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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.

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

Vol. XIII. 22. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

OCTOBER 28, 1926.

[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.

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

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

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

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

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

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



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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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!

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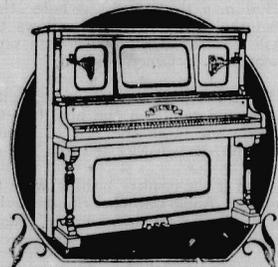
In conjunction with above it maintains a Mission Hospital, Children's Hostel out-back, a Sunday School Correspondence System, and two Mission Vans.

That is its contribution to the Church of England in Australia.

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THE THOUGHTS OF GOD.

"My thoughts are not your thoughts, saith the Lord."—Isa. 55: 8.

It is said that Kepler, having discovered and formulated the Laws of Planetary Motion, fell upon his knees, although not till then a professed believer, and exclaimed, "My God! I have been thinking Thy thoughts after Thee." We deem it a wondrous privilege to be allowed to enter into the mind of a Shakespeare, of an Edison, a Marconi. How transcendent a wonder that we should be permitted to share the thoughts of God! In just the proportion in which we avail ourselves of that honour is the depth and range and value of life. Life is thereby at once redeemed from the common-place. A travelling tinker embodies his knowledge of the thoughts of God in the "similitude of a dream," and his book is translated into well-nigh every language of the world!

Those Thoughts are Expressed in Nature.

Always have there been men who felt that Nature was one manifestation of the mind of its Maker. "The heavens declare the glory of God," wrote one, "and the firmament showeth His handiwork." "The invisible things in Him," affirmed another, "are clearly seen being understood by the things that are made, even His eternal power and Godhead."

Alike in the infinitely great and the infinitely little may be traced the directing Mind; in both are seen order, symmetry, the adaption of means to ends.

And yet, were Nature the only expression of the thoughts of God we should be unsatisfied. For in Nature are dark, tragic, mysterious facts, persistent, disquieting, perplexing. Let it be said in passing these facts have, by certain popular writers, been emphasized and exploited in a manner which is scarcely ingenious, and justice has not been done to other and opposite considerations. Thus Wallace writes: "The popular idea of the struggle for existence entailing misery and pain on the animal world is the very reverse of truth. What it really brings about is the maximum of life, and the enjoyment of life, with the minimum of suffering and pain." One visiting a hospital for the first time in his experience might stand aghast at the cruel instruments set out in the operating theatre, but it would be unfair, while calling attention to these, wilfully to omit all mention of the unwearied skill and unselfish devotion which wielded them. More healthy in Emerson's attitude—"All I have seen teaches me to trust the Creator for all I have not seen."

And in Human Life.

Thought normally finds expression in words, and it is significant that after St. John's intimate companionship with the Lord Jesus his experience was summed up in one pregnant verse, "The WORD became flesh, and dwelt amongst us . . . full of grace and truth." While another declares that "God at the end of these days hath spoken unto us in His Son." That is, all Christ was and did, and is and is

doing is the expression of the thoughts of God. "Jesus Christ," wrote Pascal, "is the Centre of everything and the Object of everything, and he who knows not Him knows nothing of the order of the world and nothing of Himself."

And Are Recorded in Scripture.

An early Pope defined Scripture as Cor Dei in verbis Dei,—the heart of God in the words of God. The apostolic missionaries went far and wide preaching "the Word," and the Gospels and Epistles embody that preaching. A study of the record corroborates the assertion of our text, "My thoughts are not your thoughts." Let us see.

Man thinks of God as Destiny—Implacable—Austere—a Despot. The Lord Jesus reveals Him as Father.

Man thinks of himself as an insignificant atom infinitely beyond the solitude of the Eternal God. God's thought is for otherwise. "God so loved the world that He gave . . ." "He loved ME and gave Himself for ME."

Or man's thoughts of himself is marked by a smug self-complacency which knows no need of a Saviour, and scoffs at a Cross. God thinks of him as of those of whom He declares, "These is none righteous, no, not one. . . . All have sinned and come short of the glory of God."

Sin, in the thought of man is a trifle, a "regrettable incident." To God it is "the abominable thing that I hate." Or sin is ineffaceable, unalterable, unforgivable.

"The moving finger writes and having writ
Moves on; nor all your piety and wit
Can lure it back to cancel half a line,
Nor all your tears wash out a word
of it."

That is the thought of man. Here is God's:—"Having forgiven us all trespasses . . . the blood of Jesus Christ His Son cleanseth us from all sin."

Man's thought cannot rise above Law: God's heart delights in Grace. Contrast these. The late Roman Catholic Bishop of Salford in his will:—"I bequeath . . . all my sins, transgressions and offences to my kind and generous friends, to be atoned for and satisfied to the best of their power by prayers, masses, alms and other good deeds." God in His Gospel: "By the deeds of the Law shall no flesh be justified in His sight . . . justified freely by His grace through the redemption that is in Christ Jesus. . . . Their sins and iniquities will I remember no more. . . . Where remission of these is there is no more offering for sin!"

Oh the peace for ever flowing
From GOD'S THOUGHTS of His
own Son;

Oh, the peace of simply knowing
All upon the Cross was done.

"My thoughts are not your thoughts,
saith the Lord."

G.E.W.

Prayer brings true significance into your relations with every one, prayer brings power into them, for it brings God into them.—G. Congraeve.

The Constitution of the Church of England in Australia.

THE CONVENTION OF 1926.

THIS notable Convention of representatives of every diocese in the Commonwealth was held in the Chapter House, George St., Sydney, on Tuesday, October 12, 1926, and was followed by General Synod which legislated on the decisions of the Convention. No flashlight photographs or verbal descriptions which filled the columns of the secular press, or vivid conversational accounts of numerous visitors, can do full justice either to the scene or the occasion. After an impressive service not affected by an ornate procession or by copes or mitres, and after a moving sermon by Archbishop Lees, the Convention gathered in the afternoon. The Episcopate, in full force, excepting the Bishops of Wangaratta, Ballarat, New Guinea and North West Australia, and making an imposing array, brilliant in scarlet divinity robes, or cerise or purple cassock, occupied the dais. The roll-call was made by the newest bishop—of St. Arnaud, not so young looking as some of his seniors on the Bench.

The floor of the House was occupied by the clerical and lay representatives sitting at the tables arranged in rows at right angles to the platform. In consequence of their numbers the representatives were inconveniently crowded, and it was quite impossible for some of them to speak with hope of being heard, unless they took a sabbath day's journey and forced and threaded their way to the platform. The House of Representatives, as usual in Synods, was content to present the drab appearance pertaining to ordinary street attire. There were but two who broke the monotony of view; Dean Crotty, of Newcastle, appearing in the glory of a doctor's gown, given by Masonic brethren, and "Father" Kemp, as he is called, of Goulburn Community, arrayed in monastic habit. Two Coadjutors-Bishop, Le Fanu, of Brisbane, and the newly consecrated Bishop D'Arcy-Irvine, Sydney, took places as elected representatives.

The Council chamber was well lit and ventilated, but it evidently is not the easiest auditorium in the world, and several speakers, including preachers, too, forgot the kindly and helpful injunction of the President, practically the advice of Canon Fleming in his book of preaching, to "bridle the chin." Even Bishop Long's strong voice at times was lowered, "I was afraid I was hawking, because of the echoes of the building."

As seems inseparable from deliberative assemblies the Convention, having started late (on Tuesday afternoon) spent, or wasted, much valuable time in deliberating on procedure before attacking real business. Then, strangely, a section of it manifested small desire to be deliberate, seemingly wanting to rush the business, conscious of its power to do so. It took all the steadiness of convinced and resolute, even if at times objectionably persistent, tenacity of the much criticised Sydney representatives to hold the Convention to a full and reasoned discussion of the most fundamental issues of the Church in our land. For this the whole Church owes them a debt of gratitude, and, though it was not always evident that all sections of the Convention appreciated their efforts, the wise and generous tribute which Bishop Long made, when in charge of the Bill, in his own deep recognition of indebted-

ness to "Sydney," and supported in this plea by Archbishop Lees, Dean Hart, Archdeacon Hindley, and Mr. L. V. Biggs, all of Melbourne, considerably smoothed away the irritation and, as debate progressed it became clear, through the final acceptance by other leading debaters that, after all, the Sydney alternative Bill had much of common sense and legal fitness in its favour.

This most striking feature of unanimity was further manifested as progress was made. At first no one could guess or imagine what this gathering from every diocese would in "its amalgamation" decide to do. "Quot homines, tot—." So many different walks of life were represented, sheltered recluse, busy parish priest, monarchical episcopus, harassed legislator, erudite lawyer, practical business man, country farmer, school-master, shire secretary, engineer—we must "stop at the word" "poorman" in the familiar jingle for all were equal in honest life and intense desire for the greatest good of the greater life of the Church of Christ in our land. It was into this complex and varied Convention that the Bill was thrown. Who could foretell its fate? Many a churchman prayed, and many studied, on behalf of tens of thousands of people, represented in Convention by their delegates, and affected in the issue not a little. Therefore, the folly of any casual reader of these lines in saying the Convention is of no interest to him or her. Therefore the wisdom of a well-instructed laity taught in the history and doctrine of the Church of England in England and Australia. And, therefore, also caution in decision.

Anything was possible. The Bill might have been rejected, or so amended as to become assured of final negation by the separate dioceses, who have now to consider what General Synod has authorised to be placed before them. For this next vital step our prayers are still needed. But gone for ever is any difference of opinion regarding the advisability of dealing with our varied diocesan legal constitutions and bringing them into line. Gone is the ghost of the Legal Nexus, and the bogey of breaking with England. As often pointed out in these columns, we long ago broke with England, and are free as separate dioceses to do what our individual constitutions permit. But the proper desire to-day of every diocese in the Commonwealth is that, like our several States, all the dioceses seek to join in one, and speak all together as one Church in the Commonwealth of Australia.

There was a threatening appearance of a decided "block" vote, so often did the count run about 125 to 44. Yet skilful pilotage, tactful presentation, gracious concession and gentle urgency brought the great Convention into a happy frame and united vote.

To Men of Good Will.

THE Presidential address informed us of the purpose and authority of the Convention. It was gathered for "the yet better government of the Church." It was not authorised, as Synods are by the legislation of the Church. It was called by the Primate, in his capacity of head of the Church in Australia, acting on the express desire of General Synod. It was confessedly a work of difficulty, but Convention was encouraged by hope of

"what can be done by men of good will, guided by the Spirit of God." "Mutatis mutandis," and we are back again to Cranmer and the Reformers, not to make a new Church, but to reform in some measure the Old one. "Most scrupulously and absolutely fair" was Bishop Long's tribute justly to the Primate.

There was some doubt at times of the strength of the good will towards certain details and certain speakers. As Convention went into committee, the judicial and dryly humorous chairman (Bishop Stephen, of Newcastle) conspired with the frank and robust presentation of the Bill by Bishop Long in a "splendid spirit of conciliation," as the Dean of Sydney said, to bring out a little more markedly as time went on that underlying unity. What if many were Anglo-Catholic and some were Protestant, and others neither, did not all desire the Constitution? Thus was shown the essence and pride of Anglicanism, that we are not to be unloving in our divergence of opinion. Besides, did not the President say, in the one humorous touch in his address, that "churchmen were presumably reasonable beings"—presumably, note you.

The Precursor's clear lead in the daily devotions must be accorded recognition as contributing to more than musical harmony.

Over the Hurdles.

THE figure of speech was provided by a respected member of the House. And there were some fairly stiff hurdles. And some of the jumps required a long run beforehand, and more than one attempt. To

WANTED—REGULAR SUNDAY DUTY, but would prefer Superintendent Mission or similar class of work, must be near city. Write, Rev. G. O. C. Bartlett, B.A., 92 Holt Avenue, Cremorne.

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The Best
for all . . .
Occasions

GRIFFITHS
TEAS

change the metaphor to the President's, the Bishop of Bathurst "pulled the labouring oar." It must have been a great relief for him as difficulty after difficulty was passed without provoking agitation. It meant on his part, adaptation, concession and repeated appeal and almost wearisome re-iteration. He well deserved all the hearty recognition he obtained from all sides for his careful and tactful pilotage.

Another metaphor. That veteran, Archdeacon Whittington, of Hobart, despite difficulty in hearing, frequently showed his legal training. He drew "first blood" in the discussions and maintained a brisk regard throughout, at times expressing agreement with the much criticised "Sydney" proposals.

The Dean of Sydney early referred to a stiff hurdle when he raised the question of democratic rule in the

Church versus the Episcopal veto. More than one layman, and not from Sydney, gave expression to democratic ideals. Related to this was a matter of procedure. Should the House of Bishops vote before the others voted and what effect would it have? "Hardly any layman in Australia who would not like to know what we think before he votes," said Archbishop Riley—a doubtful statement. And a leading Senator, Sir A. Gould, immediately expressed the mind of many who do not speak. He thought the laity should not be guided by the bishops in these matters, in the best interests of the Church.

Did Bishop Long approach nearer the solution of the crux in saying: "The true source of authority is not in priest or people, but in God"? Or, is it, Vox episcopi, vox Dei? But if the Church is not a democracy, neither is it the opposite.

Another hurdle, of a minor kind, was the question of considering the Alternative Bill fathered by the Sydney diocese. "If Sydney had gone to the trouble to prepare another Bill, why should it not be considered?" After much hostility had been shown the Alternative Bill was permitted to be "laid on the table" to be referred to as desired in debate. Archdeacon Hindley said Archbishop Riley had expressed the mind of the diocese of Melbourne. The time had come for the formation of a national Church, but there should be no change in the standards of the faith and doctrine of the Church of England.

Town Versus Country.

ARCHDEACON BOYCE, of Sydney, another veteran, 84 years of age, drew attention to the preponderating place accorded to the smaller dioceses. Whatever the Bill provided, the smallest diocese would always equal the largest in the House of Bishops, a missionary bishop's vote being equivalent to an archbishop's.

That a combination of small country dioceses could force their will in General Synod on the largest centres was plainly shown in the Convention. There are 25 dioceses in Australia; 20 of the smallest of them could force much more than half the Church of Australia to become Anglo-Catholic under certain clauses.

Archdeacon Hindley, who gave an historical survey of Church Councils, instanced what "clever committee work" by a minority did to turn the Church Arian in the days of Athanasius. Such could be done again in our Synods, unless we were very careful.

The Rev. C. L. Riley, of Perth, son of the Archbishop, is always an attractive speaker, and his impassioned oratory is likely at the time to carry his hearers away. This was noted in his plea that smaller dioceses deserved greater proportion of representation in General Synod because they had novel and difficult problems. The problems of the great cities were the ordinary world-wide problems, and methods concerning them were known to all. But it was otherwise with the vast and ever-changing "bush." "We meet here as Christians, and not as a voting machine," he said.

A strong argument was put up for the synod representation being on a Church population basis.

Archdeacon Davies, Sydney, said the laity of the Church were under-represented in the present General Synod, and he neatly turned a tribute to Bishop Stephen's Moorhouse Lectures on Democracy. The basis should not

be that of its number of persons who make communion.

Convention rejected a "Church population" basis, and a "communion" basis, and retained, with amended graduated scale, the present basis of "number of clergy." Each diocese will now send one representative for every 15 clergy it contains, but after that the scale is graduated. Next issue will show the numbers.

It was evidently thought by some speakers that if large dioceses were dissatisfied with their representation they should divide into two, and so increase their proportion.

Mr. Minton Taylor, who, despite some noisy protests, asserted, "my point is right," urged that because Synod had plenary powers the larger dioceses should have fairer representation.

The Dead Hand.

THE phrase was first inserted into debate by Archbishop Riley in reference to the legal bond by which most dioceses were linked to the State, others, like his own, being free under a "consensual compact." The Bishop of Goulburn, a frequent speaker, caustically referred to the "tenacious attempt to cling to the law in defence of the Gospel," but almost at once reminded us that we cannot have liberty without law. He thought the liberties of the whole Church would be guaranteed if the large dioceses divided into several small ones adding to their representation in General Synod thereby. 1926 was the greatest year of the Church in Australia since 1850, when the beginnings of General Synod were laid. In the last resort the Church must rule and the diocese must submit, for a diocese cannot exist or function without the Church. It may go its own way till an election of its bishops, and then it would come to an end if the episcopate refused to consecrate! If it was not a threat, at least it raised visions of the effect of the new constitution in South Africa.

Archdeacon Whittington introduced and repeated a catchy phrase—"the circling centuries," in supporting the plea that the less Convention legislates on doctrinal matters the better, because of the wrong impression that it was organising a new church. He agreed with the Sydney Bill because it omitted Declarations.

The chapter of Declarations of Faith and Order aroused opposition from various other quarters, the Deans of Sydney and Melbourne agreeing here. Mr. Minton Taylor, whose conciliatory and clear expressions throughout won him acceptance in all directions, said: Declarations fail in any case, if only formal, they are unnecessary, if more than formal they are highly dangerous.

The Declarations remained with amendments. Bishop Le Fanu objected to their use of the future tense: "This Church ever will hold," etc., etc. It was bad English, and it was a vain attempt to bind future generations. Bishop Le Fanu's proposal gained never an "aye," and he joined in the laugh against himself.

Bishop Long confessed to being "a bit hurt" when told he was doing a slim thing in getting this part of the Bill through as worded. "No one would suspect me of juggling with words." "None of us want to change the doctrines of the Church of England." The first statement was undoubtedly true.

The Bishop of Goulburn's claim for the episcopate of a minor papacy was very effectively qualified by Bishop Long's emphatic assertion that a Bishop does nothing apart from his priests and a consensus of his laity.

Archdeacon Hindley challenged the provisions to allow the Bishops right of veto in election to a vacant bishopric by the diocese. He was anxious the episcopate should not be robbed nor turn robbers. What a roar greeted the interjection: "If we don't trust the bishops, we should turn them out." That being impossible, people in a free country and a voluntary society, simply go out themselves. Thus the penalty awaiting the Church of England if it errs in discipline or doctrine. The Bishop of Goulburn would seek to recover the election to a bishopric by the bishops as against a diocese, though he was elected by his diocese.

The episcopal phrase, "the Dead Hand," will become historic, being capable of manifold application.

When some sensitive bishop objected to the word "imposed" in clause 9, referring to certain duties, Bathurst's robustness common sense expressed itself in an outburst: "I don't object to the word 'imposed.' I have a lot of unpleasant duties imposed on me now." (Laughter.)

Democracy.

EVIDENTLY definitions of the term were varied. The discussion of the word arose over the thorny question of representation. Archbishop Lees, ever alert and quick, immediately challenged the correctness of the statistical returns as not up-to-date. Further, against Synod representation being based on Church population Bishop Eley, of Kalgoorlie, instanced the Royal Show being held in Sydney in Holy Week. If the Anglican population was effective it would support and carry Archbishop Wright's annual protest.

Legal Luminaries.

CONVENTION owed a great debt to several capable lawyers. There were notably, Professor Peden, of Sydney Upper House, who was Bishop Long's mentor and accessory before and after the fact; Mr. F. C. Purbrick, Registrar of Wangaratta, the seconder of Bishop Long's motion for the Bill; the Speaker of the Commonwealth Parliament (the Hon. Sir Littleton Groom); Mr. W. J. G. Mann, who was so often very right when he seemed wrong; Mr. Minton Taylor, who pleasingly saluted the temporary chairman (the Bishop of Adelaide) as a former prefect in his school days in England; Mr. W. F. D. Butler, of Tasmania; Mr. H. Turner, of Melbourne, and Chancellor of Gippsland; Mr. E. C. Rigby, also of the southern capital; the Hon. Mr. Justice Harvey, of Sydney; and Mr. F. T. Cross, of Brisbane, and others included "in the schedule" of worthy saints.

Dean Hart invaded the legal realm to enlighten Convention by saying "inherent" powers of a bishop were equal to "common law" and the enactments they authorised were like "statute law."

Episcopal and Other Amenities.

THE average Australian bishop seeks to obviate the disability of his autocratic and distant position by exceeding graciousness or benign naturalness. The latter was evidenced many times in lively interchange of criticisms of the episcopal bench. Said "Newcastle," tersely, to a senior brother, an archbishop no less, "You are out of order." It was quite amusing to notice the promptness with which one or another jumped to their feet to contradict a brother bishop on some detail.

What Do We Fear?

THE Archbishop of Perth is a great humourist, he is also no less a rhetorician. The latter, if not the former, can alone explain his burst of righteous expostulation aimed at certain speakers in the Convention. He pointedly asked the Front Bench (Sydney), what it was they feared in the Bill? However, at another time, Monday, 18th, he boldly objected against dealing with the powers of General Synod in a way that involved advantage "to Anglo-Catholics." "We don't want to narrow the Church like that!"

Sir Littleton Groom, prompt and parliamentary, manifested his ability as Commonwealth Speaker, when he took Bishop Stephen's place for a while. Later on, on the "floor of the House," he made a great oration which, like nearly all orations, did not carry in Synod all it said.

Bishop Long pleaded for exclusion of certain particular amendments in the Constitution of General Synod.

"Members are afraid someone, some day, will do something unfair." Exactly!

Canon Tom Langley said we needed to assure ourselves that we were not framing the constitution of a new Church. The Draft Bill as first put before them was not likely to gain full assent in the diocese of Melbourne.

Sir Littleton Groom said he sympathised with Mr. Minton Taylor's point of view. "If our Church is to live it must be by our good faith, and mutual confidence in one another."

It remained for Canon Langford Smith categorically to reply to Archbishop Riley's challenge. "I am afraid of this Tribunal. I am not a Modernist, like Bishop Barnes, nor an Anglo-Catholic, like the late Bishop Weston. How are we to expect men of Bishop Barnes' stamp and Darwell Stone's to meet together on an Episcopal Tribunal?"

Sir Littleton Groom said we have taken on ourselves to declare what the faith of the Church shall be. We must not attempt to stereotype any one party in the Church of Australia.

If England Errs.

BISHOP LONG, in one of those illuminating introductory deliveries by which he prefaced each chapter of the Bill, and which were always frank and stimulating, showed the importance of Synod Representation. Luke-warm parishioners, take heed! If England's Prayer Book alterations violated the provisions of our Constitution regarding the "character" of the Church of England, that it shall never change from the present, then, we should be free. At present any diocese may accept anything done in England. Then no diocese would accept until General Synod had done so, and then the diocese would still be free to reject if it wished.

Dean Tucker, as an honest cleric of Ballarat, confessed that if a majority of dioceses accepted what was wrong

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he would have to consider resigning his office in the Church. It would be a fatal mistake by General Synod if it thought the great body of Anglicans were not in sympathy with the present doctrinal position and were not loyal to the Church of England as at present constituted.

An Interlude.

THE Convention had a break-away more than once. It was the photographer outside, or the "flash-light" within, or the "smoke-oh!" as in all democratic institutions," demanded by Archbishop Riley on a hot afternoon, or it was—that he never anticipated—an interval to congratulate him on the 32nd anniversary of his consecration as Bishop (Monday, 18th October, St. Luke's Day). The Primate, as a Lancashire man, greeted the Archbishop of Perth as another, and the Archbishop of Melbourne, also hailing from the same county, seconded the resolution, which was supported by the Archbishop of Brisbane, yet another, revealing the fact that all the Archbishops of Australia were born in Lancashire. Mr. Rigby, of Melbourne, a descendant of the same county, the Dean of Sydney, who sprang the joke on the Convention that he too happened to be a Lancashire man, and the loved Registrar of Sydney, Mr. Walsh, because he was not Lancashire, but Australian, completed the array of felicitous speakers.

Archbishop Riley, in acknowledgment, told how he came out single-handed to the "Swan River Settlement." His Bishop (Moorhouse, formerly of Melbourne), had said: "I think you ought to go." He had often travelled 20,000 miles a year in his diocese. He attributed his success to two things: he always looked upon human beings, and he had a saving sense of humour. Thus he could make even the Bench of Bishops pass anything!

Of a kind of interlude was the inspection of the Underground Railway, through the kindness of Dr. Bradfield, and the C.M.S. High Tea on Tuesday, 19th, to the representatives, when fine speeches were delivered by the Primate and others.

Quite another kind was the Pontifical High Mass at Christ Church St. Laurence, with "special intention," mediæval ritual, five bishops in cope and mitre, and with incense and other adjuncts.

General Synod's Powers.

IT was Canon Blackwood, of Hobart, who advocated that exclusive powers be given to General Synod to legislate for all Australia. "The foundation of civilised life is based on the surrender of individual liberties." Bishop Long asked that prevailing and not exclusive power be given. The Church in Australia some day will say she wants a standard in the education of the clergy.

Canon Jose, of Adelaide, procured a provision that if a bishop refused assent to an ordinance passed twice by two-thirds majority of his synod, the matter should be referred to the House of Bishops, and not to General Synod, to avoid "washing dirty linen in public."

The question of the frequency of holding General Synod was discussed. Archbishop Sharp, of Brisbane, opposed the triennial meeting. But with the subsequent practical abolition of Provincial Synods, by making them optional, the burden and machinery of the Church were lessened.

Dr. Micklem, Sydney, suggested making Provincial Synods active, and

General Synods only consultative. With Provincial Synods operating a member might be attending five Synods in three years!

Archdeacon Whittington, Hobart, warned the Church to beware of giving a small body large powers.

Bishop Long confessed to admiring Provincial Synods enormously—at a distance! He referred to the disastrous rivalry between York and Canterbury provinces began through the jealousies of Popes and Kings. He gave us a good phrase: "One Church within the encircling seas."

The Bishop of Goulburn clearly explained the need of some Provincial Council to deal with the undeveloped areas in each State.

Dean Hart plainly stated the Victorian neglect of Provincial Synod. The Standing Committee of it was composed of Archdeacons and Registrars—"all bishops' men"; therefore it was "not a bit of good." "Call it a debating society, if you don't like it; or a heart-to-heart talk, if you do. We have lost in Victoria by the cessation."

It was emphasised by Mr. Mann that the true principle was that General Synod derives its powers from the diocese, and not the diocese from General Synod as seemed to be assumed in the Bill.

Tribunals.

BISHOP LONG introduced chapter VI. by another fine oration. Mr. Minton Taylor, Sydney, rightly claimed he had never spoken for a very long time at once, but this chapter VI. contained one of the greatest dangers. As presented, he would not commend Sydney to come under the Constitution. All Britishers were very careful concerning their Tribunals, and of all Tribunals the Ecclesiastical is the most dangerous form imaginable.

Mr. E. C. Rigby, Melbourne, said that Britishers object to not having a right of appeal. The lower the Court the less it favoured appeal being made to a higher.

Archbishop Riley preferred the Sydney Alternative Draft Bill here, but he hoped they would not force the Privy Council decisions on him, for the Privy Council did not give decisions according to law but according to policy. Appeal could lie to the highest Court at home, but not to the Judicial Committee which some of you love and I hate!

Archbishop Lees, ever independent, contributed, as in other places, from experience. He had been present at a meeting of the governing body of the newly constituted Church in Wales. He thought a Tribunal should be set up, but not at this early stage.

Canon Tom Langley thought appeals should go straight from the diocese to the Supreme Tribunal and not through Provincial Courts. This was amended.

Privy Council.

Canon T. Langley said he did not wish to throw mud at the Privy Council, but to clean its windows. The setting up of our tribunal meant that appeals would be decided by members of the Australian Church composed of Australian ecclesiastics and lawyers. He favoured starting off afresh from where we find ourselves now, and deciding thereafter for ourselves. We should leave the decisions of the Privy Council as they were and amend them from time to time to suit ourselves. The time may come when the vestments at Holy Communion would cease to have the connotation which they have had in the past, and in such case

we should be at liberty to make any change we consider necessary.

The Dean of Sydney said that it had to be realised that however much this convention might wish to get rid of the decisions of the Privy Council it was not wise that it should do so.

The only body which should get rid of the decisions of the greatest Court of the world should be another properly constituted Court.

He thought that the lines of Canon Langley's suggested amendment would be the least way out. He felt that we should not in this constitution interfere with what the Privy Council had done. He considered that the unity of the Church was best assured by providing that our Court could supersede the decision of the Privy Council rather than by abolishing them in the arbitrary manner provided by the constitution.

Rev. C. H. Corvan (Tasmania) said that he was opposed to the decisions of the Privy Council, which is a secular Court and not a spiritual body. It was not the same body as was set up in early times. The early Court was the Court of Delegates which ceased to exist as late as 1832.

The Primate said he differed from many questions of the binding effect of the Privy Council. He personally regarded them as binding. He supported what the Dean of Sydney had said and suggested that harmony should be sought. He held the view that the Supreme Tribunal should not be bound to follow Privy Council decisions, but that such decision should be regarded as being of persuasive effect.

Mr. Mann (Sydney) said the clause as a constitution might be regarded as a constitutional abnormality and that it offended against British Constitutional Practice.

Mr. Minton Taylor said he was a great sticker for Privy Council decisions. He was not prepared to scrap entirely the decisions of the Privy Council because they had been regarded as having great moral force throughout the Anglican Communion. He outlined an amendment of the section to provide that any decision of the Privy Council should be open to review.

The Bishop of Bathurst asked for the postponement of the clause to enable him to consider with Professor Peden the form of words proposed by Mr. Minton Taylor, and in making the request he asked further that the committee should, when the matter again came up, be prepared to vote without further debate. He pointed out that the Church of Wales "nurtured in the bosom of the Province of Canterbury," guided by some of the acutest legal and other minds had, in its new constitution, used similar words to that proposed in the clause now under discussion. He said that if the Convention insisted on being bound, as was proposed by the opponents of the clause, he would carry out his duties in his diocese, but he would not outside his diocese, lift up his voice publicly on behalf of such a Church.

The proposal was agreed to, the chairman ruling that the main question had been sufficiently debated although debate would be allowed on the amendment.

On resuming, the Bishop of Bathurst submitted by way of compromise a new clause reading, "No decision of the Judicial Committee of the Privy Council or any other Court in England on any question as to the faith ritual ceremonial and discipline of the Church of England in England shall bind any Court or Tribunal on any questions

The Prayer Book.

as to the faith, ritual, ceremonial or discipline of this Church, but nothing in this section shall preclude any such decision from being cited to any Court or Tribunal as a persuasive precedent."

The new clause was accepted on the voices. There was remarkable enthusiasm shown as Mr. Minton Taylor and the Dean of Sydney signified their satisfaction with the clause.

History and Canons of Church.

SECTION 94 providing that where any question arises as to faith discipline or ceremonial the history of the Church in England might be referred to was amended to include canons, and agreed to. By this means, were overcome the difficulties arising on clause 92, which proposed to preserve the Canons Ecclesiastical of 1604, and which clause was, on the motion of the Bishop of Bathurst, struck out of the draft Bill.

Privy Council Decisions.

THE Dean of Sydney asked Professor Peden, through the Chairman of Committee, if he would state whether the legal position re-

lating to the faith, ritual, ceremonial or discipline of this Church, but nothing in this section shall preclude any such decision from being cited to any Court or Tribunal as a persuasive precedent."

Discipline.

The question of how to discipline bishops arose. Bishop Long said: "Even bishops, as churches, may err." The bishop should be dealt with by the bishops as a House of Bishops, and not by the whole Synod. The need was shown in there once being two rival bishops in Dunedin.

Bishop Long also answered the question as to disciplining the laity as in olden times. It was not proposed to do so now, otherwise he would protest most strongly, though such as Dr. Frere hoped the church would recover its power of discipline over the laity. The Bishop of Goulburn wished the power could be regained to some extent.

Mr. Minton Taylor related that he

THE GOVERNOR OF NEW SOUTH WALES AND BISHOPS AT THE GENERAL CONVENTION.



First Row.—Archbishop Riley (Perth), Archbishop Wright (Sydney), Sir Dudley de Chair, Archbishop Harrington Lees (Melbourne), Archbishop Sharp (Brisbane).
Second Row.—Bishop Thomas (Adelaide), Bishop Radford (Goulburn), Bishop Wilson (Bunbury), Bishop Halse (Riverina), Bishop Eley (Kalgoorlie), Bishop Long (Bathurst).
Third Row.—Bishop Baker (Bendigo), Bishop James (St. Arnaud), Bishop Cranswick (Gippsland), Bishop Wentworth-Shiel's (Armidale), Bishop Ashton (Grifton), Bishop Stephen (Newcastle), Bishop Hay (Tasmania).
Back Row.—Bishop Crick (Rockhampton), Bishop Davies (Carpentaria), Bishop Thomas (Willochra).

Privy Council Judgments.

THESE came up again in clause 93, and the bishop proposed to treat the decisions as not binding but as persuasive precedent. This Church is not to be fettered for all time by the past decisions. Plain, practical common-sense basis, no living organism can tie itself up to fixed and ancient decisions. New light may be obtained. The Bishop of Gippsland asked what took the place of the Privy Council as an authority.

Mr. D'Arcy-Irvine said Bishop Long had presented the case as strongly as it could be done.

Sir E. Clarke, a noted lawyer and Churchman, said the decisions represented the best procurable from the highest quarter. The great Hooker saw nothing inconsistent with the setting up of courts of which the Privy Council is the successor. He instanced names of noted members.

maintained as at present until altered by a decision of a Church Tribunal constituted under the new constitution.

Professor Peden stated the question was a difficult one to answer as distinctions had to be made between questions of faith and questions of law; but that on questions of law, persons' legal rights depended upon the constitution; that it may be that persons' legal rights in Australia may or may not have been affected by the Privy Council

went back into synodal life for the purpose of this Convention, and he faced its questions independently. He therefore sought a solution. Temporalities were involved. All our questions touched on the rights of property, and so the courts of the land can never be closed to a subject of the King. Where any voluntary society sets up a Tribunal it is the same as an award given by arbitrators, and the Civil Courts will, as far as possible, give effect to

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its decisions. He abominated courts
without right of appeal. He sugges-
ted, as was afterwards adopted, a final
court consisting in half of laymen-
lawyers. The Bench of Bishops joined
in the applause terminating this impas-
ioned and reasoned speech, and Mr.
E. C. Rigby withdrew his amendment
in favour of Mr. Taylor's.

This Supreme Tribunal may consult
with the Consultative Body of Lambeth
Conference.

The Dean of Sydney also gained his
plea for moderating language, that
"degradation" be changed to "deposi-
tion," and the whole clause was
amended.

Another member suggested that the
measure did not sufficiently protect
the "parson's freehold," his inalienable
right and independence as an Anglican
priest.

The Bishop of Adelaide had ritual
added to "faith, discipline or ceremonial"
throughout the Bill, as matters
dealt with in the legislation.

Colonel D. D. Dawson (Rockhampton)
brought in the inclusion of lay
officers of the diocese against whom
charges, could lie.

There was long discussion as to whether
a bishop should have power to
over-ride the sentence advised by the
Supreme Tribunal. It was decided he
must get the consent of that Tribunal
before doing so.

Mr. Mann objected to a bishop being
made a kind of Court of Appeal above
the Tribunal, and Bishop Le Fanu also
agreed with Mr. Minton Taylor's objec-
tion.

Archdeacon Whittington is always in-
formative and forceful. He reminded
members that putting great power in
the hands of individuals was not seen
to be uniformly successful in the history
of Christianity. Bishop Long
craved that the bishop should interpose
not to punish but to save.

Archbishop Riley, with Archdeacon
Hindley, enquired who would bear the
heavy costs when an appeal was made?
The bishops in England were deterred
from taking action against offenders
for this reason.

Property.

IT was here that Bishop Long gave
vent to a feeling of impatience at
the number of amendments which
showered in on the clause dealing with
trusts. He had previously very warmly
rebuked a bishop for mixing things up
by bringing in a matter they had
passed. He now cried out: "Are we
legislating for a gang of crooks?"

Archdeacon Riley warned members
that provisions in a Bill often have a
very contrary effect in future inter-
pretation.

Bishop Long wanted "the little brother"
to be remembered—the small diocese
which required resort to the Trust of
a greater body to hold its monies.

Canon T. Langley doubted the ability
of the Synods of Victoria to get author-
ity to accept the Acts of Trust of
General Synod. It was here he raised
a vital issue. If General Synod takes

to itself such arbitrary powers then
the representatives should be elected
"ad rem," for the express purpose of
altering the Constitution in such a way.
It could not be said that the present
Convention was quite representative
of the Anglican membership.

On this point the Dean of Sydney
claimed that the 18 dioceses necessary
to accept the Bill should include a
majority of Church members as well as
a majority of licensed clergymen.
Under present conditions the 18 dioceses
might contain less than one million
members, and six other dioceses
over one million. He was supported
by Archdeacon Richards, Tasmania,
though for other reasons.

On section 91, the Bishop of Bathurst
rendered another of those historic
reviews in dealing with "the Nexus."
As his various orations will be more
fully reported in next issue it need
only be said here that he repudiated
any desire of "severing the Nexus"
with England, clearly explaining the
true position with reference to Canon
Law, especially the Canons of 1604.

Archdeacon Whittington said Synod
was greatly indebted for such a lucid
statement. The Canons were still of
use in secular legislation.

A Splendid Spirit.

WHAT can be best described in
Canon T. Langley's phrase as
"a splendid spirit of compromise"
actuated the Convention in giving
final shape to many knotty clauses
of the Bill.

Canon Langford Smith, of Sydney,
voiced the feelings of more Evangelicals
than some people suspect, when he
made an eloquent and moving appeal
in speaking on "representation." "I
have done my best to represent and
unite all parties in the Church, and to
sink all minor matters."

Colonel Dawson, of Rockhampton,
was right, however, in asserting: "We
can buy peace and unity at too great
a price."

"My strong conviction," was the re-
peated expression of Mr. Minton Taylor,
of Sydney, who, after enduring a
somewhat suspicious reception, won
golden opinions on all sides for his sin-
cerity and courtesy, as well as for his
undoubted ability. Others, with less
staidly may-be, were just as keen to
arrive at a common agreement.

Legal Effect.

ON clause 95, "Nothing in the con-
stitution shall affect any Act of
Parliament, the Archbishop of
Perth asked, (1) the necessity for the
clause, (2) whether the Church was
thereby binding herself to agree to
everything Parliament did in the future.

Professor Peden replied, (1) the con-
stitution "subject to this constitution"
gave plenary power of self-government.
It was therefore necessary to incorporate
the words of section 95 to show that
the Church was subject to the author-
ity of Parliament, and (2) that the
question was a legal one and did
not commit the Church to any agree-
ment with the parliament's acts, but it
would not be prevented from showing
its teaching was contrary to Acts of
Parliament and though the Church may
make a spiritual rule it could not give
it legal effect.

Mr. Mann and Mr. Minton Taylor
wished to add provisions to include a
provision to set forth that the consti-
tution should not affect the general
law.

The Bishop of Bathurst said that he
was opposed to the proposal. He was
averse to the Church "bartering her

liberty." It was difficult to know how
far the proposal would go.

Eventually it was agreed to delete the
clause altogether.

Interpretation.

The definition clause was passed
after definitions of "church trust prop-
erty," "ordinance," and "parish"
were inserted.

Committees.

REVISING and consultative commit-
tees were appointed with a view
to revising the draft bill, and
assisting the dioceses in preparing
their necessary Acts of Parliament to
"cover" the constitution.

The Bishop of Bathurst explained
that there were many minor and literal
alterations necessary before the Bill
could be finally sent out for considera-
tion by the dioceses and authority was
given.

Covering Acts.

THE Bishop of Bathurst pointed out
that the draft covering bill sub-
mitted was only a specimen and
the exact form required was a matter
for the legal advisers in each diocese.

On the motion of the Bishop the
chairman left the chair and reported to
the Convention the passage of the bill
and constitution with amendments.

It was stated that the bill and con-
stitution would be printed and cir-
culated at as early a date as possible.

The Bishop of Bathurst then moved,
"In the name of the Father and of the
Son and of the Holy Ghost. Amen."

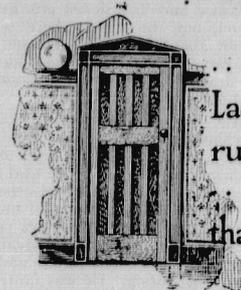
"We the Archbishops, Bishops and
duly elected representatives of the
clergy and laity of the Dioceses of the
Church of England in Australia and
Tasmania, assembled in solemn conven-
tion in the City of Sydney, in the year
of Our Lord, One thousand nine hun-
dred and twenty-six, recognising the
good hand of our God in the planting
and building up of the old Church in
this new land, and in the maintenance
of our unbroken unity and desiring ever
to maintain and strengthen this unity,
and desiring now to maintain and
strengthen this unity and to remain al-
ways in grateful and faithful fellowship
with the ancient mother Church of
the home-land, and with the whole Angli-
can communion, and at the same time
to claim and secure for this daughter
Church all rightful freedom and needful
fellowship in life and work, that it may
the more effectually fulfil its mission
and ministry within this Commonwealth
and the world of the nations, do solemnly
record our thankfulness to Almighty
God for the guidance of the Holy Spirit
in our deliberations, and commends
the result of our labours to the earnest
consideration of the Dioceses of the
Commonwealth in the earnest hope and
belief that the same spirit which has
guided us to this new experience of the
unity of our Church will guide every
part of the Church to a right judgment
of the order and good government of
the Church of England in Australia."

In moving the motion, the Bishop ex-
pressed the fervent hope that the con-
vention had knitted brother to brother
and made for the solidity of the church.
He hoped that no controversy had
caused any regrets or feeling—he be-
lieved not.

They would remember the work of
many who had left, and he would spe-
cially mention the Bishop of Salisbury,
formerly the Archbishop of Brisbane.

He paid a glowing tribute to the
work of Mr. Minton Taylor, of the Syd-
ney Diocese, whose whole-hearted work
and enthusiasm had done much to the

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forming of the bill. Mr. Taylor differed with him on principles of the measure and had shown strong opposition, but throughout there was no doubt about his really genuine desire to assist and solidify the Church in Australia and to produce a sound and lasting constitution.

The motion was supported by the Archbishop of Perth, as the oldest bishop, and an old supporter of the principle of autonomy. He said he had suggested autonomy when others did not appreciate the meaning of the term. He spoke of the progress over years of the Church throughout Australia and hoped for a brilliant future under the new constitution. He was quite satisfied to leave the future to the younger generations who would rise up and call them blessed.

The motion was carried with intense enthusiasm, the members standing and voting by acclamation.

A motion commending the measure to the Dioceses and requesting them to take all necessary steps to give the constitution legal effect was moved by the Bishop of Bathurst, seconded by the Archbishop of Melbourne, supported by Bishop D'Arcy-Irvine and Mr. Minton Taylor, and carried unanimously. Mr. Minton Taylor was accorded a spontaneous reception, which showed how the convention was able to appreciate his splendid efforts.

The Te Deum was then sung to the well-known Quadruple Chant by members of convention and the spectators in the gallery. The singing was hearty and soulful, and this being followed by a moment's silent thanksgiving at the request of the Primate, made a fitting climax to one of the most important meetings of Churchmen ever held in the continent of Australia.

May the Guiding Hand of God bless the work, and may the spirit of unity, peace and concord prevail throughout the Church.

The Primate, on behalf of Convention, presented to the Bishop of Bathurst and Professor Peden each a gift of silver-ware, properly inscribed, for the unselfish, painstaking and valuable services rendered by them.

He was supported in his remarks by the Archbishop of Melbourne, Mr. C. R. Walsh and Mr. Minton Taylor.

The Bishop of Bathurst and Professor Peden, who were both much touched by the gifts and the accompanying expressions returned their thanks.

Votes of thanks to all officers and the reading of the minutes concluded the proceedings.

Thus ended the most historic gathering of churchmen in Australia probably of all time, thus were fused and amalgamated the varied catholic interests of the anointed church, and thus, as we may hope, are assured in purity and in perpetuity those fundamental truths of the Holy Gospel of our Lord and Saviour Jesus Christ.

Laus Deo.

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In all this world's uncounted generations,
How small a part is mine;
Yet God has placed me here to use me some
how,
In His great plan divine.

I would be always worthy of that honour,
Would do my work with pride;
Remembering that Jesus trod earth's path-
ways,
To be my help and guide.

What lies in store for me of pain and sorrow,
No earthly tongue can tell,
But this I know—how ever hard God tries
me,
"He doeth all things well."

G. T. Craw.

General Synod.

THE General Synod of the dioceses of Australia and Tasmania assembled on Tuesday, 19th October, 1926, at 2.30 p.m. in the Chapter House, Sydney. As the Convention had not completed its task the Synod was formally constituted, under the presidency of the Primate, the roll was called and the formal business transacted. The following Synod officers were elected:— Clerical Secretary: Archdeacon Wood, of Newcastle; Lay Secretary: Mr. Harrington Copwer, of Sydney; Chairman of Committee: the Bishop of Bathurst; Deputy Chairman of Committee: Sir Littleton Groom. Synod was then adjourned till the conclusion of the Convention.

On Thursday, October 22, at 7.30 p.m., the proceedings of General Synod were continued.

The Primate delivered his charge, in which he expressed his satisfaction in having present the Archbishop of Perth, who celebrated his 32nd anniversary in the Episcopate on St. Luke's Day.

He referred to the translation of Archbishop Donaldson, formerly of Brisbane, to Salisbury, and to his satisfaction at the good work being performed by him in England.

He also extended a welcome to Dr. Harrington Lees, of Melbourne, the Bishop of Grafton, the Bishop of Carpentaria, the Bishop of Riverina, and the new Bishop of St. Arnaud.

He paid touching tributes to the late Dr. Lowther Clarke, formerly Archbishop of Melbourne, and Archdeacon Samwell, and Mr. W. R. Beaver, clerical and lay secretaries of General Synod.

The Archbishop then explained the new regulations made for the conduct of and representation at General Synod, and the procedure to be followed in various matters.

The question of the Cathedral at Canberra is one for the whole Australian Church. Canberra had now come into existence as a living entity.

Canberra is in the Diocese of Goulburn, and the Bishop of that diocese had been ever active, and he had not let the matter rest until he was in a position to report satisfactory beginnings. The Church should give careful consideration to the question of the erection of a worthy and suitable cathedral at the national capital.

The question of immigration was a vital one. The old land must be our recruiting ground, and it is in the interests of the Empire as well as of ourselves that suitable immigrants of British stock should people our empty spaces.

Reports would be submitted on the allied questions of the work of the committee of Faith and Order and on the question of reunion.

The Bishop of Bathurst would bring up for consideration the vexed question of fire insurance and the profits retained in the Church.

Whether the Synod was called upon to discuss material or spiritual questions it would be carrying on the great work of the Church. On the motion of Sir Littleton Groom, seconded by the Archbishop of Perth, the thanks of Synod were accorded His Grace for his address.

Synod then adjourned till 2.30 on the 23rd inst.

On Synod resuming, the result of the elections were announced by the Primate. The elections resulted as follows:—

Standing Committee of General Synod.—Nine clergymen: Bishops Le Fanu and D'Arcy-Irvine, Deans of Sydney and Melbourne, Archdeacon J. W. Ward, Canons Jose, Garland, Hughes and Portus; nine laymen: Mr. Justice Harvey, Sir A. J. Gould, Messrs. F. C. Purbrick, A. E. Ivatt, C. R.

Walsh, E. C. Rigby, R. T. Wyatt and C. A. Brown, and Col. A. C. Fewtrell.

Australian Board of Missions.—Elected by Bishops: Archbishops of Melbourne and Brisbane, Bishops of Adelaide, Newcastle, Goulburn, Gippsland and Bathurst, and Bishop Gilbert White; elected by representatives: Province of N.S.W., Revs. Dr. Micklem, A. H. Garnesey and E. H. Lea, Messrs. E. H. S. Russell and C. A. Brown; Province of Victoria: Canon Hughes and Rev. J. Jones and Messrs. R. S. Radcliff and J. Mills; Province of Queensland: Bishop Le Fanu, and Mr. J. Allen; Province of W.A.: Ven. Archdeacon Cuthbert Huddleston; Province of S.A.: Rev. W. B. Docker; Province of Tasmania: Bishop of Tasmania.

Committee of Appeal, General Synod.—Elected by Bishops: Archbishop of Perth; elected by representatives: Hon. Sir L. E. Groom, Professor the Hon. J. B. Peden.

Letters to the Editor.

Inter-Communion and Toc H.

Mr. H. J. Ramsay, Federal President Toc H, Australia (Melbourne), under date October 11, 1926, writes:—

My attention has been drawn to an article in the "Church Record" headed, "Inter-Communion—Startling Developments in Toc H Circles (Communicated)." As the article abounds in mis-statements and misrepresentations, I should be grateful if you would allow me, as the Senior Executive Officer of Toc H in Australia, some space in your valuable columns to present the real facts of the case with regard to the whole question of inter-Communion, as it has been discussed and settled so far as Toc H Australia is concerned.

1. At the first meeting of the Federal Council of Toc H Australia, held in Melbourne at the end of July of this year, the following resolution was carried:—

"In view of the present condition of divided opinion among members of Toc H on the question of inter-Communion, this Council rules that the inter-Communion services may not be arranged as part of the programme at any conferences or gatherings of Toc H Australia; and that it be a recommendation to all State Executives and Groups throughout Australia that such services be discouraged in connection with sectional or local gatherings of Toc H in their respective areas.

"The above minute, however, shall not be interpreted as interfering with the utmost freedom of individual members of Toc H to act, in the matter of inter-Communion services, in accordance with their own personal convictions or the discipline of their Church."

(2) This decision was carried unanimously and concurring in it non-Anglicans, as well as Anglicans. Such representative non-Anglicans as the Rev. W. D. Jackson, minister of the Collins-st. Baptist Church, myself also, a Presbyterian, concurring in the decision arrived at.

It is at once intensely unfair and entirely inaccurate to suggest that the above resolution reflected at any moment the view point of any section of Anglicanism in Toc H. It represented the united conviction of us all. It is even more wickedly false to suggest that any section of Anglican members of Toc H have at any time been concerned in anything in the nature of a "plot" to subject our movement to the trammels of any "priestcraft" or any other impossible tyranny. Such an attitude has no where, or at any time, been present in the faintest measure in the cordial fellowship of Toc H Australia.

(3) The above resolution was arrived at after much prayer and discussion, quite apart from the merits or demerits of inter-Communion as such. On this matter we all of us held widely varying opinions. Our whole point was, however, that just because our opinions on this matter were so different, and just because we did not wish to see Toc H identified with any matter of vexed ecclesiastical opinion, we determined that Toc H, as Toc H, could not without danger to the unity of the movement, allow itself to be committed as a society to the policy of holding or encouraging inter-Communion services at our gatherings. The entire freedom, however, of individual members of Toc H was left, and left, untouched to act in this matter as the resolution says, in accordance with their own conscience or the discipline of their Church.

Further than this with regard to inter-Communion, Toc H Australia cannot and will not go. The question, moreover, has been abundantly discussed and very positively settled by the Federal Council of the whole movement, consisting of members of all the reformed Churches, and it is its sincere hope that it will not be re-opened, for we think that in the above resolution we have a policy of wisdom and an attempt, also, to "think fairly."

Until the Churches themselves come together on this question it would be fatal to Toc H to attempt to force the issue, and waste of time and energy when there is so much practical work to be done.

Finally, may I utter an emphatic protest against the unworthy suggestion contained in the closing sentences of the article, that the approaching visit of Dean Crotty to England is in any way associated with any veiled attempt to secure English support in the direction of bludgeoning the Australian movement in any single matter. His visit to England is certainly not in the slightest degree associated with inter-Communion, but is simply the result of an invitation extended to him by the Founder-Padre to attend the Birthday Festival of Toc H in Manchester this year, and spend two or three months at Home in close touch with the movement and its methods. News of this invitation was received by the Federal Council with immense gratification, and they appointed Dr. Crotty as the Federal delegate representative of Toc H Australia at this gathering in December next.

A United Effort for Prohibition.

A committee from each denomination is providing a stall—in some instances it is two or more stalls—at the Sunshine Fair in the Sydney Town Hall on November 4, 5, and 6. Various women's organisations and temperance bodies also are co-operating. The unity of effort and enthusiasm of spirit which has been in evidence throughout the arrangements generally has spoken volumes for the strength of Christian sentiment behind the movement to destroy the drink evil.

The ladies are, in this matter, setting a splendid example to the whole of the Churches, and I would like to invite support for them at this function which has been organised to assist the Prohibition Alliance in extending its educational work throughout the State.

Woman's Part.

To Be or Not To Be.

The Church Convention recently sitting in Sydney had to consider the vexed question of woman's place in the Church. By definition it was provided, "In the case of lay but not of clerical persons, words in the constitution importing the masculine shall include the feminine."

The definition having been accepted we cannot have a female bishop, because in the constitution the word "Bishop" is associated with the pronoun "he," and although a Bishop may associate himself with a "she" the like does not apply to the words. So now we shan't have any "bishoppesses."

"But as 'laity' does include females a lady may be a parishioner. After she is more truly such than her male consort."

It would be open to dioceses to allow lady church-wardens, lady parochial councilors, lady "synodsmen" and lady "this-that-and-the-others." The definition was not allowed to pass without protest, one member stating that when ladies "come on" the men "go off." He did not add the words "with the ladies," but perhaps he meant it, although to be quite frank he didn't look that way.

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Vol. XIII. 23. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.] NOVEMBER 11, 1926. [Issued fortnightly.] Single copy 3d. 9/- per year post free



- A Word or Two**—On Current Topics.
- Children's Chat**—By Aunt Mat.
- Illustration**—St. Hilda's Training Home.
- Leader**—An Historic Church.
- News Items**—Held over from last issue.
- Question Box**—By the Rev. F. Lynch, M.A., B.D.
- The Convention**—Another special issue of this paper, containing several features of interest, as follows:—
- Critical Articles**—By Spermologos.
- Bishop Long's "Introductions"** to certain chapters of the Bill.

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

SUBSCRIPTIONS and ORDERS—N.S.W.—Sydney, Manager, 54 Commonwealth Bank Chambers, 114a Pitt Street. Tel. B 3006. Victoria—Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak.

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Extra copies of the previous issue of this paper, containing reports of the Convention, are available. Also extra copies of this current issue may be procurable.

When Big Brothers welcome Little Brothers it should not be necessary to have intoxicating liquor on the tables.

By the will of Mr. S. R. Turner, Kilmore (Wangaratta diocese) receives £500.

The late Archbishop Clarke, who was for 17 years in Melbourne, has left an estate valued at £18,938.

Convention Jottings.

(Continued.)

"It is a great mistake to admit you don't know. But will someone tell me what this clause means?"—Archbishop Riley.

"When our names have worn out of our tombstones, the effect of the new Constitution will be felt," said Archdeacon Hindley.

"I might organise myself as if I were the Pope," Bishop Long's peroration to an appeal to stop arguing about organisation. It ended both speech and argument, and it "brought down the House."

"They don't know they've got to hop in to move an amendment," the Bishop of Bendigo had suggested to the chairman. "I was introducing business in the Newcastle method," was the dry explanation to the House.

"The only afternoon that our distinguished visitors can see our harbour," so humorously did the dignified President of the Convention make invitation to the Garden Party at "Cranbrook" School, formerly the Governor-General's residence. The function was a great success.

The weighty and massive bundle of books of reference carried into convention by a noted K.C. drew attention to the seriousness and thoroughness with which he followed the debates.

What an awkward word "dioceses" is? The Convention disposed of many awkward things, but not of this.

The humour of the chairman (Bishop Stephen) was shown when members became prolix. "I have been asked a question, and have not answered it. I hold that as a threat over you." (A member could ask the chairman to pronounce when he thought enough debate had been allowed.)

"I am sorry to speak so often, but I have a conscience,"—Rev. Canon Langford Smith.

One speaker in a mock response to cries of "Can't hear!" revolved round and round while speaking. But for all that he was not "Mr. Facing-both-ways."

"The real crux of the Bill" was discussed by different members to be in different places.

"For the fourteenth time," interjected a distant member. The nearer speaker who caught the chairman's eye first was annoyed at the statement, until the complainant completed his sentence—"I have stood upon my feet."

The President, the Primate, always calm and dignified, always immobile during tedious discussions, always alert to every detail, always happy in his deliverances, and always a President.

What a debt the whole Church in Australia owes to the laymen of General Synod, who left their business, travelled thousands of miles, and worked hard during long and tedious sessions!

"You are all the people of brains. We, the mere registry of your bright ideas,"—Bishop Long's facetious sur-

render to sundry proposed amendments of the Bill.

"The Honorable Members will . . ." Such was the slip of Sir Littleton Groom acting chairman; was the language parliamentary? His slip was purposely copied by an episcopal speaker who followed. And were they not all honourable men?

"After this elusive and illuminating discussion,"—One of Bishop Long's sallies which provoked a laugh.

There are some awkward English phrases in the Bill, but "lawyers have not to be graceful, they have only to be accurate," explained Bishop Long.

"If the Bishop of Bathurst had been a barrister he would have been receiving three or four thousand a year." Canon Langford Smith was saved ending his sentence by the chairman's incisive tones, "Might I ask the speaker to keep to the point."

"The merits of the Bill are Bishop Long's, the demerits mine,"—Professor Peden's graceful tribute.

"We are a body of more or less amiable people, professing more or less the same faith,"—Archdeacon Whittington's humour, amid serious exposition.

"With great respect I point out," said Archbishop Riley, "that laymen are not being tried anyhow." The point of the witticism was that some laymen seemed keen about the trial of bishops.

One of the few slips of Bishop Long. "Provided they be fifteen years in standing orders"—for "fifteen years' standing in orders." "No wonder I get mixed!"

"I am afraid I am a bit dense," complained Mr. Minton Taylor, "as to the meaning of the proposed alterations." Cried a number of voices all over the room: "So am I."

If Convention has less smoke-ohs it could have completed its labours earlier. It must be the 44-hour-a-week spirit.

Convention led to the downfall of the Victorian Ministry, Mr. West, M.L.A., being absent at the Convention when vote was taken. His presence would have given a majority.



"In the multitude of counsellors there is wisdom,"—Proverbs.

OCTOBER.

28th—Thursday—St. Simon and St. Jude.

31st—22nd S. after Trinity.

NOVEMBER.

1st—Monday—All Saints' Day.

7th—23rd S. after Trinity.

BUSH CHURCH AID SOCIETY.

The Bush Church Aid Society has been informed by the Perpetual Trustee Co., of Sydney, that a sum of £2000 has been set aside for the maintenance of a nurse or woman worker in connection with the Society. This trust has been established by Mrs. K. Donkin, as a memorial to her late husband, Mr. J. B. Donkin, of Lake Caval Station.

Owing to this issue of A.C.R. being special Convention Number, many reports, etc., must be held over.—Ed.

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