach others, adapting the lesson to the capacity of the scholar. Moral training must similarly proceed if it is to be effective. The Head of a Reformatory will express his approval of acts which outsiders might deem blame-worthy, but which for the boys concerned are really tokens of progress.

So God spoke "in many forms and by varied means"; so He bore patiently with many a crude idea and mistaken notion, till, one truth grasped, and to men ready for a fuller measure of light, new vision was then granted.

Herein lies the fallacy of "one religion as good as another." As well contend that for the navigator astrology serves as well as astronomy, or that alchemy is as valuable to the dispenser as chemistry.

#### 2. It was made to selected men in the interests of their fellows.

Again we have a parallel with human methods. To a Marconi is granted insight into the mysteries of the ether,

and a thousand isolated homes are brought into contact with civilisation. So with the explorer:—

"God took care to hide that country till He judged His people ready. Then He chose me for His whisper, and I've found it, and it's yours. God forgive me! No. I didn't; it's God's present to our nation. Anybody might have found it, and His whisper came to me."

There needs a slight modification—"anybody"? No! the revealing whisper came to souls morally ready—to a Moses, an Isaiah, to a Paul—to His holy apostles and prophets in the spirit.

#### 3. It reached its consummation in the Person of . . . the Lord Jesus.

This is not a speculative dogma of theology, but an attested fact of experience. The writer of the Epistle to the Hebrews found from all he knew of Christ that God, Who of old time had spoken unto the fathers in the prophets, had at last spoken unto us in His Son. Paul, dissatisfied with legalism, rejoiced at length to find the glory of God in the face of Jesus Christ. And John the Beloved Disciple could dwell long and lovingly upon the conviction wrought in him by all he knew of His Lord that he had seen with his eyes, and handled with his hands the manifested Word of Life.

#### 4. And so the appeal of Christ's Gospel is that of a Person to persons—a Personality to personalities.

Men frequently approach Christianity as they tackle a problem in mathematics, as though it were a matter of intellect alone. The results of a mathematical process are entirely independent of the moral condition of the student. Not so here. "My difficulty," wrote Romanes, "has been chiefly that of an undue regard to reason as against heart and will. All parts of the personality have to be involved in faith: intellect, emotion, will."

One thing remains to be said. Let it be said in the words of that writer to the Hebrews quoted above: "Therefore we ought to give the more earnest heed to the things that were spoken . . . How shall we escape if we NEGLECT so great salvation?"

### Love and the Little Ones.

#### The Christening Robe of Promise.

I will guide them, I will keep them in the narrow way,  
I will take them up and bless them, while in infancy they lay;  
I will name them, I will claim them, to their dying day;  
I will receive them, cold and silent, when as dust the body lay.  
I will give them consolation to the stricken hearts bereft;  
I will pain them, when many a picture, till no vacant place is left;  
I will give new arts and graces, springing up from out the old;  
I will interpret signs, and sayings, hidden secrets will unfold.  
I will follow close the searcher, I will lift the drooping head;  
I will restore in form more glorious, I will raise the dead;  
I will give to all the faithful, everlasting life and love;  
I will share with them in glory, my eternal home above.

M. M. Jones.



### Significant Movement in Persia.

There is a remarkable movement going on at Isfahan, in the Persia Mission of the Church Missionary Society to-day. The Bishop in Persia says that it is only a "movement" at present—a mere ripple on the surface as compared with the mass movements in other countries—but that he cannot remain blind to its significance. He asks: "What means the sale of thousands of portions of Scripture in this land? Over 20,000 portions are sold every year. Why is it that when I called on a mullah recently he produced a Bible from under the cushion on which he was reclining? Why does the driver of a post-wagon, when I asked to have prayer every morning before starting the journey, produce from his satchel a portion of the Scriptures? Why does a sayid come and confess his faith to me in private, and say that it is because he has hundreds of relatives among the Ulama that he cannot confess it publicly? Why can we, with hardly any effort, get 1000 Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?"

### Armenian Girls in Moslem Harems.

The Bishop of London writes to thank those who have responded to his appeal for the rescue of Armenian women and girls from "the most odious kind of slavery" in the harems of the Near East. Many thousands are still in captivity, outraged, often very badly treated, and many of them branded by tattoo marks. I urgently desire that all efforts may be vigorously continued and increased to deliver these Christian slaves from the terrible fate they have now endured for eleven years, ever since the hideous massacre of the Armenian nation by the Turks in 1915, when most of their men relatives were slaughtered. The average cost of rescuing one girl and supporting her, either until she can rejoin her relatives or earn her own way, is £8.

### Rev. T. C. Hammond at Hobart.

The Rev. T. C. Hammond visited Hobart from September 12th to 20th. He had a very strenuous time as a very full programme was prepared for him. On the 1st Sunday of his visit he preached at St. Stephen's in the morning, addressed a meeting of men at St. George's in the afternoon, and preached in St. Peter's in the evening. During the week he gave five lectures in the evening at St. George's Hall, and addressed large gatherings in the evening. His lectures, which were well attended, were on such great questions as "Can we retain Habitual Confession?" "Does Revision mean Doctrinal Re-construction?" "What is meant by the word 'Protestant'?" "Did the Reformers retain the Mass?" and "Can we countenance Reservation?" These lectures, delivered in forceful, clear and convincing language, stirred up great interest, and drew not only a great number of the same people every night; but increasing audiences. His method was to clear away the false structures of the Anglo-Catholics, then lay a firm foundation on the Word of God, and build well and truly. On Sunday, the 19th September, he preached at the annual services of the Church of England League at St. George's, with a large congregation, and on Monday, the 20th, he was the chief speaker at the annual meeting of the Church of England League. Though the night was wet, there was a great gathering, and one of remarkable enthusiasm. Mr. Hammond also visited Richmond, when he had a good meeting.

The whole visit of Mr. Hammond to Tasmania has been most successful. His words have greatly encouraged the few who are fighting the battle of Protestant and Evangelical truth in the isolated outposts of this High Church Diocese. (The "Mercury," which is circulated throughout Tasmania, gave daily reports of Mr. Hammond's speeches, and published two of his sermons, and so the interest was widespread.) The pressure of Anglo-Catholicism is great and continuous here, but Mr. Hammond, by his scholarly and able penetrating criticism of what is false, has cleared the air and rendered great service to the truth of the Gospel.

### Primate and Christian Endeavour Movement.

The Archbishop of Canterbury addressed a meeting in connection with the world Christian Endeavour convention. The convention is being attended by delegates from 30 countries, and over 700 members have come from America. The Archbishop said he was there as an officer of the Church of England. The differences between the various religious bodies were real and practical, and they did, to that extent, divide them into groups, but they could say without hesitation that the widest differences which existed between them as members of this or that group were as nothing compared with the contrast between those who owed their salvation to Christ, and those who did not.

### "Pubs."

A parson writes to "The Guardian":—"I make a point of visiting landlords and public houses from time to time, and have only once met with discourtesy. A recent writer describes the parson as being surrounded 'by an aura of femininity.' That is a true statement and it is so easy to take shelter behind these 'saints that compass us about!' instead of marching out into the strongholds of worldliness to seek the strayed members of Christ's flock."

### Married in His Own Abbey.

Mr. Frank Mackenzie Crawshaw, owner of the Beauchief Abbey, Sheffield, is shortly to be married in his own abbey. He is probably the only private owner of an abbey in England at which Sunday services are regularly conducted.

Beauchief Abbey was founded in 1175, and up to three years ago, when it was bought by Mr. Crawshaw's father, had been in possession of the family of Colonel F. S. Pegge Burne since the days of Henry VIII. There is no regular clergyman at the abbey, but the owner has chosen six Sheffield clergymen, who conduct service in turn.

His visit will not soon be forgotten, and will result in a clearer vision and a great spiritual uplift to all who heard him. Australia needs men like him to-day. May God raise them up.

### Church of England League.

The fourth annual services and meeting of the League were held at St. George's on September 19th and 20th, and were very well attended. The annual report stated that the membership was 348, but that this represented only a proportion of those who were in sympathy with the objects of the League. The Chairman, Mr. R. C. Kermode, in moving the adoption of the report, referred to the great work accomplished by the League during the four years of its existence. The Rev. T. Quigley seconded the motion, and stressed the need of the work of the League at the present time, when the menace of the Romanising party in the Church was becoming greater every day.

The Rev. T. C. Hammond, in a stirring speech, said that Anglo-Catholicism to-day was in the same position as an engine with the steam cut off—it was running in the reserves of energy it had built up in the past. The movement was like a man who, upon boasting of his ancestors, was compared with a potato, the best part of him being underground. In England, he said, the study of mediæval documents was condemning the principles of Anglo-Catholicism, and, although this method of discountenancing Anglo-Catholic principles had been challenged, only destructive criticism of the method had been forthcoming.

The following motion was moved by the Rev. T. Quigley:—

"That, in the opinion of this meeting, any Constitution for the Church of England in Australia and Tasmania should include such determination of doctrine as would preserve the fundamental features of Reformation teaching, and obviate the danger adverted to by the Primate of creating rival policies and divergence in doctrine between the dioceses that at present comprise the Church."

This was seconded by the Rev. A. Gamble, and carried unanimously.

## Simple Thoughts and Teachings on the Holy Communion.

(Continued.)

(By Nomen.)

III.

### When and How Should We Communicate?

1. The question has often been asked: **When is the best time to come to the Holy Communion?** Various answers have been given. Some emphasising the early morning—others the mid-day—others again the Evening. But the Church of England does not lay down any rule as to the precise hour when her members should communicate. We feel persuaded that any hour of the day is a legitimate time for receiving the Holy Sacrament. While a preference may be entertained by anyone as to the time of receiving, it is not open to anyone to condemn those who may prefer a different hour; nor do we consider it in the best interests of the faithful that they should by any mere diocesan rule or parish regulation, be precluded from partaking of the sacrament at the time that is most convenient to them—whether it be in the early morning, midday or evening. The object of the celebrations should be the glory of God and the good of the people, and the principle regulating should be that which includes all and excludes none.

2. Closely allied to the time of communicating is that of **Fasting Communion**. By some this is taught as a necessity to a right and worthy reception of the Holy Supper. To our minds this is an attempt to impose the fancy of men upon the human conscience without any warranty of Holy Scripture. Moreover, it is well to remember that the Church of England does not teach Fasting Communion in any of her Formularies. This is entirely a matter of personal conviction, and anyone is free to act as he or she finds best for spiritual edification. There is no merit in going to the Holy Communion fasting. We are not the better if we do it, nor the worse if we do it not. Let everyone be persuaded in his own mind and stand fast in the freedom wherewith Christ hath made us free.

3. Another matter of considerable importance is that of **Auricular Confession** as a rule necessary to be observed to a right reception of the Holy Communion. But the Anglican Church does not teach this. What she does teach is that where anyone, by self-examination and confession to God,



cannot quiet his conscience, he shall have recourse to his own or some other learned minister, and open his grief to him, so that by the ministry of God's Word and spiritual counsel he may receive the benefit of Absolution, that is, the assurance of God's forgiveness to all who truly repent and believe. This is a gracious provision for exceptional cases, and we would earnestly plead that it be made use of by all troubled and anxious souls; but it is not a rule binding on all communicants. It must be quite a voluntary act. Compulsory confession, or even voluntary confession as an ordinary practice, is foreign to the teaching and genius of the Church of England as a reformed Church.

4. One other question needs a brief mention—a good deal has been written of late about the Reservation of the Elements, and some have gone so far as to say that the ultimate purpose of Reservation is Adoration. This implies the doctrine of Transubstantiation, or the change of the substance of the Bread and Wine in the Supper of the Lord. Concerning this our Church teaches that (1) it cannot be proved

by Holy Writ, (2) is repugnant to the plain words of Scripture, (3) overthrow the nature of a Sacrament, and (4) hath given occasion to many superstitions. Further, it is declared, "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, lifted up, or worshipped." Hence the consecrated elements are for immediate use, and by the right and worthy reception of them we are brought into holy and blessed fellowship with our Divine Master, whom we receive by faith after a heavenly and spiritual manner.

(To be continued.)

**Debate with a Rationalist.**

(Written for this Paper.)

MR. J. S. LANGLEY, leader of the Melbourne Rationalists, challenged Rev. C. L. Crossley, of St. Jude's, Alhington, to debate on "Rationalism or Christianity—which is the greater benefit to mankind?" As they could not agree on the meaning to be attached to the term "Christianity," Mr. Crossley offered to debate on "Which Institution is doing the most good in Melbourne—the Rationalist Association or the Christian Churches?" Mr. Crossley offered to get a Judge (legal) to take the chair, and give a verdict. But Mr. Langley said that this would be "against his principles." So the debate took place on Sunday afternoon, September 26, in the presence of about 1000 people, but without a chairman.

Mr. Langley staked his all on three statements: (1) That his Association gave one-tenth of the collections at his afternoon lectures to charity; (2) that Rationalists stood for "truth" as opposed to the Church's dogmas, (3) that the churches received from the community (by early Government grants of land and by exemption from taxation) more than they gave back.

In regard to (1) it is to be noted that Mr. Langley did not specify the sum, nor did he make it clear whether expenses were deducted. When he lectures in the ordinary way his audience is about one-tenth of a debate audience. So that if the whole of the collection from one debate, after deducting expenses, were given to charity that would probably be one-tenth of the total afternoon collections for a year. Prior to the debate, Mr. Langley declined to let Mr. Crossley see the R.A. balance sheet.

(2) Mr. Langley spent nearly all his time on his second contention. He spoke about Adam's rib, the 39 Articles, Jesus walking on water, etc., etc. But it was all so obviously a begging of the question at issue that Mr. Crossley hardly troubled to answer it. The question was not "which teaching is true," but "which institution is doing the most practical good."

(3) The third statement was obviously untrue, but as Mr. Crossley did not have the figures with him, and Mr. Langley did not supply any figures, but merely made the assertion, Mr. Crossley had to content himself by pointing out that if the Government gives the Church consideration it is because the Church is a moral force in the community. When the R.A. can prove itself the same it will receive the same consideration. But it may be pointed out that the statement that the Church receives in this way from the Government more than she gives to the community is false. St. John's, Toorak, for example, gives away, through its vestry, about £1900 per year. If its exemption from rates were more than that, the church and land on which it stands would have to be worth well over £150,000. As a matter of fact, nearly every parish church gives away anything from eight to twenty times as much as it would have to pay in rates.

Before giving an account of the Church's manifold activities, Mr. Crossley dealt rather trenchantly with the Rationalists' claim to be "truth-seekers." He said that it was easy to talk of truth when you were dealing with subjects about which the audience was not in a position to correct you. He tested the truth of two statements Mr. Langley had made in a lecture on July 25—(a) that C. of E. people in the diocese of Melbourne gave only five pence per year per head to "their God." He showed that if this were true there must be 6,869,520 C. of E. people in the diocese! (b) That if it were not for grants from "huge central funds" nine out of ten parishes would be unable to pay their clergy and would have to close down. He showed that the excess of money received from the H.M.F. above the amount contributed to it by the people was only £710, which, divided amongst 166 parishes, would

mean an average loss of £4/5/6, if all grants ceased.

The following is a summary of the remarkable activities of the churches in Melbourne. The figures were supplied by the Charities Board.—Last year about 30,000 people passed through hospitals run by the churches. In addition, £27,056 out of the total which was collected for public hospitals was given in church collections; 2550 orphans were cared for at a cost of £73,628; 350 foundlings were housed and kept at a cost of about £5800; 502 convalescent children were looked after at a cost of £395; 1737 unfortunate and infants were sheltered at a cost of £46,903; 108 aged and infirm people were housed and kept at a cost of £6456; relief of various kinds was given to an estimated number of 23,727 needy people (this takes no account of similar work done by parochial bodies attached to suburban churches); 25,000 meals and 10,000 beds were given to needy men by one mission alone—the Mission of St. James and St. John (this last figure is for a period of two years); 470 people were lodged in hostels and helped to earn a living; 3000 separate unemployed were dealt with by the Mission of St. James and St. John alone, and 700 men's fees paid or guaranteed; 1933 little children were taught (and in many cases clothed) in Free Kindergartens; in most instances these little ones were given a glass of milk and something to eat daily; well over 62,000 other children are being educated in church schools and colleges. In addition to these facts, Mr. Crossley referred to the over 50,000 children being educated in Church schools; the work in Police Courts, and amongst prisoners; the 50,413 seamen who used the Missions to Seamen Institutes; the (approximately) 4000 young people organised by the churches for cricket and tennis; the distribution of good literature through Sunday School libraries and prizes; the moral influence of the Church, as shown in the last census, when divorce figures were as follows:—Christians, 1 divorce in 238 marriages, Freethinkers 1 divorce in 66 marriages; also in the fact that 95 per cent of juvenile crime is amongst children who have never been sent to Sunday School.

**Coadjutor Bishop of Sydney.**

THE Ven. Archdeacon D'Arcy-Irvine was consecrated in St. Andrew's Cathedral, Sydney, as Coadjutor Bishop, on Sunday morning last. There was a large congregation present, and the service was very impressive. The Primate, the Bishops of Bathurst, Goulburn and Grafton took part in the service and the Bishops of Bathurst and Goulburn presented the Bishop-designate for consecration. The Dean of Sydney preached the sermon, taking as his text, "That ye walk worthy of God, Who hath called you into His Kingdom and glory." "We expect, to-day," said the Dean, "our Bishops to be men of many parts, to have qualities of leadership, to be men of administrative ability; but to us all these are subsidiary to their work as pastors of the flock and as fathers in God." The Dean made kindly reference to the new Bishop and emphasised the splendid work he had done in the Sydney Diocese, adding "that the clergy would not look in vain in their disappointments, trials and temptations to him, the new Bishop, for he had faced all these things in his long pastoral experience, and was sympathetic."

We bespeak for the Bishop prayer and interest in his new sphere. Many of the Bishop's clerical brethren and other friends entertained him at luncheon at Farmer's on Monday last. It was a very large and representative gathering, which expressed in the most cordial manner its appreciation of and congratulations to the Right Reverend Bishop Coadjutor of Sydney.

The induction of the Rev. J. R. Le Huray to the parish of St. Luke's, Berry, N.S.W., took place on Thursday, October 30. About 200 parishioners attended the service, and the meeting of welcome. Rev. T. Terry, rector of Nowra, in the absence of the rural dean, inducted the new rector, and Rev. L. A. Pearce, B.A., rector of St. Augustine's, Neutral Bay, preached the sermon.



The Rev. A. D. M. Farrar, grandson of the noted Dean Farrar (who, by the way, did not believe in Church papers) is leaving England to take up Bush Brotherhood work in Australia.

Dr. Carrington, son of the Rev. J. Carrington, of Melbourne, and grandson of Bishop Henry Langley, has been appointed to the Alfred Hospital, Melbourne.

The Rev. W. S. Milne, B.A., assistant at All Saints', St. Kilda, will join the staff of the Mission of St. James and St. John in December.

Canon Sutton, Kew, Melbourne, will leave on a trip to England in January.

The Rev. R. Harley, of Broken Hill, has been appointed as assistant curate at St. George's, Malvern, Melbourne.

When Mr. Robert Jones left the parish of St. Martin's, Pawksburn, to join the Mission in New Guinea, he was presented with a gramophone and kodak by the parishioners.

On 29th, Archdeacon James, of Ballarat, was consecrated by the Archbishop of Melbourne, in St. Paul's Cathedral, as the Bishop. He is the first Bishop of the new See of St. Arnaud.

Mr. A. E. Batley, an ardent worker in the Protestant cause in Melbourne, passed away last month.

Miss Florrie Hodges was presented with £1000 for bravery, mostly collected by 50,000 children in Victoria. She rescued her small brother and sister during the recent devastating bush fires in Powelltown. The presentation strangely took place on a Sunday evening in Hoyts Theatre, and an entertainment at the time augmented the amount.

The Rev. S. P. H. Martin, of Williamstown, succeeds the Rev. C. C. Macmichael at St. Anslem's, Middle Park.

The Rev. T. Panelli has fulfilled his term as Victorian Secretary for B.C.A. and shortly undertakes parochial duty at Montrose.

Miss Hart, sister of Dean Hart, of Melbourne, died in Adelaide.

The Rev. H. G. Horner, Th.L., of Linton (Ballarat) has been appointed to Midlura, one of the most important parishes in the new diocese of St. Arnaud. Mr. Horner was formerly at St. Columb's Hall, Wangaratta.

The Rev. A. C. Kellaway, M.A., was welcomed on the 4th by C.M.S. friends on his return to Melbourne from his visit to the Old Land. His parish welcomed him on the 5th.

Canon E. W. Hadwen, B.D., of Bendigo Theological College, has left Australia to take the Secretaryship of the Pastoral Aid Society, London.

Mr. F. C. Bourne has been appointed to assist at Christ Church, Kiama.

Rev. Neville Haviland has been licensed as assistant to Canon Bellingham at St. Philip's, Sydney.

Archbishop Wright laid the foundation stone of the new school hall at All Saints', Parramatta North, on Saturday afternoon. Rev. H. W. Barder is the rector.

Archdeacon Martin was inducted as rector of St. Peter's, Neutral Bay North (N.S.W.) on Saturday afternoon, October 2, by Archbishop Wright.

Archdeacon Charlton dedicated additions to the church at Bankstown, of which Rev. A. Smith is rector, on Sunday morning, October 10.

The Rev. H. J. H. Lofts was inducted to the charge of the Provisional District of Cabramatta and Canley Vale by Archdeacon Boyce last week.

**Call for the Observance of the Universal Day of Prayer for Students.**

17th October, 1926.

"Glory to our ascended Lord, that He is with us always.

Glory to the Word of God, going forth with His armies, conquering and to conquer.

Glory to the Author and Finisher of our Faith; that God in all things may be glorified through Jesus Christ."

—Sursum Corda.

Our Day of Prayer comes in the thirtieth year of the life of our Federation. Often enough, on such days, we have realised how great and inspiring it is that from North, South, East and West we meet before our Father's face in united prayer. Let us now reflect on how much greater a thing it is to pray to a Father, whose answers are so full, so surprising, so all-embracing. God's answers surprise us mainly because we see in the foreground of our world-order indifference, muddle and selfishness. Therefore, we are prone to expect our prayers to be answered only by halves. But in God's world-wide answers, whenever real faith has been in our prayers, there has been exceeding abundance above all we could ask or think.

The first generation of Federation life has seen the Glory of God revealed in many marvellous ways. Missions begun from countries of the West have started sending to European Student Movements evangelists from Africa and the East. Movements planted in small groups have grown up and spread mightily. Founders and leaders have been called of God to go forth, not knowing whither they went, and have endured as seeing Him Who is invisible. Many of them have gone before us to see Him face to face; through them we have a living pledge in the Communion of Saints.

The second generation finds itself called upon to carry on the battle for the Reign of God, set in many cases in the thick of the fight, often perplexed as to the course of the conflict, often buoyed up on a rising tide of faith and expectancy within the Federation and without. Still, as of old, His strength is made perfect in weakness. The prayers that seemed in the aftermath of the war to have been denied an answer have burst triumphantly through in the spiritual life and unity which misery and warfare have enriched instead of destroying in the challenge to fellowship provided in the "International Student Service" and in the birth of Refugee Student Christian Associations.

Therefore, we of the second generation should be untrue to those who have gone before if we did not believe like them that all the promise is yet to be fulfilled. "God having reserved some better thing for us, that they, without us, should not be made perfect." Above our inadequacies and our unsolved problems of policy abides God's will of love, waiting to be perceived and accomplished. "He that

willeth to do His Will, he shall know of the visions that come, whether they be intuitions of the mind of God, or creations of mere desire; he shall know whether the mountains which he finds blocking his intended path are God's finger-post, prescribing a change of route, or are God's challenge to His faith to cast them into the sea." (Hogg—"Redemption from this World.")

"We thank Thee that among the Blessings of this life we can reckon the demands, the opportunities and the vision of to-day. We thank Thee for the invigorating sense that 'all things are being made new,' and that it is given to us to make traditions as well as to uphold them.

"Grant, O Lord, that to live in such glorious times may cleanse us from all pettiness and self-seeking, filling us with a gallant and undaunted spirit, that we may be diffusers of life . . . and crown Thy choice of us to be Thy servants by making us springs of strength and joy for those whom Thou hast sent us to serve."—Book of prayers for Students.

**Plain Speaking.**

It seems to me that one mark of the modern pulpit is hesitation, and timidity. I do not, however, want preachers to dogmatise or dictate, but I am sure they ought to have strong principles, and earnestly and unmistakably proclaim them, for God's and right's sake.

Two American clergymen said to my rector in London, "a funny thing about you clergymen in England is that you say what you think!" "Of course we do!" replied dear Canon Palmer; "don't you do so in America?" "Oh, no!" was the reply; "the management would not stand it!"

The minister of the Gospel, though he may use popularity, must not make it his most serious object. I am speaking of that shallow approbation often enjoyed by our most shallow clergymen. The true popularity—the approval of discerning people—is almost sure to be enjoyed at last by every earnest servant of God.

When the truth of God is to be told out, God's servant must, without fear or favour open his mouth for the spiritual benefit of his hearers, and leave the result to them and God: "And they, whether they will hear, or whether they will forbear, yet shall know that there hath been a prophet among them." (Ezekiel iii. 5.)

Every true member of the congregation, in his thoughtful moments, would wish to feel that his vicar is not afraid to speak out what is true. Said Arthur Lewis at Warragul to me one Sunday after sermon: "My word, you gave it to us this morning! But that's what you are here for!"

Quite so; we are all weak sinners, and thank God for the prophets who dare, for our own good, to remind us of that sad fact.

Yes, provided only they rebuke us very gently and kindly.—F. Lynch, in St. James's Parish Paper.

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"Enable with perpetual light the dullness of our blinded sight."—Trans. by Bishop Cosin.

#### OCTOBER.

- 11th—Convention of the Church, held in Sydney, followed by General Synod.  
 13th—Federal Council C.M.S.  
 15th—"The Australian Church Record" Board meets.  
 17th—20th Sunday After Trinity. Subject—Cheerful Obedience.  
 St. Ethelreda. The noble foundress of the famous Cathedral of Ely in the Fen Country, with its hospital and school. She died after a devoted life, A.D. 695.  
 World Student Annual Day of Prayer.  
 18th—Monday—St. Luke, Evan.  
 21st—Thursday—Nelson Day (1805).  
 24th—21st Sunday after Trinity. Subject—Pardon and Peace.  
 25th—St. Simon and St. Jude, App.  
 Next issue of this paper.



#### The 1926 Convention.

DURING the week of issue of this paper the Convention, elected pro forma by Diocesan Synods throughout the Commonwealth, of the representatives in General Synod, will be held to consider the most vital and far-reaching proposals which have ever been the subject of a deliberative assembly of Churchmen in the land.

As is by now well-known by most members of the Church of England in Australia the whole question of the legal Constitution, and its relationship with the various Parliaments, will be under discussion, for the purpose of obtaining power for the Church to legislate freely, and as one whole corporate body in Australia. This she cannot do at present because each separate diocese is bound by the local State Parliament, or by direct authority from the British Crown.

Trained legal minds, however, hold to the contrary, and assert that, despite this divided base of authority, the Church is just as free as she ever can be to carry out her own legislation, if she wishes to. But the doubt is enough to demand a better constitution. Hence the Convention of 1926 to try to find how a united legal authority may be constituted.

This question of the Constitution is weighted by the craving for a new or revised Prayer Book. As things stand to-day it is held that the Church, or parts of it, may accept or reject what is done in England, but may not make its own amendments. And it is to be feared that England may not do all that is wise in the work of revision. There may be incorporated into our Book of Common Prayer much which every Protestant would regret, and which would imperil the Church in her future under the Southern Cross. If we could have the wisdom to follow Canada, and carry out our own revision on safe and conservative lines, all would be well. But who can tell what will happen when the gates are open to the ardent extremist desirous of reforming, or deforming, the Book in a medieval way?

At present the "Catholic" party has captured the voting strength, and the official life of the majority of dioceses

in Australia. The inert Evangelical is only now beginning to awaken to the dangers and the possibilities of the situation.

The Convention will have no legislative power, but will submit its decisions to General Synod, which is the Convention under another name and style, and which meets immediately afterwards. What is then passed will be remitted to the several dioceses for acceptance or rejection. When two-thirds of these have given sanction each local Synod may take steps to gain Parliamentary approval, and General Synod will then be constituted with new powers to speak and act for the whole Church.

Whatever the ultimate outcome, there can be no doubt of the benefit which will ensue through the discussions and considerations on the life and being of the Church. Throughout the last six months or more this paper, with others, has been filled with informative articles by competent writers who have reviewed the subject from many aspects. All this is to the good in stirring the interest and furnishing the minds of members of the Church. No longer may the smug complacency and invincible contentment with the Church position as inviolable remain to dull the energies and lull the emotions of Churchmen and women. We must all take notice of the urgency of this matter, fraught as it is with tremendous possibilities for good or ill. And we must all be prayerfully concerned during the next few weeks.

Moreover, if the laity evince widespread regard it will form a demonstration to the leaders of the Church that their people are keenly awake to eventualities. Too long have the destinies of the Church been controlled by a bureaucratic combination in Synod, and by a policy of peace at any price. Too long have the laity supinely acquiesced in what others have arranged for them to accept in formal voting. It is devoutly to be hoped that the forthcoming Convention and General Synod will set an example to every Diocesan Synod of independent and virile discussion.

It may be objected that in holding this Convention and Synod we are taking great risks. There is no escape from the fact that neither Convention, nor General Synod, nor, for that matter, the average local diocesan Synod, is really representative of the rank and file of the Church. Whoever, or whatever, is to blame for it, there it is. We face the evil of modern so-called democratic life, which generally issues in bureaucracy of a poor kind. In this case it is the few who speak for and determine the fate of the many.

Akin to this is yet another fact, and that is that the destinies of the whole Church may be determined by the vote of "representatives" who are, on their own admission, uninformed and poorly trained in historical and liturgical affairs, and yet on them devolves issues which would challenge a Hooker or a Cranmer.

Again it is urged that the time is not ripe for such radical amendments as are now proposed. It is a bad thing to change horses when crossing the stream. And there is no denial of the statement that the Church of England is at a very parlous stage of her existence. Whether what almost threatens now to become a schism will be delayed, or avoided, by such legislation as is proposed concerning the Constitution and Prayer Book Revision, is a matter of doubt. At the best we are on the verge of a tremendous experiment, and we may well shudder.

The most fearsome aspect comes forward when we talk of legislation.

We have in the Church as evidenced by our endless discussions in Synods a penchant for over-much legislative business. It would really be better if many churchmen who are so active in Synods devoted more time to the practical work of the Church in the world. They would fill some of our gaping parochial needs. And to imagine that any ecclesiastical paradise is to be achieved by this Convention is to belie our own experience on a smaller scale. Unless God be with us all will be in vain. And the onus of proof that this proposed movement is of God is with the future. We cannot tell it yet.

Nor can anyone, however versed in the details and in draughtmanship, foretell how the legislation which will be passed is going to operate. We shall hear many wise forecasts, nearly all of which are doomed to meet with disappointments. We have only to regard secular legislation to know how very divergently Acts of Parliament operate after judicial interpretation has been made upon them. It is then not the question of what the framers meant, but of what the words may be made to mean.

Still further has this to be borne in mind that in these days especially nothing can be regarded as final. To say that this or that Convention or Synod will finally settle the Prayer Book is asking too much of human credulity. The taste for change has already run riot in our worship, and more individualistic expression may yet obtain through this very effort to prevent it.

Said the Deacon of olden time:—"Let us pray more earnestly." "Let us pray more and more earnestly." "Brethren, let us pray." And so must we say at this crisis of our Church.



#### The General Convention and Synod.

THE currency of the Convention to be followed by General Synod, recalls to mind the story of the great Councils of the Church. The first at Jerusalem determined certain procedure necessitated by the influx of Gentiles into the hitherto Jewish Church. We may to-day learn much from the minimum demands then made.

Yet there are Christian people who still adopt the Old Testament attitude regarding the observance of the Sabbath, for example, by insisting that Saturday, and Saturday only, should be observed as the Lord's Day. Then we fly to the great historic Nicea, not the next in time, but certainly in importance, when the terminology of the Creed was settled—a sheer waste of time, in many good people's opinion. Even Carlyle fell into the mistake of saying that Christendom quarrelled over a diphthong, when "homoiousios" and "homooiosios" were debated in defining the relationship between Eternal Father and Eternal Son. It was not that they were "like," but were the "same as" each other. Later on Carlyle admitted the importance of the distinction. May our Convention and Synod lead to the opening of the door of the Church in a wide and loving fashion, and may it also tend towards our having a deeper hold upon the faith once for all delivered to the Saints.

#### St. Francis of Assisi.

THIS Saint of the Whimsical and Eccentric would have been an absurdity or an impossibility outside the Medieval Roman Communion, which by its peculiar genius could include in an Order the exaggerations of an individuality, and in due time merge them into the common life. Thus the idea of the Saint regarding Poverty could not be long adhered to by the Order, which in time became enslaved by the wealth its founder despised and scorned. If Rome had been as astute in the succeeding centuries there might have been no Luther, that is, as a Protestant, and Rome would have upheld that infinitely sublime and as yet quite unattainable ideal of Catholicity which, in the nature of things, would have been "broader than the measures of man's mind." St. Francis stood naked at the beginning in literal demonstration of renunciation, and he lay upon the floor when about to die to signify how little he held to worldly possessions. Let some budding "millionaire" among modern Christians show similar fine disregard of the power of the purse, or even let our ecclesiastical and parochial foundations manifest more true reliance on God's grace, and half our failures would end to-morrow. St. Francis's companions threw mud at him, in a literal manner. But cheerfully, he continued preaching to them. Do let us "cease from man whose breath is in his nostrils," and show our convictions irrespective of whether they are calculated to beget popularity or a Cross. Bar the Pope, Purgatory and the Hair Shirt, we could all emulate St. Francis with advantage. He died 2nd October, 1226. He lives again in every money-despising and faith-working Christian.

#### Australia's Wealth.

OUR national wealth is now estimated at £3,300,000,000, that is to say, at over £500 for each person in Australia. What would St. Francis say to that? We with our sordid standard of success, as being realised in a motor car and a bank balance, are far from Christian. It is not that one could, or should, wish a blast of adversity to sweep the land, but one has every right to doubt the moral and spiritual solvency of a people who are palpably adding to their worldly possessions, at the same time—is it in inverse ratio?—are losing hold on heavenly treasure, for Church-going and Sunday observance are indices of foreboding.

#### Heli.

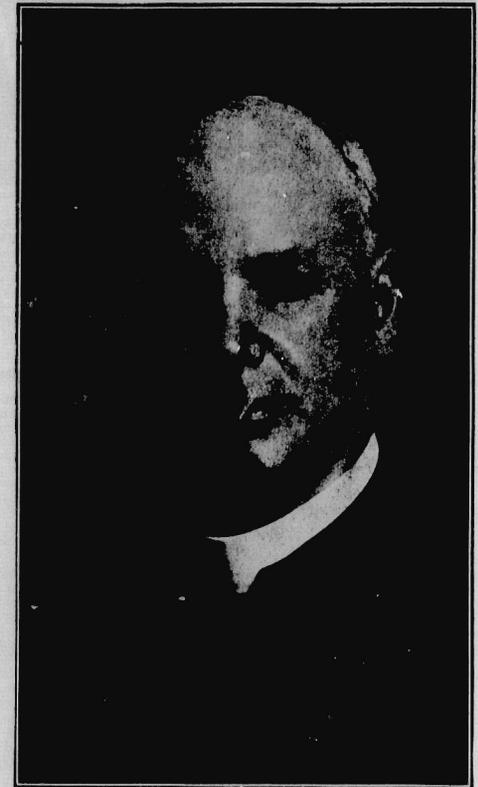
DR. DAVID, at the current Church Congress, has advised that the Church cut out the use of this word on the ground that there is no longer belief in the physical nature of its application. But is it not just the absence of fear of results which is making sin so delightful to-day, and religion so lacking in urgency? Should not the Church rather than abolish the teaching, try more forcibly to reconstruct it in terms of spiritual reality. There is a Hell far more awful than any of the fires of medieval fulminations. The more we understand the love of God the more awful it seems to offend His Divine Nature.

#### Our Printing Fund.

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A number of the Clergy take a regular supply of 12 or more copies of each issue of the "Record" for sale at the Church, and our Editor suggests that other Clergy follow this example, thus adding to the circulation and revenue of the Paper.



President of the Convention and General Synod now meeting in Sydney. Important questions relating to the constitution of the Church in Australia are to be discussed, and the President will find his task an arduous one. We urge Church-people to uphold him and the members of the Convention and Synod daily in their prayers.

#### The Church Constitution Bill.

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

(Continued.)

ANOTHER objection made is that the powers given in this bill to General Synod "unduly derogate from the sovereign rights of the dioceses." Here we touch the central principle of the new constitution. Into the details of the powers in question we need not enter now. It is sufficient to say that on some questions of importance General Synod is given the power to legislate by canon for the whole church. They are all of them questions on which it is imperative or important that action should be uniform throughout Australia. These canons once passed by General Synod will not be submitted to the dioceses; they will become binding upon every diocese right away. It is conceivable that the list of these questions may be capable of amendment by subtraction or addition. But the time has come when the General Synod of the Church in Australia should on such questions, be they many or few, have the power to legislate for the Church as a whole, and should no longer be left dependent upon the subsequent assent of a majority of diocesan synods, which may mean upon the assent of a single diocese,—for, if 16 dioceses must consent, the missing 16th diocese holds up the whole church. In no other part of the Anglican communion is the entire province so completely at the mercy of one or two dioceses. In no other national church is the fabric of Church government balanced like a pyramid on its apex. Nor is any other organised church in Australia that crippled. Presbyterians and Methodists in Australia have given their national assemblies power to govern, and have reaped the fruit of this polity in an efficiency and unity of work presents a striking contrast to the legislative weakness of the great Anglican Church of Australia.

At the same time the critics of the draft constitution complain that it contemplates and facilitates a virtual schism within the church. It is true that the bill provides for the possibility of a diocese not accepting the constitution. Such a diocese "shall not be deprived of fellowship or communion with the church, nor shall be permitted to remain in association with the church on such terms and conditions as may be agreed upon by its synod and the General Synod." Such a state of things would be a disaster to the diocese in question and to the church as a whole. Then why provide for such a state of things. The answer is obvious. The provision is a reluctant attempt to respect the liberty of an unconvinced diocesan synod and yet to secure that this liberty shall not thwart the desire of the church as a whole. The promoters of the constitution do not wish to force a diocese into accepting the new constitution. Neither do they acquiesce in the Church being deprived of the benefits of the new constitution simply because though the necessary 18 dioceses have finally accepted it, one or two dioceses still refuse to accept it. The obvious course is to leave the refusing diocese free to go on its way, in the hope that it may ultimately see that its fears and suspicions were mistaken and come into the unity of the constitution after all. It is hard lines that such an honest and generous attempt to do justice to the conscience of a diocese and the claims of the overwhelming majority of the church should be condemned as an "encouragement of schism."

The last objection to be noted here is that under the constitution the smaller dioceses would have power out of all proportion to their church membership. This is another way of complaining that the dioceses with overwhelmingly large populations should be given representation in General Synod proportionate to their church population. This sounds democratic. But there is a fallacy in the apparently sound argument. The fallacy lies in the assumption that the representatives are necessarily truly representative of the Church life of the diocese. To be quite explicit,—the smaller dioceses are nearly all more or less homogeneous in the marked differences of churchmanship, but in the larger dioceses there are more sharply marked differences of churchmanship, almost amounting to parties or at least groups of clergy distinguished by two traditional

(Continued on p. 10.)



# AUSTRALIAN CHURCH NEWS



## NEW SOUTH WALES.

### SYDNEY.

Rev. Thos. Carter, Th.L., General Secretary of the Medical Committee of the Zenana Bible and Medical Mission, will be present and give an address at the annual meeting of the N.S.W. Auxiliary of this Society, which takes place at the Y.W.C.A. on Wednesday, 27th October, at 2.30 p.m.

At this meeting a welcome will be tendered the delegates for the years, and the conference of the Z.B.M.M., which is being held on the 27th and 28th October, at the Baptist Church, Bathurst Street, Sydney. Dr. Carter will give the Bible readings at each of the afternoon sessions, which are open to the public.

### St. Luke's Hospital.

The members of the Anglican Church throughout N.S.W. should all feel gratified to know that in the near future the Church should have a hospital worthy of it. On October 1st the Governor laid the foundation stone of the fine new block to contain some 100 beds at St. Luke's Hospital, for which a number of our church people have been working with a great determination for the past few years. The dedication service was performed by the Archbishop of Sydney. The new block is costing about £46,000, of which £20,000 has been collected during the past three and a half years, and the balance is being borrowed. To repay the loan will entail steady effort for some time, but the immediate concern is the collection of at the least £10,000 which will be needed to equip the new building on its completion next year. It is hoped that the parishes throughout the State will rise to the occasion and each contribute. There has been in the past a great work done in about 50 parishes in town and country where active "Centres" have been formed, and the time has now arrived when every Anglican should help to shoulder the burden. If every member of our Church gave but 3d for the only C. E. General Hospital in N.S.W., whose patients come from all over the State, and surely the equipment would be raised, and surely the promoters of St. Luke's could look for such a contribution, to enable them to bring one of the finest movements ever instituted to a successful completion.

While we all agree that our Roman brethren have done a magnificent work for the sick, we must admit that our own Communion has not done its full part in this Christ-like duty, and the call comes to us all to help along this effort so nobly undertaken by a body of our people, and we offer our

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All particulars may be obtained from the Headmaster, or from Major R. S. Coates, Clerk to the Council, M.U.I.O.F. Building, 160 Castlereagh Street, Sydney.

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## NEWCASTLE.

### The Forster Lamp.

In the Warrior's Chapel at Newcastle Cathedral, N.S.W., on September 29, the Hon. T. R. Bavin, in the absence of Lord Stonehaven (through illness), lit the Forster lamp, the parent lamp of Toc H in Australia.

Back in 1923, when there were no Toc H units in the Commonwealth, Lord Forster (then Governor-General) wrote to Toc H (England) saying that Lady Forster and he would like to give a Toc H lamp in memory of their two sons who fell in the Great War—John, second lieutenant, 2nd Battalion, K.R.R.C., killed in action, September 14, 1914; and Alfred, lieutenant, Royal Scots' Greys, died of wounds, October 17, 1918. Lord Forster added that he was trying to get Toc H started in Australia.

The Forster lamp was lit by the Prince of Wales at the ninth birthday of Toc H. It will be cherished as the Federal lamp of Australia, corresponding to the Prince's lamp in England.

## GOULBURN.

### Canberra.

Of the future ecclesiastical position of Canberra, the Bishop of Goulburn writes: "At present the Federal Territory is part of the diocese of Goulburn. Canberra remains a parish of the diocese of Goulburn until the Anglican Church of Australia in General Synod makes other arrangements with the consent of the Bishop and Synod of the diocese of Goulburn." It has been suggested: (1) That it should be attached to the Primacy of Australia (which may now be conferred upon any one of the four existing metropolitans). (2) That it should be made a separate diocese with the Primate for its bishop or archbishop. (3) That, following the example of the Church in Canada, it should become an ordinary diocese, its bishop being neither metropolitan nor primate. "It is certain," the Bishop writes, "that some day there must be a metropolitan or archbishop of Canberra. The capital city of the Commonwealth ought ultimately to be the centre of a diocese of its own. The problem must be given serious preliminary consideration in the coming General Synod."

## CRAFTON.

### Smithtown.

The annual meeting of St. John's Church, Smithtown, has been held, being well attended. The report showed steadily improved attendances, and the largest income for one year known in the history of the parish. The vicar, Rev. C. J. Chambers, who presided, credited the improvement to more earnest efforts of workers in general and to the Churchwomen's Guild in particular. A strong Board of Churchwardens was elected for the ensuing year.

## VICTORIA.

### MELBOURNE.

**The C.M.S. Summer School.**—Very though arrangements are being made in connection with Summer School to be conducted under the auspices of the Church Missionary Society from January 8 to 14, 1927. It is some time since the Society held such a school, but those who remember past schools will not only themselves look forward to taking part again, but will certainly encourage others, especially young men and young women to share the spiritual refreshment and happy fellowship the school has in store. The site selected is Bacchus Marsh, admirably suited in almost every way. The town and its surroundings are most picturesque; there are a number of places for excursionists to visit; camping arrangements are ideal, as the pavilion of the Show Grounds and the High School are both available, gardens, cricket ground and tennis courts are all in close proximity to the camp site; and last but not least the Church of Holy Trinity is most commodious and perhaps the most beautiful of all the country churches of the Diocese.

The School is unusually fortunate in having secured the Bishop of Mombasa, who will then be on a short visit to Australia, as its chairman, and other speakers will include the Rev. E. T. Thornburgh, M.A., newly appointed Secretary to C.M.S. in Victoria, the Rev. E. V. Wade, B.A., B.D., Principal of Ridley College; also certain missionaries who will then be available. Copies of the prospectus of the Summer School, giving full particulars, are available at the C.M.S. offices, Cathedral Buildings, Melbourne, and, as a large enrolment is anticipated, it is advisable that applications for membership should be lodged by 1st December.

The Schools' Annual Service in St. Paul's Cathedral was held on 22nd and was attended by 1250 teachers and scholars from the

following schools:—Melbourne Grammar; Trinity Grammar, Kew; Ivanhoe Grammar; St. Thomas Grammar, Essendon; Malvern Grammar; Melbourne Church of England Girls' Grammar; "Firbank," Brighton; "Tintern," Hawthorn; "Korowa," E. Malvern; Lovthorn Hall, Essendon; Ivanhoe Girls' Grammar; St. Peter's Girls', Murrumbidgee; St. Michael's Collegiate, St. Kilda; "Correen," Heidelberg; St. Clement's Girls', Elsternwick; St. Catherine's, Toorak; "Lauriston," Malvern; Camberwell Girls' Grammar.

St. Mark's, N. Brighton, was aided in its effort to build a vicarage when the lantern lecture in Buddhism, "Christianity's Greatest Rival," was given (its 17th time), on 20th September, by the Rev. Dr. A. Law. There was a very large attendance.

Archdeacon Hindley laid the foundation stone of a new hall at Holy Trinity, Coburg, on October 2.

## QUEENSLAND.

### BRISBANE.

The Archbishop of Sydney, Primate of Australia, will preach morning and evening in St. John's Cathedral at the Dedication festival services on Sunday, October 31.

At a meeting of the diocesan committee for Religious Instruction in Sunday Schools, it was decided to hold the annual Sunday School Conference on the last Saturday in October. The conference will be held in Holy Trinity Parish Hall, Valley. Dr. Sharp (Archbishop of Brisbane) will preside. A new set of lessons is being prepared for the church's year, beginning next Advent. The Sunday school examination in honours has been postponed from the first Sunday in October to the third Sunday in that month. The second Sunday in Advent will be kept as usual as Sunday School Sunday throughout the diocese.

## WEST AUSTRALIA.

Under the will of the late Sir Winthrop Hackett, the Church in Western Australia will receive a sum of £100,000 for the erection and maintenance of a clergy training college. With that fine institution the Guilford Grammar School, as its feeder, it may prove to be a valuable recruiting ground for the clergy of the West. Our only regret is that its complexion is almost certain to be Anglo-Catholic.

## SOUTH AUSTRALIA.

### Important Resignation.

The Rev. R. K. Collison, who resigned from the parish of Crafters at the end of September, and retired from active parochial work, was born in 1857. His father was incumbent of Christ Church, Highbury, N.W. London, and his family of four boys and eight girls, all the former entered the ministry, and four of the latter were missionaries in India. Mr. Collison was educated at the Blue Coat School, and afterwards at Cambridge, where he took his degree in theology, and was ordained deacon in 1882. He has served the church for 44 years, of which 30 years have been spent in Australia. Ten years were served in two parishes in London, and the rest in the United States of America. He came to this State from Tasmania in 1908, and became rector of Mount Gambier and rural dean of the South East. Six years later he was invited to take charge of the Church of the Epiphany, Crafters, and there he has remained for the last 12 years. Mr. Collison is still hale and hearty, and has no wish to be placed on the retired list, but he feels that he is no longer equal to the strain of travelling and of Sunday work, which such a parish as Crafters involves, and he realises that the time has come for him to give place to a younger man. Mr. Collison's family consists of four children, two girls and two boys. Of the former, the elder daughter is very well known in Brisbane, as Sister Teresa, of St. Margaret's School, Albion, Queensland. The younger girl is secretary of the Imperial League of Women, which she largely established, with headquarters in London. Both boys served in the war, and the elder one was severely wounded in the head; he is now senior master at the Guilford Church Grammar School, Western Australia, the younger son paid the supreme sacrifice, and was buried near Ypres. Mr. Collison intends removing to Nailsworth.

### WILLOCHRA.

Early next year the Rt. Rev. Richard Thomas, Bishop of Willochra, South Australia, hopes to visit England. He will endeavour to form a Willochra Auxiliary in England to further the work of his diocese. His representative visiting England at present is the Rev. C. C. Barclay, Rock Cliff, Sea View, Isle of Wight.



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

Question.—Is not earnestness in religion a proof of rightness?

Answer.—Earnestness, consistency, faithfulness, perseverance, impurity, and other things being equal, virtues. But, when we reflect, we see that earnestness is not a proof of rightness. Take, for instance, an example. I entered a Gippsland (Vic.) train one day. So did a Mohammedan. My thoughts ran in the usual aimless sort of way. I read the paper. I yawned. I looked out the window. I daresay I yawned. I longed for the refreshment station.

Meanwhile, the Arab unfolded a coloured handkerchief, and drew out some books. He saw nothing about him, he heard nothing, he heeded nothing, but his literature. For oh! so long he devoted himself to his prayers. He softly read aloud from one book; he chanted lowly from another, in sweet Arabic cadences; his whole mind was absorbed. He was a Unitarian, I a Trinitarian. Did his greater zeal prove his opinions to be truer than mine? So with his folks generally; the muezzin utters his call to prayer, and every follower of the Prophet at once ceases from worldly cares, and prays to God. On the contrary, every evening the bells of St. Paul's, Melbourne, call the faithful to the worship of the Three in One. The city has 800,000 people, mostly called Christians; a dozen or so go to daily prayers. No earnestness is no proof of speculative truth.

Again, for example, at my early Communion last Sunday, there were about fifty persons present. I daresay at the early R.C. Masses here there were five hundred. Does this prove Transubstantiation to be the truth, and our teaching to be wrong? Surely not!

The Buddhist often shams a devotion superior to that of his Christian neighbour; this is no proof that the former is right in saying that the soul will at last attain to the dreadful goal of Nirvana, absorption in the divine, or annihilation.

The Anglo-Catholic is often a man (or woman) of almost fanatical devotion to his party's mediaeval tenets, putting to shame by his enthusiasm many a professor of true Bible teaching. His convincedness is winning thousands—but proving nothing.

Queen Mary the First was a more earnest woman than her half sister, the "Great Elizabeth," yet to me there is here no doubt that the former was further from the truth than the latter.

Yet I daresay that there is another, larger, point of view, from which we may sometimes see that there is some degree of truth in the thesis, that earnestness in religion is a proof of rightness. Take an illustration of our Lord's words, "By their fruit ye shall know them." The Rev. C. L. Crossley, an able Melbourne priest, recently proved in debate with a Rationalist, that God's Church was doing more good than her opponents. Of all the millions of enemies to Christianity, what are the fruits in the way of charity?

Yet we must receive with caution the R.C. poet, Pope's, lordly dogmatism:

"For forms of faith let graceless zealots fight; His can't be wrong whose life is in the right."

By the way, compare this of Pope's: "For forms of government let fools contend; What'er is best administered is best."

## TASMANIA.

### Launceston.

The parishioners of St. John's will be interested to learn that Bishop Melville Charles James, was not so many years ago a boy in this church. His sister, Mrs. M. C. Symonds, is still with us. Mr. Claude James, M.H.A., his cousin, went to the same school. The new Bishop was educated at the High School (Milton Hall), Frederick Street. Whilst in business as an accountant he did useful work for the rector of St. John's, Launceston, by taking Sunday services in the small churches of the surrounding district. He was then appointed a catechist in the Ballarat Diocese, and ordained a deacon in 1901 and priest the following year. His business training made him a great organiser, and he rapidly rose from the position of curate of country churches to be vicar of St. Peter's, Ballarat, and Rural Dean. In 1917 he was made Archdeacon of Maryborough, then Archdeacon of Ballarat.—Parish Paper.

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(Continued from p. 7.)

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labels. No fair-minded observer would deny that the larger dioceses ought to have in General Synod a number of representatives roughly proportionate to their clerical staff or the number of their communicant laity. But no fair-minded observer would fail to see that the increase already made in the numbers of one very large diocese has only intensified the injustice previously existing viz., the refusal of the dominant majority in the diocesan synod to give a single place on their list of representatives in General Synod to any clergyman of another type of churchmanship. The result is that that a group of clergymen of outstanding ability and solid knowledge and wide experience is denied any representation in General Synod. It is not quite fair to attribute this anomaly entirely to the deliberate partiality of the majority. It is partly due to the fact that the larger the population of a diocese, the less its constitutional organs tend to become truly representative of the various different elements in its church life. The church life of a diocese of the size of Newcastle or Ballarat finds itself more readily and expresses itself more truly than a diocese of the size of Sydney or Melbourne. The remedy of any injustice to these great dioceses that may be involved in the fact that the scale of numerical representation does not rise high enough to give them their right number of representatives is not to carry that scale far enough to keep pace with their remarkable increase in population—the true remedy is to subdivide the overgrown diocese, and create one or more new dioceses of more manageable and representable character. The appointment of coadjutor bishops meets the need of more adequate episcopal ministrations. It does not solve the problem of making the organs of church life more adequately representative. The prospect of subdivision of the largest dioceses is remote. In that case a remedy might and perhaps should be found in a method of preferential voting, which would secure that an important minority should not be left without any representation in the Provincial and General Synods, and that those Synods should not be deprived of the presence of men of high reputation throughout Australia just because they happen to be working in a large diocese in which a dominant majority monopolises all the places in General Synod to which the size of their diocese entitles it.

These considerations have been stated reluctantly, because they involve a census of the action of another diocesan synod. But it was necessary to state them, because as things are the question of proportionate representation in General Synod is complicated by questions of the action of majorities in certain dioceses. To sum up, there are two kinds of proportionate representation. One is the numerical representation of a diocese in proportion to its population. The other is the typical representation of the church life of a diocese,—the extent to which its team of representatives in General Synod represents and reflects the numerical or moral weight of different types of churchmanship. I can only record here my belief that the larger the diocese, the less truly its representation in General Synod corresponds to the relative importance of various elements in its diocesan life. The smaller dioceses find less difficulty in doing justice to this question of representation in General Synod. I believe that the small diocese is the right line of development for a church under our conditions. There is something to be said against multiplying bishops as well as in favour of that multiplication. But that is another question not before us at present.

To pass now from criticism of the critics to the prospects of the Convention, I confess that recent developments have made me anxious, but I cling to the belief or at least the hope that Australian rather than diocesan considerations will be kept in view, and that the advocates of diocesan interests will not press those interests to the point at which they would prove fatal to the paramount necessity of securing for the church as a body adequate powers for the exercise of its true liberty and the expression of its real life.

### BENDICO.

The former episcopal residence at White Hills is to be converted into a Divinity Hall, and will be known as Langley House, after the first bishop.

A tender of £8000 has been accepted for the completion of St. Paul's Church.

### GIPPSLAND.

Melbourne clergy have been visiting this diocese late in the most recent of these "invasions" was on the occasion of the anniversary at Wonthaggi, when the Rev. F. Lynch preached.



The Annual Report of the Church of England League of Tasmania, was presented at the meeting in St. George's Hall, Hobart. From its modest size and style much may be gathered. Mr. R. C. Kermode is president, and the Rev. T. Quigley, M.A., that doughty champion of Protestantism within the Church of England, is vice-president. The League seems to be an active and real force, and is far from adopting merely negative actions. Its lectures have provided contributions to stimulate and direct churchmen in days when such help is sorely needed. The following notice of the "Australian Church Record" certainly shews that the League is anxious to make full use of its press.

"The Committee is trying to increase among its members the circulation of the 'Church Record.' This is the only Evangelical Church Paper in Australia, and its influence in maintaining Evangelical principles has been enormous. It ought to be in every home. The Rev. Dr. Law has just taken over its editorship. He has added several new features, which should further increase its usefulness. The price to members of the League is 7s. per annum, post paid. Mr. Molyneux, 17 Crown Street, Sandy Bay, manages all business in connection with it, and the Executive Committee is most grateful to him for the thorough way he has carried out this work."

There is a Bursary Fund for the training of candidates for the Ministry in Evangelical principles, a work which should be more fully supported by these people whom more often ask what can be done to stem the rising tide of Anglo-Catholicism. The membership, it may be noticed, now stands at 348 showing steady if small increase. Special mention is made of the work of Mr. C. H. Rose, of Launceston, the energetic secretary.

### Roman Methods.

"We deeply regret, but find it necessary, to make some reference to the strangely unenlightened and unkind actions or one or two R.C. priests in our district. No priest of the Anglican Church could ever act with such little consideration. We refer (1) to the harassing of a dying man (more than 17 years ago a member of the R.C. Church), long associated with the Church of England, as also his wife and children. Naturally, in his serious illness he sent for the Rector, who visited him frequently and administered the Sacrament of Holy Communion. Though this must have been known well to the R.C. authorities, yet several of them sought entrance to house, almost forcing admission, in spite of many assurances that their visits were not welcome, and sadly distressful to a Christian near death; (2) the Rector learned, only a week or so ago, from a simple man, whom he had married to a former R.C. woman in Holy Trinity Church, and whom he had visited since, that his child had been taken (unknown to him) to a private hospital, to be 'christened' by the R.C. priest, and further, that his wife, being seriously ill, and having been informed by the said priest that her child was practically illegitimate, induced her to beg her husband to consent to re-marriage. He, coming to her bedside later, was persuaded by the priest, supported by the pleading of his wife, to sign a paper, so as, it was said, 'just to bless the marriage.' We acknowledge the good works and broadminded actions of so many priests and people of the R.C. Church and so deeply deplore all bigotry."—Orange Parish Paper.

Mr. R. L. Blackwood, sub-warden if Trinity College, Melbourne, died suddenly last month. His classical attainments combined with the most pleasing personality to make him highly regarded, and his death a great loss. His brother is the Rev. D. B. Blackwood, of Holy Trinity, Hobart.



### The Mothers' Union and the Anglo-Catholic Party.

M.U. writes:—  
I have just read in the "Workers' Paper," the monthly publication of the Mothers' Union, especially for the use of the officials, a detailed account of the celebration of the Union's Jubilee in London, and I am wondering if at Head Quarters there remain any members who call themselves Evangelicals.

The three objects of the Union as set forth by the Foundress, Mrs. Sumner, fifty years ago, are still the accepted objects of the Union to-day. To uphold the sanctity of marriage, to awaken mothers to a sense of their responsibility, to form united bands of praying mothers, are aims to which mothers of any school of thought may readily aspire. The original appeal was evidently to married women and to mothers—to the women directly interested; the unmarried officials listening to the counsel of bachelor bishops on problems which never confronted either, were developments of a later date, which have carried some unfavourable comment from outsiders.

With these three broad foundation objects and the equally plain promises made by members on admission, the M.U. was a society which no rector, whose consent was necessary, need have declined to admit to his parish on the ground of party "colouring." And the same spirit characterized the publications of the Union—its Litany and Prayer Cards could be accepted by all, and if some of its leaflets were a trifle feeble, most were plain common sense. To-day the literature issued is mainly of a decided Anglo-Catholic teaching, the Litany contains prayers for the dead and parents are advised to set apart special corners of the nursery with pictures and crucifixes before which children can be taught to pray. You say "Well I leave this literature alone." So we Evangelicals do, but it remains nevertheless part of the literature of the Union to which we belong and are responsible for.

Among the lecturers at Mary Sumner House are Lord Hugh Cecil and "Father" Longridge, while "Father" Bickersteth, of the Community of the Resurrection, conducted the retreat at the Southwark Retreat House, especially for Overseas Members. The latter took for his subject, "The Pilgrim's Progress," but how surprised would Bunyan have been to find that his "Palace Beautiful" was but a prophecy of the Retreat House at Southwark! No, we needn't go to these retreats, but they remain the services organised by "Our Union."

In the chapel of the new Mary Sumner House, the Bishops of Willesden dedicated "the new altar and candles, cross and candlesticks, altar lace, vestments, chasuble and amice. We Evangelicals hold that such things do not belong to the Church of England, and yet our Chapel, which is proudly called the Chapel of a world wide Union, finds a place for them!

This Chapel, built with gifts from thousands of members all over the British Empire, built both in memory of our Foundress and in memory of our fallen soldiers, is but, after all, the Chapel of the Anglo-Catholic members.

A Union in its printed publications should express the governing principles of its association and not the particular views of a section on matters which are not the fundamental business of that Union. I stress this point because at the approaching meeting of the Commonwealth Council of the M.U., at Sydney, one of the subjects for discussion is the opening of a Commonwealth Depot for Literature and a Printing Fund. What is our present Commonwealth Council likely to print, what kind of literature will it sell?

### The Growth of Materialism and the Decay of Spirituality.

Mr. G. E. Wollaston, Murrumbidgee, Vic., writes:—

The constant encroachment on the quiet reverence of the Lord's Day; the tragic sinking into desuetude of private and family prayer; the prevalence in the cinema films of the sexual side of human life, almost to the exclusion of every other interest; the almost universal decay of refinement in female dress; the very modern cult of jazz

and its concomitant hideous, negro accretions; the growth amongst young women of cigarette smoking and "cock-tail" drinking; these and many other developments should make wise citizens and Christians of all denominations join forces in a remedial direction.

The very fact that no one can write in this strain without being called a "wowsler" or a "kill-joy" or a "disciple of the dismal Dean," is sufficient proof of the onward march of materialism, until one can almost hear a universal slogan, "Let us eat and drink, for to-morrow we die." Here in Melbourne, newspapers are engaged trying out for all day Sunday trains to carry people to picnics on the beach or in the hills, as if churches were only intended for parsons, pharisees, and prudens, and the worship of God for fatuous fools. Councils which make bye-laws to secure decency amongst mixed bathers are attacked with vituperation; and the Australian, who has more holidays than any other man on the face of the earth, grumbles and growls at any authority which stands in the way of unlimited games on Sunday. Is there no possibility, Sir, of men and women who love their country and the young lives which are daily being tarnished and bent awry, coming together in an Australian-wide Society for the establishment of faith in God?

### St. Luke, The Evangelist.

(October 18th)

(Written for "The Australian Church Record.")

St. "Luke, the physician beloved"—he is called,  
Who wrote of his Saviour and King,  
He told of the birth of the Bethlehem Babe,  
The Joy that His gospel would bring.

St. "Luke, the physician beloved"—and revered,  
Inspires us with courage anew,  
To look for the promise of power from on high,  
To trust in the Word that is true.

St. "Luke, the physician beloved"—evermore,  
Who faithfully followed his Lord,  
Who triumphed o'er sorrow, o'er sin, through Him,  
Whose life he took pains to record.  
Grace L. Rodda.

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

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



### YOUNG RECORDERS. Aims.

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

Toorak, V.,  
Oct. 14th, 1926.

God that made the stars,  
The earth, the sky, the sea,  
God that made the flowers  
Careth for me.

My dear girls and boys,

September and October are very busy months in the garden, seeds to be sown, seedlings to be planted out, and lots and lots of other things to be done. Every day more and more flowers are coming out—it's a lovely time! I expect most of you have gardens whether you live in the town or in the country, and are very keen about them. What kind of flowers do you grow or do you like vegetables best? Those of you who learn botany at school must find your gardens more interesting still, because you learn to really look at plants and flowers and see how very wonderful they are.

Of course we've got to dig and weed and water if we want our gardens to stay nice; we can't just admire them and do nothing, but the work is good for us too. Do you know Rudyard Kipling's poem about the Camel's Hump? How he says—

"We all get the hump, the camel and lions' hump,  
The hump that is black and blue,"  
and advises us

"To take a spade and a shovel also,  
And dig till you gently perspire."  
It's a grand thing to do, to get right outside among the plants and work.

I was in the Melbourne Botanical Gardens a few days ago; they are so lovely, lots of flowering bushes in full bloom, azealeas, rhododendrons and magnolias, roses just coming out, and there were lovely cinerarias all down one long border. What big names I've written—do you know them all? You should see the wisteria there, too, it is perfectly lovely, climbing everywhere, it's beautiful blossom even far up in tall trees.

Now is the time for wild flowers, too, and that's where you country boys and girls score. I do think our wild flowers are beautiful, and I am told that we have more flowering native shrubs than any other country in the world. But after all, we who live in town, can go to the Botanical Gardens and see the wild flowers, but we can't pick them. I do hope that you are all kind when you do pick wild flowers, and pick them carefully and don't pull them up by the roots.

Will you find for me where Jesus speaks of the "lilies of the field," and can you tell me what the Rubrics in the Prayer Book are, and why they are called that?

I want to thank Dorrie for her very interesting letter. She tells me that shearing is just beginning, so that they will all be very busy. She also says that she and her family attend the Highton Church, which was blown down in the tornado some months ago.

At the end of this letter there is a true story sent to our page of the "Australian Church Record" by a grown-up? Isn't it nice to think that grown-ups read our page? All the more reason why we should read their pages, and that is one of our aims as Young Recorders.

I am, yours affectionately,

Aunt Mat

Correct answers to last week's questions: The words "made a member of Christ" are to be found in the Catechism.

How often should we go to Church? As often as we can, at least once a Sunday. On what other days should we specially try to go to Church? In Holy Week (Good Friday), Ascension, Christmas, on Saints' Days, and any time we have need and on birthdays. A small award will be given at the end of the year to all who send in sufficient answers.

### A TRUE STORY.

There was a thunder of ponies' hoofs on the sun-baked ground, mingled with the joyous sound of children's merry voices, as George, Margaret and Jim came galloping over the paddock at the back of the homestead in response to the sound of the tea-bell.

Saddles and bridles were hurriedly taken off and each pony caressed and thanked for the lovely ride and sent off to its feed.

"Come on, Jim, hurry up, we'll be late for tea, and we have to wash our faces and hands yet." While the children were out riding nurse had been making new face towels, on which she had embroidered the children's initials (G., M., and J.) in bright red. Jim was first to notice them and said, "I think I am a lucky boy because I have 'J' for my initial, and 'J' stands for Jesus Who was the very bestest man that ever lived." Margaret looked very thoughtful for a second and then said, "Look at my lovely 'M,' and it stands for Mary, and she was the Mother of Jesus, and was a very, very good woman," and, "Oh," said George, "My 'G' stands for God, Who was Jesus's Father, and He made everybody, and everything. Aren't we all lucky?"

All this was followed by vigorous face washing and brushing of hair, then, with shining faces and smooth hair, all went to the nursery where Grace was said, and after a hearty meal all went off rabbiting.

That night three little people, when they said their prayers, thanked God for the beautiful day they had had, and especially for the face towels with such good initials.

### B.C.M.S. Report.

The third year of the Bible Churchmen's Missionary Society records an advance all along the line. The total income of the Society has increased from £29,411 in 1924 to £35,304 in 1925 and, judging from the lists, it is clear that a network of organization spreads over the entire country. It has increased the circulation of its magazine—"The Missionary Messenger"—from 5,000 a month to 7,800 and makes a net profit on its sale of £184.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC & REFORMED

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[Issued Fortnightly.]

Single copy 3d.  
9/- per year post free



**The Convention of 1926.**—The Australian Church Record made arrangements to have representation at the Press Table, and the account in the paper is specially compiled for our readers, who will understand the necessity of omitting much of the ordinary reading matter. We are not presenting a "Hansard" report of speeches, which might interest only the speakers. Our aim is to illustrate the chief features of the Bill by what was said and done.

**The Text of the New Constitution.**—The most vital portions of the new Act constituting the Church of England in Australia will appear in next issue.

**General Synod.**—Reported in next issue.

### "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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To listen-in is not to worship with.

The Hobart "Mercury" gave long reports of the Rev. T. C. Hammond's lectures.

Bishop Hay says that if the Christian Church was alive it could break the drink evil in a few years.

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Imitation is the sincerest form of flattery, we are told. So we are pleased

to see a certain parish paper copying the style of our special head-blocks.

No other paper, church or daily, provides you with the position of your Church as this paper is expressly designed to do.

C.M.S. Federal Council met in Sydney during Synod to consider its own Draft Constitution, for C.M.S. also is at a constitutional crisis.

In Melbourne the Rev. C. L. Crossley bravely told the Rationalist meeting that most of them did not know what was being taught them. They were just as gullible as they accused church people of being.

Bishop James is announced as having expressed a wish not to be "lorded"; perhaps "belauded," too. "The Herald," Melbourne, says he thus achieves respect from non-Anglicans. We may add, many Anglicans also. This good habit is growing.

Yet another Melbourne vicar offers fullest facilities for our representative to canvass in his parish for the paper. Miss Vance's efforts were referred to by him as helping to fill the breach, which some clergy alone could not do, to keep the Church in touch with the people.

Great sympathy is felt for Mr. W. E. Greenwood, M.L.A., Victoria, in his business disaster. He was pressed by his creditors at a difficult time. His Parliamentary integrity and his earnest devotion to moral causes have marked him, perhaps, with regrettable result.

### Convention Jottings.

12th October, 1926—a date now full of historic interest and importance to every churchman.

The Convention took a long time in convening.

125 to 44—the frequent record of voting power in the Convention. Is it a "block" vote?

96 clauses in the Draft Constitution Bill of the Church of England: 112 in that of the Commonwealth of Australia. The former much more complex and difficult.

Is it easy to mislead the episcopate? "Not that way," protested the clear voice of the Primate, as the reverend bearer of the pastoral staff led the procession in a wrong direction.

A blind representative (from Tasmania) devotedly attended all the sittings. Was he the only one in the Convention?

"Loud speakers" are an advantage in a Synod. They quickly gain the ear of the House, though they do not always retain it.

Limitation of length of speeches to half-an-hour. What a relief! What a kindness to speaker and to hearer!

"I should hope never to take half-an-hour. But one never knows what may happen."—Mr. D'Arcy-Irvine.

At the previous Convention one able lawyer spoke for three and a half hours at a time. But he was speaking for a purpose.

"Not by counting heads, but by producing a document which will appeal to all Church people in Australia."—Mr. Mann, in Convention.

"Lest we try to get done before we have done well,"—Mr. Mann.

Overheard at the Convention Garden Party: One lady, deploring that a germ had robbed her of her voice; said her companion, "You should go to the Convention. Some of the representatives might catch it!"

How may the lesser include the greater? In a Bill which allows to small dioceses a disproportionate representation in General Synod.

The Episcopate having upheld its monarchical rights in the new Constitution, now faces the test of time. But what does history tell us?

What if the country bishops were to demand Anglo-Catholic ritual to be carried out by all their clergy? Some do already, under diocesan use.

"He did not believe in verbal inspiration; not even in the drafting of the Constitution Bill."—Bishop Long, in Convention.

"You may ride a tiger, but the difficulty is you cannot get off!"—a Chinese proverb quoted by the Dean of Sydney to refer to the risk of consenting to dangerous provisions in the Bill.

Merely to affirm continuance of the "character" of the Church of England is too indefinite and too undefinable, in the sense that anyone can define it as he please.

Archbishop Riley, the Grand Old Man of the Convention, very witty, quite "ad populum" in a peculiar way, most lovable and admirable, and quite delightful when he avowed that if the Church of England followed Lord Halifax and accepted the primacy of the Pope, "I'm not going to stick to it." He had been in churches in London, and did not know where he was!