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THE OXFORD MOVEMENT.

(Continued from p. 5.)

as a man turning in intellectual scorn upon his former self, and raking out the holes in which he once found shelter. Newman did it mercilessly, and therefore effectually. He cut down the trees and the rooks returned no more."

Were it not for the seriousness of the whole situation there would be an element of humour in all this. But the times were ripe for some change 100 years ago. Oxford had fallen to a very low ebb, in every way, and what was worst of all evangelicalism had fallen on evil days. Evangelicalism cannot sustain itself on merely forms of sound words. If its spiritual power departs, it is a mere spectre of its former self. This was the tragedy of the first quarter of last century, and it was this tragedy which gave the Oxford Movements its chance.



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 Vicarage, Sept. 12, 1929.

"If at first you don't succeed,
Try, try, try again."

My dear girls and boys,

On our page in this paper the first few lines are always the same and they begin with the word aims. Now, exactly what does that word mean? I look up in the dictionary and find it means something that we want to do and try to do.

In school some of you are very keen about being at the top of your class, you work hard to get there; that is your aim, you are keen about it and you try for it. Of course we don't always manage to reach our aim straight off, we often have to try, try, and try again.

To have an aim, then, means we are keen about a thing and try to do it. What about our four aims? How are you getting on with them? Some of you are very regular with the first, that I know; do you manage all or any of the others? Sometimes it is hard to read all the paper, but you'll find interesting things if you do, and if you are interested others will be also, and though we can't make people take our paper, if they are really interested then they'll want to take it.

Jesus Himself once told a lawyer who was asking Him questions that there were two things we should all do. He said, "First thou shalt love the Lord thy God with all thy heart, and second, thou shalt love thy neighbour as thyself." Here are two aims for all of us. St. Matthew, St. Mark, and St. Luke all tell this story. Can you find it in one of them?

I am, yours affectionately,

Aunt Mat

A Terrific Earthquake.

Early one morning a terrific earthquake shook the city of Santa Barbara in California, and in a few seconds the world was changed. Public buildings, churches, schools, went down like card houses. Sides fell out of hotels. Chimneys toppled over. The world seemed to have become a turbulent ocean, and everything was upside down. Only the fact that it occurred so early in the morning, when the high business buildings were unoccupied, accounted for the small loss of life.

For nearly two weeks people were forced to live in their yards. Some were homeless, others were afraid to go indoors. There was no gas, no electricity, and one of the most serious. Half the people did not know how to

out problems was that of cooking, cook on an improvised fireplace with wood as fuel.

In a few hours the Girl Guides were on the job. Their uniform carried them inside the zone protected by martial law, and they went from house to house teaching people how to build fires and to prepare hot food out-of-doors without a kitchen.—Exchange.

The C. of E. Defence Association.

BRISBANE.

The August meeting of the Church of England Defence Association was well attended, although several members were absent through sickness. Mr. C. Elliott occupied the chair and several matters of interest were discussed.

The Campaign Director advised that he had received a satisfactory explanation with regard to certain matter which had been published in a recent issue of "The Advent," to which exception had been taken by members of the Association.

A request was received from members of the Association resident in Auchenflower for advice as to the best method to adopt, to secure an appointment to that district which would be satisfactory to Churchpeople there. After considerable discussion a course of action was recommended and is to be communicated to the members concerned.

Satisfaction was expressed at the reports of the Association's doings appearing in the Press, and several members took copies of "The Record," with intention of subscribing thereto. The Campaign Director quoted the authority which had led to his withdrawal of a recent charge through the Press regarding the question of precedence of our Archbishop. His explanation was received with approval by the meeting.

Mr. Exley then continued his address on Church History, dealing with The Church under The Plantagenets. The lecturer was listened to with close attention, and received the cordial thanks of the meeting on the motion of Rev. T. Ashburner. At the unanimous request of the members present, he promised to continue his address at the next meeting of the Association on Wednesday, 18th September, prox.

"The Significance of Jesus," by W. R. Maltby, D.D., our copy from Angus and Robertson, 3/-.

Every reader who begins this book will want to read to the end. And when he reaches the last paragraph he will find the secret of the spell. "One may look at Jesus as He is shown to us in the Gospel for twenty years and still be overtaken by fresh wonder." The reader will lay down this book with regret—regret that the writer has not pursued his theme till his book were at least twice the size. Please tell the author that we want more.

ADDING INSULT TO INJURY.

Irish notes tell us that a Roman priest named John Fahy has been returned for trial by the District Justice of Longhrea, County Galway on charges in connection with the taking of two head of cattle from a sheriff's bailiff. The defendant, who conducted his own case made a long statement in which he said that the State was guilty of high treason against the Irish nation in bringing him into that unlawful assembly (the court) in Republican territory, under the jurisdiction of an Irish Republican Government and in direct contravention of the laws of the Holy Roman Church. The defendant declined to give bail.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Rev. F. W. Harris Park, 2/-.
Mr. G. W. H. Adelaide, S.A., 2/-.
Miss V. Cole, Glen Huntley, Vic., 2/-.

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For Church of England People
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Adelaide Church Dispute.—Bishop of Adelaide and Canon Wise.

Church Overseas.—Impressions Abroad, by Archdeacon Charlton.

Illustration.—Archbishop-elect of Melbourne, and article by a correspondent.

Leader.—Government by Synod.

Practical Re-union.—By R. H. Pethybridge, of Ridley College.

Prohibition.—U.S.A. Enforcement Costs Nothing.

The Oxford Movement (No. 2), by Rev. A. S. Devenish, M.A. "The disruptive character of the Movement."

Why Go to Church?—By Rev. W. H. Irwin, M.A.

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



Prof. Virchow, a world-famous naturalist of Berlin: "Evolution is all nonsense."

In a few years' time there will be no difference between a Sunday and a Bank Holiday.—Rev. H. J. White.

The new Cathedral of Johannesburg is to be consecrated at the end of September.

To-day we are very much in the position of the early Christians, faced by a frankly pagan world.—Dr. W. B. Selbie.

Is it only coincidence that makes Byrd an aviator, Miles a marathoner,

Grabowski a baseball catcher, and Fish an authority on ichthyology?

There are now about 135,000 children receiving Religious Instruction in schools in Victoria, which means 2309 instructors at work every week, in 1350 schools.

While British Home Office statistics reveal that fewer people are sent to prison, there is not, compared with 30 years ago, any striking decrease in crime.

An Englishman to-day would need a good deal of moral independence to be seen reading a Bible in a crowded railway carriage.—Mr. John Drinkwater.

That a complete lack of any moral or religious training in their homes is the reason for the appearance of ninety per cent. of the children who are summoned before the Children's Courts, is the experience of Mrs. S. W. Cowper, who sits in the Central Children's Court, Victoria.

A number of miners from the Derbyshire coal-field spent a week-end in the Church Army Training College. Side by side with men in training as officers of the Church Army, they spent the week-end in listening to lectures on Evangelical methods, and in taking part in meetings in Hyde Park and in the Homes of the Church Army.

Of the crimes in America 90 per cent. are committed by young people from sixteen to twenty-four, and nearly all of these youths are boys and girls who do not attend Sunday School. On the other hand, 90 per cent. of our missionaries, preachers and Christian workers, volunteer for kingdom service during these same critical years.

Saturday, June 29, was the reputed 125th anniversary of the founding by Benedict Biscop, in 674, of St. Peter's Church, Monkwearmouth, which was attached to the Abbey of Jarrow, entered six years later by Bede, then a child of seven years of age. It was the first stone church built in Northumbria, but that of Hexham followed not many years later.

The former Kaiser is still the wealthiest of all Germans. Regierungsrat Rudolf Martin published before the war a well-known work detailing the richest of individual Germans, and he now gives up-to-date particulars in "Westermann's Monthly." According to him, the present value of Hohenzollern property in Germany is at least twenty-five million pounds.

With reference to the enquiry in "A.C.R." a correspondent refers to "The English Hymnal," the concluding three lines of No. 563 are as follows:—

"And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

These are the words of J. Russell Lowell (1819-91) and may be those for which your correspondent is searching.

The war against short skirts and no sleeves which has been waged for some time in Italy under the encouragement of the Church and the Fascist moralists has received official recognition in the ban upon all beauty contests throughout Italy ordered by the Home Office. The custom of proclaiming May Queens and Midsummer Princesses is held to be "a dangerous exaltation of feminine vanity and a parody of serious subjects," so that henceforth provincial beauties are to receive no more public appreciation.

Recently 25 theological students met in conference at "The Ridge," Healesville. They were from Ridley College (Anglican), Ormond College (Presbyterian), Queen's College (Methodist), College of the Bible (Churches of Christ), Congregational College, Baptist College, and the Melbourne Bible Institute. The Rev. F. H. L. Paton, of Deepdene, was the leader. The conference, which discussed many subjects of pressing interest to the churches, was convened by the Melbourne Theological Colleges' Christian Union, and the underlying spirit was towards Christian unity. It is likely that these conferences, which bring men of different denominations into friendly touch, will become more frequent.

Dr. Leeper (Melbourne) has received a copy of the "Brixham Western Guardian" (South Devon) of August 1, containing an account of a service at All Saints, Brixham, at which a set of bells and a church clock constituting a memorial to the Rev. H. F. Lyte, author of the hymn, "Abide with Me," were dedicated by the Archdeacon of Totnes. Several descendants of Lyte were present. The funds for the purchase of the bells and clock were obtained by a world-wide appeal, a substantial amount having been received from Australia as the result of a letter in "The Argus" from the vicar of Brixham, the Rev. W. H. Davis. The bells will chime daily Lyte's hymns, "When at Thy Footstool, Lord, I Bend," "Praise, My Soul, the King of Heaven," and "Abide with Me."

Jesus Shall Reign

Only if every member of the Church takes a share in telling others of the King.

THE CHURCH MISSIONARY SOCIETY

of Australia and Tasmania needs your help to maintain its 100 missionaries in Africa, Palestine, Persia, India, China, Japan, and North Australia.

HELP US TO EXPAND THIS YEAR.

Send your Cheque to the Society at—
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79 Rundle Street, Adelaide.
St. George's Rectory, Hobart.
92 St. John Street, Launceston.

The Bush Church Aid Society

makes urgent appeal to all Churchpeople for gifts for its work among the folk of our own land in the far outback.

Because of the

TYRANNY of the Drought, a tremendous call is being made upon their **FAITH in God** and in Australia, and their **FORTITUDE** in facing grim conditions. If the Church fail who can help them?

The B.C.A. is meeting spiritual and temporal needs. Its Aeroplane Ministry, its two Mission Hospitals, its Travelling Nurse, its Children's Hostels out-back, its Mission Vans, its Band of Padres and Deaconesses all combine to bring the blessing of God into many lives.

We need generous and sacrificial gifts. Grateful acknowledgments will be made by
Rev. S. J. Kirkby, B.A.,
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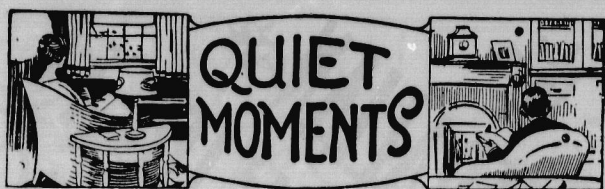
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Through Other Eyes.

(By Grace L. Rodda.)

THROUGH other eyes! The phrase recalls the story of the two disputants who carried their controversy to a judge, asking for his decision. One declared that a shilling had the impress of the king's head, while the other maintained that the engraving represented the Australian coat-of-arms.

Both disputants were, of course, in the right. Their error—if any—had merely been to look on one side only of the coin. Thus the view of each had been restricted, and having failed to look through other eyes, neither could at all understand his opponent's attitude.

"Try the other point of view,
Do not vainly chide,
Truth, through other eyes may shine
As a faithful guide."

Through other eyes! An aged traveller is reviewing his life's labour. Sorrowfully he acknowledges, in self-meditation, how far short he has come of the ideal and the goal of his eager youth.

In that early springtime, he blithely donned his armour and hastened to take his stand upon the battle-field of life. 'Twas through other eyes he gazed, in that far-off but unforgotten day.

Conquest in the stern struggle, victory in the duel against self, appeared at that time, to be not only easy of attainment, but inevitable. Not only inevitable, but following in happy sequence in accordance with his own bright hope and his own youthful aspiration.

But he has lived and laboured toilsome years, to learn that every passing phrase brings its own deep problem. Every problem, its own great need of solution. While each solution demands the exercise of toil and care and ceaseless self-sacrifice.

"Through a glass darkly," thus do we view
Problem—perplexity—many or few.
'Through a glass darkly,' fain would we learn
Aught of hereafter, where shall we turn?

Clarion the answer—Echoing in might,
Piercing the shadow—'I am the Light.'

Through other eyes! War, terrible and turbulent, crushing and apparently omnipotent, stalks through the land.

Human life and limb are sacrificed. Homes are desolated wherein, shuddering in horror, dwell widowed women, fatherless children, and bereaved mothers.

"The voice of Rachael,
For her children weeping,
Will not be comforted."

Grief and devastation reign and suffering is rampant.

Where, amongst this fearful scene is found any place for the picture of

olden day? The picture painted by the prophet, who gazed upon the "Prince of Peace," and foretold that of "His government and peace there shall be no end."

Nay, the war-god shall not reign supreme. One, there is Who looked through other eyes, and came to earth, as a little child in Mary's arms. Came, amidst glad songs of peaceful acclamation from assembled angelic choirs. Their anthem, pealing to the sky, and forever reverberating through earth and heaven, reiterates the Divine Message, "On earth, peace." He Who is Love looks through other eyes than those of human self-interest, while He proclaims to every soul throughout the ages, its own first duty, its own individual privilege, namely, thought and care for others. In the story of "The Good Samaritan," our Lord briefly epitomises the essence of His parable, the simple injunction, "Go and do thou likewise."

"Go and do likewise," the Saviour has said,
Many are wounded and falling 'half-dead,'
'Go and do likewise,' He speaketh to all,
Clear as a clarion, resoundeth His call."

Through other eyes! The sunshine streams upon our pathway and the golden rays reveal a wealth of glowing colour. Before us, and on either side, sweet flowers spring up to blossom in profusion, to fill the air with perfume. The sky above is cloudless, its deep, sapphire blueness enfolds our being as in an embrace.

The road we are treading is smooth and soft to the feet. All things conspire to our ease and comfort. But this state of affairs has never yet continued for any length of time. Prosperity is liable to pass us by, and we find ourselves gazing through other eyes, the sadder ones of adversity.

'Tis a trite saying, perhaps, that "misfortune may come to all," yet it is perfectly true. Sorrow, affliction, anxiety and bereavement certainly fall upon every pathway.

And yet there are perhaps but few of us who have not learnt the salutary lesson, that discipline in the form of adversity is a very sure means of strengthening our dependence upon our Heavenly Father, of increasing our faith and hope and love.

For we are able to discern the "still, small voice" of divine consolation, more frequently and more clearly in the hour of grief, than in the day of joy.

We generally look through other eyes, when viewing shadow, than when we are gazing upon "green pastures." Yet, 'tis through the shadow that we glimpse in truer vision, the meaning of life, and the hope of immortality.

"Through other eyes than selfish ones,
We learn to look at life;
We learn the meaning, bitter-sweet,
of suffering, toil and strife.

Through other eyes, divinely kind,
Our Lord looks, from above;
Our weak and sinful souls are thus
Absorbed in His great love."

The Church in Britain.

THE PERIOD OF THE NORMAN CONQUEST.

(By Mr. A. Exley, Brisbane.)

(Concluded.)

The victory of Hastings, due principally to the absence of archers from Harold's army, gave the crown to the Conqueror, and, for a period, changed the form of Government. William introduced a modified form of the feudal system, calling upon all barons, prelates, and land-holders to swear allegiance to him as supreme lord. All who had fought against William at Hastings were held to have forfeited their estates, which were bestowed upon the victor's friends and followers. As ecclesiastical offices fell vacant they were filled by Norman prelates. Stigand was deposed, and despite the advocacy of the Pope, Robert was set aside, and Lanfranc was consecrated Archbishop of Canterbury, and on the death of Ealdred of York, Thomas of Bayeux was appointed to succeed him. These two Archbishops went to Rome to receive the pall, and thus the Church in Britain came more under the dominion of the Pope.

William, instead of enforcing the papal claim to supremacy, insisted on his full right of investiture of bishops and abbots, and when called upon by Pope Hildebrand to render homage for his kingdom, refused, stating that his predecessors on the throne of England had never paid homage and neither would he. He agreed to the payment of Peter's Pence, but to limit the power of the Papacy promulgated three canons—

1. That no Pope should be acknowledged, or papal letters received into England without the King's consent.
2. That decrees of national synods should not be binding without the King's consent.
3. That the King's barons and officers should not be excommunicated or constrained by any penalty of ecclesiastical rigour without the King's permission.

The historian, Stubbs, thus comments on these canons—"They are of great prospective importance and form the basis of that ancient customary law, on which, throughout the middle ages, the English Church relied on her struggles with the Papacy." When these canons were published, Hildebrand cited the King and bishops to appear before him at Rome, but neither bishops nor king obeyed. A drastic change in Church government introduced by the Conqueror was the separation of the ecclesiastical from the civil court. The result of this separation was that the clergy claimed to be outside civil jurisdiction, and was used in succeeding reigns to enforce the jurisdiction of the Church of Rome contrary to that of the King.

Lanfranc wrote a treatise advocating the new doctrine of "transubstantiation," but as there were many prelates opposed to it, Pope Gregory VII. decreed that it should not be enforced. A revision of English Liturgies also took place, and what is known as the Sarum Liturgy was most favoured, a Liturgy which, centuries later, formed the basis of our present Book of Common Prayer. Lanfranc claimed supremacy of the See of Canterbury over that of York, and a Synod decided in his favour. In spite of that decision the Primate of England has one more than one occasion refused canonical obedience to the Primate of all England.

While Lanfranc held sway at Canterbury, the Great Schism between the patriarchal Church of Constantinople and the See of Rome arose, but the Church of England being independent was not a party to the Schism, and the Reformed Church of England claims that the Faith of the Catholic Church before the division of East and West is the only true faith for the Church of England.

When William died at Mantes, the throne should have passed to his eldest son Robert, but William had enlisted Lanfranc to choose his favourite son William for the throne of England, and Lanfranc by so doing, greatly increased the prestige of the Church.

During the reign of William Rufus, simony, or the sale of offices in the Church was prevalent, and for four years after the death of Lanfranc the primacy was vacant, the revenue passing into the hands of the King, and it was not till a serious illness beset the King that he consented to the See being occupied by Anselm of Bec, who was duly elected by the national council. When Anselm desired to visit Rome to receive his pall from the Pope, Rufus asked, "Which Pope?" as there were two claimants. When Anselm claimed that Urban was the true successor to the Papal throne, the King

reminded him that no Pope could be acknowledged in England without the King's sanction. To obtain money to assist his brother Robert to join the First Crusade, and with the ultimate aim of securing Normandy for himself, William imposed heavy feudal dues on the clergy and Anselm left England to appeal to the Pope. The King at once confiscated the revenue of the See, and although Anselm was received by Pope Urban as an equal or "apostolic vicar of another world" he was not able to assist him in the quarrel with his feudal lord, the King, and it was not safe for the Archbishop to return to England till after the death of Rufus.

The question of homage and investiture was again a source of trouble, and Henry I. declared that the opinion of the Pope or the decisions of a Roman Council were alike indifferent to him, and stated that he would not endure in his kingdom one who was not entirely subject to him. The final result was a compromise, the Pope to admit that he had no authority over affairs in England and the King to acknowledge that ecclesiastical preferences could not be sold. During the reign of Stephen, the country was oppressed by feudal anarchy of baron and prelate, who built and fortified castles, and were a law unto themselves, till order was restored to State and Church by Henry Plantagenet and his ecclesiastical justician, Thomas a'Becket.

Canberra Cathedral Building Fund.

The Commissioner for the Canberra Cathedral Fund opened his appeal at the beginning of August, and during the month has launched the appeal in the parishes of Juncie, Canberra, and Goulburn Cathedral, with promising results. He was also present at the Provincial Synod of New South Wales, and was successful in getting Synod to recommend the Bishops to ask the parishes to give the offerings of the Sunday nearest to the day which is both St. Mark's Day and Anzac Day to the Cathedral Fund. The Synod of Bendigo, at which he appealed, gave him promise of co-operation. In a letter of appeal sent to the clergy the Commissioner stressed the fact that he will be unable to visit all the parishes and the various Church members in the parishes and asks for the co-operation of the clergy and the parishes. The building of the Cathedral is the responsibility of the whole Australian Church, and all should do something to help.

He suggests:—

- (1) The setting apart of the Sunday nearest to Anzac Day as a day for appeal for the Cathedral in every centre and every parish in Australia.
- (2) That secretaries or committees be appointed to organise the appeal in each centre and parish, and to ensure a worthy offering.

A further parcel of literature is being sent on to each rector, including posters for the Church porches or for other conspicuous places.

Collecting lists for use in country centres and Children's Cards for the Children's offering. Twenty-five of these cards are being sent to each parish, but it is hoped that the parishes will take up the scheme and that clergy and Sunday School teachers will do all they can to make the appeal a success. Each child should feel he has some interest in the great Cathedral Church of Australia.

Some idea of donations may be gained from the following list. The first donation given to the Commissioner, £500, was from Mr. C. P. Fairbairn, of Woomargama, in the Goulburn Diocese.

The second, from an old man, 88 years of age, Mr. Geo. Seymour, of Oura, in the Juncie parish, who gave for the building of St. Andrew's Cathedral, and now has given £5 for the Canberra Cathedral.

Another donation was from a cook, who asked if she might help with a small mite of ten shillings per year.

The clergy are responding nobly to the appeal made to them for £10 each over a period of five years, and are promising co-operation. Two parishes in the Diocese of Goulburn have guaranteed help: the parish of Tarcuta, £10 a year for five years; Moruya, £5 a year for five years.

The Commissioner appeals to all churchpeople to give now and not wait to be asked. Canberra is rapidly becoming the city of the Commonwealth and its Church will be the Church of the Commonwealth. Let us build a Cathedral of which we can be proud—the gift of the Anglican churchpeople of the Commonwealth to God.

Donations may be sent to him at The Church House, Goulburn, and will be credited to the parish as well as to the person sending the donation.

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The Oxford Movement.

(Rev. A. S. Devenish, M.A., Th.L.)

No. II.

THE disruptive character of the Oxford Movement can hardly be overstated. It began, continued, and is ending in disruption. Hurrell Froude and W. G. Ward were disruptionists of the first water. Blanco White, as we have seen, ended in Socinianism. Newman moved more slowly; but broke with Whately, and the pair were not, in after years, on speaking terms. James Anthony Froude became involved in the Movement in its earlier stages; but being clear-headed enough to see what he was heading for, withdrew, and became actively hostile. The result for Froude is to have his history perpetually called in question as erratic and erroneous. On this matter Professor A. F. Pollard remarks (Thomas Cranmer, p. viii.), "There is no adequate justification for the systematic detraction of Froude's History, which has become the fashion. He held strong views, and he made some mistakes; but his mistakes were no greater than those of other historians, and there are not half a dozen histories in the English language which have been based on so exhaustive a survey of the original materials." Froude was a stylist, and so was Newman; but it is likely that Froude will outlive Newman, in spite of the "systematic detraction" condemned by Professor Pollard. Another Oxford man of distinction who became involved in Tractarianism, but became disgusted with many of its inanities and became quite disillusioned was Mark Pattison. Pattison (Memoirs p. 101) says: "It was soon after 1830 that the Tracts desolated Oxford Life, and suspended for an indefinite period, all science, humane letters, and the first strivings of intellectual freedom which had moved in the bosom of Oriel." As a foil to the seductive charm of Newman's Apologia, the grating and atrabilious pages of Pattison's "Memoirs" act as a strong purgative—perhaps they more than restore the balance.

But the book that sets out the disruptive character of the Oxford Movement, and sets that feature of the years 1833-45 in a vivid light is Palmer's "Narrative of Events." The Rev. William Palmer, M.A. (not William Palmer of Magdalen) went to Oxford in 1828 from T.C.D. and became the author of Origines Liturgicae. He appears to have been a liturgical scholar of some distinction; and Newman says of him that he understood theology as an exact science—but adds "he was deficient in depth." What Newman meant by this codicil probably was that Palmer had not tied a bandage over his eyes, and preferred to see where he was likely to land if he followed his leaders blindly. Palmer wrote in 1843. The Movement had then been running for ten years, and had gathered some momentum. He writes (Narrative, p. 51) showing how in a brief decade "party" spirit had become accentuated to a painful degree; he refers to the "systematic disparagement" of the Church of England—not by dissenters without, but by virtual nonconformists within her pale. There were those who played the part of "ecclesiastical agitators," and these were said to be persons of name and influence whose object was the unprotestantising of the National Church. Palmer refers to these proceedings as "an open avowal of a determination to 'agitate' with a view to alter the character of the Church of

England, and to recede from the principles of the Reformation."

The spirit of "party" rather than the outlook of a school, is a matter which Palmer refers to as something new, exaggerated and malignant; and an element which grew more obtrusive, offensive, and disruptive as time went on. Every unjust insinuation, every hostile construction of the Reformers' conduct is indulged in—even menaces were openly made that the "party" representing the Oxford views, already doubtful of their Anglo-Catholic communion, would if necessity arose, openly declare themselves on the side of the enemies of the Church of England. It is this baleful legacy, as much, if not more, than any other, which has come down to us, after a century's working of its evil leaven; and which still continues its disruptive and schismatical course; and shows a spirit little, if any, changed from that of its Oxford progenitors.

Palmer saw at an earlier stage that the Tracts were giving needless offence, and so many indiscretions were being pointed out, that he suggested some corporate supervision of their contents and responsibility for the same. He even suggested either stopping their publication, or suspending them for a time. The result of this good advice and wise counsel was that Palmer incurred the enmity of Hurrell Froude, lost the "intimate confidence" of his Tractarian friends, and subsequently ceased to take an active part in the proceedings. Only a small rift within the lute made the music mute in those days. Hurrell Froude was expressing views intensely hostile to the Reformers and injurious to the Church, and being young he was comparatively ill-informed. His sentiments were startlingly paradoxical, so Palmer says, and a hectic fanaticism had laid its deadly grip upon him. Mrs. Froude had said that Hurrell was very much given to vexing and teasing others; and found amusement in so doing, and what was worse he was entirely incorrigible when it was necessary to reprove him (Hall, p. 57). As a boy he appeared stormy, handsome, and odd, but really seems to have been an ill-conditioned and unmannerly kind of a lad. These are not nice traits when found in a man who sets out to assail and vilify the Reformation, and to betray the Church of England. Froude is even said to have been incredibly cruel to his younger brother Anthony, which may account for his harshness, total lack of feeling and, like Keble himself, resentful of criticism, and showing signs of impatient annoyance when opposed. Of Froude, Newman speaks highly; just as he spoke very guardedly about Palmer—and the reasons seem obvious enough. Palmer was too astute and wary. Froude took Newman's cue, and having taken it, he rode his theological propositions with as much recklessness and insouciance as he rode his horse—and he was a notoriously reckless rider. As Palmer's narrative proceeds, we can gauge fairly well the Tractarian atmosphere. Palmer said that he shrank from connection with "party-hate." "We could even see," he says, "a kind of personal enmity, which with a steady and unremitting scent for destruction, tracked and hunted down every fault, each mistake in doctrine, each folly in practice. Extreme opinions developed; temerity of assertion acquired fresh vigour day by day; questionable rites and decorations in public worship were adopted, and importance attached to them; there was a jealousy of extreme views gradually rising into vehement hostility and denunciation."

It was a harking back to the days of which Pascal wrote, when he said monks were plentiful, but reasons scarce.

The spirit of party, even when not wholly conscious of itself, took strange forms. There grew up an implicit submission, an uninquiring obedience. Little peculiarities of speech, or gait, or manner, were sedulously copied, and certain names were heard with awe. Men flopped on their knees, as though struck from behind, a la Newman, on entering church—their creed newly acquired was Credo in Newmanum. "We beheld," says Palmer, "every peculiarity and novelty of doctrine, everything that was perplexing to sober-minded men, instantly caught up, disseminated, erected into an article of Catholic faith, by young and ardent spirits. Each novelty of this kind became for the moment a sort of Articulus stantis cadentis Ecclesiae." There followed closely in the wake of these strange novelties a strong and indiscriminating tendency to adopt the views of individuals, to be intolerant of other opinions, and to have little or no respect for constituted authorities. This unfortunate condition of things has been the baleful inheritance of the Establishment for a hundred years. "Intemperance, intolerance, party-feeling, the spirit of sectarianism," says Palmer, all marked in increasing volume the new movement. This demon, or pack of demons, has never been exorcised. But when such a condition of things emerges under the sacred category of "catholic"; arrogates to itself a name to which it has no right; and continues with an ultramontane tendency and spirit to cause divisions; then it becomes an arch-schismatic, and makes a grievous breach in the unity and discipline of the Church, and ignores the decency and majesty of public worship and prayer.

Why Go to Church?

(Rev. W. H. Irwin, M.A.)

DISAGREEABLE as the fact is, we have to admit that church attendance is everywhere declining. The phenomenon is not confined to any communion or to any country. It is fashionable to say that Roman Catholics still go in crowds to church, but a simple answer to this statement is to ask, Where? This non-attendance at public worship on the part of the great majority of the community causes us much searching of heart, and we perpetually revolve the problem why men don't go to church. In many cases there is no difficulty in finding the explanation, but a standing puzzle is the number of just and upright men who fail to display any inclination towards public worship. Their type is not new, for they follow in the footsteps of King Jotham, even to carrying on a parental tradition. King Jotham "did that which was right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord." One wonders what hidden sources of spiritual strength these people have and whence they get it.

Instead of studying, however, the reasons for staying away from church let us seek the grounds for going there. If we gave out a questionnaire to the members of our congregations, we should discover reasons for going to church as varied and probably as strange as those given for stopping away. In the past large numbers went to hear the sermon. Many do so still.

and that is a very good reason though in our church it has been assailed as if it were one of the blackest of crimes. Perhaps the depreciators of sermons derive some satisfaction from contemplating small attendances at sermon time. Eucharists have not benefited thereby. Preaching is as good as ever it was, if we are justified in estimating the preachers of the past by the reports we have of their sermons. Yet there is not in all Australia anyone who can crowd his church Sunday after Sunday in the way which was common fifty years ago. Good preaching still attracts a considerable number of hearers, but large Anglican congregations depend partly upon the type of population in the parish, but mainly they are the result of assiduous visiting. We may truly say, visiting gets people to church, preaching keeps them there. Without a preacher with a message elaborate ritual has little holding power, though some extreme churches obtain large extra-parochial congregations. If men and women do not obtain something they value from the public ministry of the Word and Sacraments, it is impossible to attract them to church.

There is another side of the matter. The comparative smallness of the numbers who go to church, strangely enough, does not indicate a lack of interest in religious questions, especially questions concerning religion in daily life. Theology is caviare to the general. Certainly much of this interest evaporates in talk. The Very Rev. "Dick" Sheppard thinks our young generation the most idealistic ever known and the most ineffective, while Dr. Selbie, of Oxford, says, "I am amused by the way undergraduates and 'undergraduates' crowd to lectures on religious subjects. They are very much interested in religion, but most of them have no religion at all." Nevertheless there is a good deal of miscellaneous non-church-going religion about. In particular, we can see a noticeable trend towards mystical experience. Men, it may be supposed, have in many ages prayed for revival of religion, but doubtless they have been surprised when the revival came, as revivals have seldom turned out as expected. Perhaps the growth of mystical religion is the answer to our prayers for revival. But the mystic sits loose with regard to institutional religion. With his immediate knowledge of God he has a peculiar temptation to isolate himself from his fellows. Many who have a strong personal religion—always largely mystical—forsake the assembling of themselves together and thereby lose that safeguard which association with others can give against the peculiar dangers of mysticism, viz., strange idiosyncrasies and aberrations. This is a very strong reason for going to church, and there is another like it. Man is, or ought to be, a social animal. Each of us needs at times to be taken out of himself—to forget himself in the life of a community. Fellowship with others helps us to free our powers of self-expression, and in communion with others we realise our deepest selves. Masonic Lodges, Rotary Clubs, Toc H. help in this, but the Christian Church at its best, surpasses them all.

The Ven. Archdeacon Briggs, representing Bishop Chambers, of Central Tanganyika, will be in N.S.W. during the month of October, and has a heavy programme to fulfil. The Archdeacon has an interesting story to tell of the work in Africa, having been there for thirty-seven years.



The Primate of Australia, Dr. Wright, will leave on 1st May next for the Lambeth Conference.

The Bishop of Gippsland, Archdeacon Moyes, the Bishop-elect of Armidale, and Rev. E. Riley are at present conducting a Mission at St. Thomas', North Sydney.

Archdeacon Moyes, of Adelaide, will be consecrated as Bishop of Armidale in St. Andrew's Cathedral, Sydney, on 30th November.

Ven. Archdeacon Boyce, of Sydney, who has been seriously ill, is recovering. The Archdeacon has been rector of St. Paul's, Redfern, since 1884.

Miss Lottie Gore, who has been working for the past two years in connection with the C.M.S. Southern Sudan Mission, returned to Sydney recently.

Friends interested in the C.M.S. Oenpelli Mission will be glad to know that by the October boat is going Mr. G. R. Harris to assist in the work of that isolated station.

Rev. R. W. G. Ashcroft, who has been acting as locum tenens at Gladesville, Sydney, will commence duty as assistant in the parish of Marrickville, on 1st November.

Rev. S. M. Johnston, M.A., rector of St. John's, Parramatta, N.S.W., is engaged on the task of writing a history of the King's School, N.S.W.

Rev. Dr. A. Law, rector of St. John's, Toorak, Victoria, will give an illustrated lecture in the Chapter House, Sydney, on Tuesday evening, 15th October, on "Buddhism."

Mr. J. E. Bateman, of Summer Hill, Sydney, who died last week, aged 84, was the father of Dr. J. E. Bateman, of C.M.S., Cairo, Egypt. We extend sympathy to Dr. Bateman.

Mr. A. E. Austin, who died at Leichhardt, last week, was a lay reader in the Sydney Diocese. For some years he was a churchwarden at St. Paul's, Redfern, prior to which he was an active member of St. Barnabas' Church, George Street West.

Rev. J. H. Wilcoxon, B.A., who has been ill for some considerable time, is to act as locum tenens in the parish of Cobbley, New South Wales, during the absence of the rector, Rev. A. Pain, B.A., who is doing temporary duty at the Seamen's Mission, Sydney.

Ven. Archdeacon Charlton, Organising Secretary of Home Mission Society, Sydney, arrived from England by the "Comorin." The Archdeacon resumes duty on 1st October. We print his "impressions abroad" in this issue of our paper.

The Bishop Coadjutor of Sydney on Sunday, 22nd September, unveiled memorial windows in St. Paul's, Lithgow, N.S.W., erected to the memory of the late Major H. E. S. Bracey who represented the parish at the Synod meetings for many years.

Rev. H. G. J. Howe, rector of Gladesville, Sydney, who is returning from England, is expected in Sydney about the middle of October. Prior to leaving England, Mr. and Mrs. Howe spent a month on the Continent.

The Rev. A. B. H. Riley arrived in Adelaide by the "Cathay" on 17th August, on furlough, from his mission station at Yambio, Southern Sudan, where he has very satisfactorily completed three years service as a missionary of the Church Missionary Society. Mr. Riley will be on deputation work during part of his time in the homeland, his furlough being only for a period of nine months, including time spent in travelling.

Adelaide Church Dispute.

BISHOP THOMAS AND CANON WISE.

Consultative Committee not Qualified to Decide.

The "Adelaide Church Guardian" of September contains a copy of the resolution of the Consultative Committee of the Lambeth Conference, to which the matter in dispute between the Bishop of Adelaide and Canon Wise was referred by the Bishop, with the consent of the Canon. On October 8 last year Dr. Thomas wrote to members of the Consultative Committee as follows:—

"Dear Sirs—Certain correspondence has passed recently between Canon Wise, the rector of St. George's, Goodwood, and myself, which, with his consent, I now submit to you and ask for your ruling. I have refused to consider the licensing of an assistant priest to him while he has services of Benediction or Exposition, and he has asked 'whether in banning' I include all public worship of the Most Holy Sacrament.' I insert here the relevant parts of our correspondence which has now ensued."

The report contains copies of the correspondence forwarded to the Committee.

The following letter from the Archbishop of Canterbury is dated July 27, 1929:—

"My dear Bishop—Your reference to the members of the Consultative Body of the Lambeth Conference dated October 8, 1928, was duly laid before the Consultative Body at its meeting at Lambeth on July 16 and 17. I enclose the resolution which was passed and which it is my duty to convey to you—Yours very sincerely."

(Signed) COSMO CANTUAR.

(Copy of the resolution.)

"That this Consultative Body recognises the right of the Bishop of Adelaide under Resolution 44 (d) of the Lambeth Conference of 1920 to apply to it for advice in relation to the question set out in his letter of October 8, 1928, but it regrets that inasmuch as the whole question of the functions of the Consultative Body will be under the consideration of the Conference next year, and as this is the first question involving a doctrinal issue referred to the Consultative Body by a particular Bishop, it is unwilling to create a precedent which might embarrass the discussion of that matter by the Conference, especially as, being composed of representatives of various Churches and the application made being in fact a request to define the doctrine of one of those churches, namely, the Church of England, it cannot regard itself as qualified by its constitution to decide such a question."

N.B.—Resolution 44 (d) of the Lambeth Conference of 1920 reads as follows:—"The Central Consultative Body shall be prepared to consider question referred to it by any Bishop, but shall, before considering as well as in considering them, have careful regard to any limitations upon such references as may be imposed by the regulations of provinces or of national or regional churches."

Sin in the soul is like Jonah in the ship. It turns the smoothest water into a tempestuous sea. Anchor to the throne of God, and then shorten the rope.

The BLACK is as good as The TAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality



Our ability to stay with God in prayer decides our ability to stay with God out of prayer.—Anon.

Pray without ceasing.—St. Paul.

SEPTEMBER.

- 26th—Thursday. St. Cyprian, Archbishop, beheaded by Galerius the Pagan Emperor, A.D. 258.
- 27th—Friday. Darlingford and Stockton, the first English Railway opened, 1825.
- 29th—18th Sunday after Trinity. St. Michael and All Angels' Day. We are not sufficiently in mind of the world which surrounds this, and of the ministrants to our well-being. Instead of Table-rapping and seeking out of alleged departed people, we should be content with what Scripture tells us of the services of Angels to us who are the heirs of salvation.

- 30th—Monday. St. Jerome, Doctor and Confessor. He was an early Protestant. His translation of the Bible was opposed by Rome, but eventually it became the accepted book—the Vulgate. He went to live in a cave at Bethlehem to get the "atmosphere" for his translation.

OCTOBER.

- 2nd—Wednesday. Bill of Rights passed in England, 1689. The nearest approach to a written constitution which the United Kingdom has. It was passed on the accession of William and Mary after James II. vacated the throne. It safeguards the person of the subject which Roman influences had jeopardised.
- 6th—19th Sunday after Trinity. St. Faith, Virgin and Martyr. The Home Mission Fund Appeal in Melbourne Diocese. This Sunday teaches us that without God we cannot please God. Of ourselves there is nothing we can do which is free of human imperfection. Therefore, we need constantly to pray for the Holy Spirit "to direct and rule" our hearts and lives.
- 9th—Wednesday. St. Denys, Bishop and Martyr. The national Saint of France.
- 10th—Thursday. Panama Canal opened, 1913.

Next issue of this Paper.



TO AUSTRALIAN CHURCHMEN

Government by Synod.

(By Rev. Dr. A. Law.)

TAKE up my parable. Once upon a time a man was given a priceless bird of sweetest song. He contrived a cage within which to house it. But the bird, accustomed to freedom, beat its wings upon the bars, and pined. The man thereupon added to the cage yet more bars, and gilded it over, and when the bird at length expired, he still kept the cage, and few were able to detect through its thickness of barrier that it was empty. However they all agreed that it was a very beautiful cage.

Personality is the Divine gift imparted to mankind, never more splendidly exhibited than in his religious life and being. The Holy Spirit of God was given to man—the Divine Personality imparted to human personalities. Man very soon devised various methods to retain, as he thought, this inestimable gift. But we learn that it is impossible to organise the Holy Ghost. In worthy attempts to retain spiritual influences, we may do despite to the Spirit of Grace.

It is required of men that I should endeavour to place before you the subject of "Democratic Government by Synod." May I preface my further remarks by saying how keenly I appreciate the opportunity, and how thoroughly I endorse the efforts of my associates in this movement (the Melbourne "Forum") which enables men of varied opinions to discover common grounds of interest and action, and to find that their diversities on other matters make more marked the importance of such things as they are agreed upon, these, possibly, being more numerous and fundamental than many of us think in our moments of suspicion. This applies very much to the subject of this paper, for we must all, whatever and whoever we may be, admit that the Government of the Church has not in these latter days developed just as was intended, nor as is best for the common good.

Attempts at rectification will involve some study of the origin of Church government, the rise and progress of Synodal control, and a most careful and prayerful estimate of the present position, which insistently demands our mutual consideration, as well as, I must emphasise such, subsequent action as may be advisable and possible.

We live in an age when all terminology is questioned, and qualified, and explained away, until it is divested of meaning. No word has become more hackneyed or more distorted than the word Democratic. It has been a snarling shibboleth or a blessed as "Mesopotamia" used without much reference to its original significance. We must therefore define as nearly as we may just in what we would or should apply the word in connection with church matters. Do we mean "One man one vote" to be exercised by anybody and everybody in affairs which require a trained and experienced mind? Do we intend to commit to the rough hurly-burly of a hustings some of the most delicate and difficult questions pertaining to the deep things of our religion? Men inspired by the Spirit, is the correct definition of Christian Democracy I would submit.

I would maintain that the Foundation of the Church was very truly Democratic, using that word in the best of senses. It should not at all convey the idea that the authority of the Church came from beneath. It came from above and we need now more than ever to emphasise this distinction. For all that, it will be found to be truly Democratic. To men, with all their frailty and liability to err, was committed a sacred trust, including, at least, the right and the responsibility to determine and to control the method by which the Church as an organisation should develop and accommodate herself in a world of men. This may be one reason why the New Testament says so little about the organisation of the Church, far less than we would wish, and so little that it has devolved upon men to settle certain details of Government, trusting they were acting in conformity with the teachings of the Word of God, and were guided by the Holy Spirit. There has been what I would claim as a Democratic development in Church government.

When you glance at the record of Pentecost you cannot fail to observe that in preparation for the Great Gift there was exercised the popular vote to determine which man should take the place of the lapsed apostle.

You will also note that the Holy Spirit was given to the whole Church, including women. And may we hope that the Holy Spirit will over-rule this effort

of ours to impart into the councils of the Church in our diocese a greater and more spiritual Democratic character.

The Council of Jerusalem may be considered, so far as our present purpose goes, as an appeal to the whole Church to settle a vexed question. Acts 15: 22 says, "Then it pleased the apostles, and elders, and the WHOLE Church to send chosen men." "And it pleased the apostles and elders and brethren to send greetings," and so on. Acts 22 continues the reference to the work of the first Jerusalem Council ratifying and confirming and extending its decisions and influence. Of subsequent Councils it is recorded by Ignatius that in the conclave the bishops sat with their presbyters, and the deacons stood by.

The story of the first four great general Councils is also to the point. At Nice, 325 A.D., as at the others, all that was determined was set forth in the name of the whole Church, and the validity of the decisions was entirely dependent upon their acceptance by the Church at large.

Granted that Councils were summoned by the Emperor, everything done had to receive the general ratification of the Church, as Hook plainly shows in his writings on the subject.

Scripture and History, then, unite in affirmation of the Democratic nature of the Foundation and development of the Christian Church.

Diocesan Synods were held in England prior to the Reformation. Since that event the Royal Prerogative overshadowed the initiative of the Church, and suppressed its free expression. This was an inevitable reaction from Papal dominance, and so far as we can judge, the only feasible way of settlement at that time and under such peculiar circumstances.

From Diocesan organisation sprung that essentially Anglican development, the Provincial Synod. Before the Saxon invasion, A.D. 445, there were three Provinces, Caerleon upon Usk (which has passed out), and York and Canterbury. These three centres of power provided representatives at the noted Council of Arles, 314 A.D., when deacons signed the findings after the others. It would appear that the difference in part between St. Augustine and the British Bishops who met him, was a conflict between two ideals of Church Government—the Autocratic and Democratic. For British institutions, both Church and State, the latter derived from the Church, were essentially Democratic, the people even electing their King. It would be interesting, and not altogether devoid of profit to our study, were we to explore in detail the connection between the Church and the British Parliament which became the Mother of Parliaments the world over. The Democratic principle runs through the development of all Parliamentary life, and we may remember, the ecclesiastical origin of it all.

(To be continued.)

The reputation of the late Mrs. Mary Baker Eddy, the founder of the Christian Science Church, is suffering from the effect of recent discoveries. A few weeks ago the trustees of her will had to concede that her official biography is to be revised, in view of the fact (disclosed by Mr. John V. Dittmore, one of her original trustees) that she employed physicians professionally and took drugs on numerous occasions during the last ten years of her life.



Hotels on Good Friday and Christmas Day.

THE Hon. W. Tyner is deserving of commendation and of support from many people, including some who might not wish to declare themselves Prohibitionist, in seeking to get through the Victorian Legislative Council a Bill to close hotels on the most sacred and on the most joyful festivals of the Christian Church. The associations are most tender and beautiful of both days, and they belong to the very well-spring of all that is most refined and noble in our common life. It is more than wrong that these days should be desecrated by bringing sorrow to many people, and shame to our public sight. The splendid testimony of true Christian character which the opener made was endorsed wholeheartedly by the Hon. W. H. Edgar, and received some support, but not sufficient, to prevent its adjournment on the motion of Dr. Harris, to October 9. Let us hope this is not a trick to shelve the Bill, but that it will receive full consideration on that date, and that the feelings of the Christian community will be taken into account, as well as other of the reasons which prompted the mover.

The Lord's Day.

IT is time that the Church bestirred herself into more authoritative declaration of the sacredness of the Lord's Day. There should be some penalty imposed on lax members who neglect the duty of church attendance. It is evidently insufficient to inform them on occasional times that they are causing injury to themselves and to others by their culpable omission. The question is, should they be allowed to continue to be church members, if they do not fulfil the simplest and most elementary duty belonging to their order? What would be their position in other societies, as a lodge, if they never attended? What good can they get out of mere nominal membership and what gain is it to the Church to have so many mere camp-followers, if they even deserve that title? The Diocese of Sydney has taken up the problem, and the Sundry Observance and Social Reform Committee has discussed the following resolution:—

"That this Committee deplores the growth of sport, organised and otherwise, on the Lord's Day. It appeals to all citizens, who have at heart the highest interests of the Nation, to discourage it as far as possible."

A Clerical Forum.

MELBOURNE clergy have made a move which ought to yield good results to their own diocese and maybe to others beyond. The first meeting of a "Forum," as it is well termed, for the full and frank discussion of all that pertains to clerical life within the ambit of the diocese, has been held, as reported elsewhere. If this movement holds itself strictly within the limits it has set itself, it should receive the approbation of everybody concerned. Those occupying leading posts in the Church should recognise that the intention is to enable

them to be freed of many of the weights which hamper the proper exercise of their office. We are passed the stage when it should be thought possible for any one man to manage the intricate affairs of a diocese and retain his spiritual character and influence. There are many matters on which united consideration would reach happier end than often is the fate of acts performed in the style of a Mussolini. That hesitance, which in the clergy defers to others what rightly is part of one's own responsibility, appears as a form of cowardice, or worse. It is not for the good of the Church in this rising Commonwealth of free people that she alone should reflect the habit and style of a discredited age regarding the management of her own internal affairs. If the Church of England is to be a force in Australia she must be mistress in her own house, and that house is made up of bishops, clergy and people.

Clergy and Teachers' Summer School.

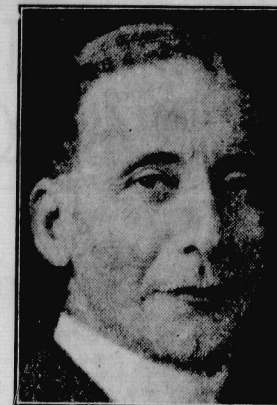
THERE is to be held, under the auspices of General Synod, the first Australian Summer School for clergy and leaders and teachers. Canberra is rightly chosen for the place of meeting. The date is 10th to 20th January. By reference to the advertisement and accompanying paragraph fuller particulars will be seen. For those who may be able to enjoy this mingling of pleasure and profit there will be every effort made to repay the time devoted to what we must all feel is a most necessary work and a praiseworthy attempt to make the impact of the Church upon the minds of people more clear and full. Expert effort is required in all walks of life, and religion cannot afford to omit anything which will enable her work to be better done.

Gambling.

A TIMELY reminder comes from the Synod Committee of Sydney, referred to in a previous note. We are drawing near to the Racing Carnivals, and he is a poor sort who would condemn other people's amusements because they are not in his own style. But objection to racing does not lie in that way at all. It is the harm done through the inevitable gambling which has reduced what used to be called the "sport of kings" down to the craft of a money-seeker. The Victorian Parliament is to be commended for the effort to restrict the number of race meetings to be held in the State. But when we condemn others for gambling let us see that our own hands are clean, as a church. There is regrettable cause for the resolution which the Synod Committee made, as follows:

"That this Committee desires to express its regret at the extension of gambling methods in connection with the raising of funds for church purposes, and expresses its deep appreciation of the strong utterances of the Bishop of Newcastle against these methods."

The Roman Catholic Archbishop of Liverpool has selected Sir Edward Luytens as the architect of the new Roman Catholic Cathedral. It is interesting that Sir G. G. Scott, the architect of the English Cathedral, should have been a Roman, and that the Romans should have chosen a Protestant. The city, so poor in ecclesiastical architecture, can now look forward to possessing two of the finest modern cathedrals in the world.



Canon Head.

Archbishop-Elect of Melbourne.

(Our photo of the Archbishop-Elect is supplied by a supporter and reader of our paper, Mr. J. McKern, of Mosman, Sydney. The following account of Canon Head is from a correspondent in Adelaide.)

F. W. Head is the elder son of George Head, vicar of Christ Church, Hampstead, and later of Clifton, where he became a Canon of Bristol. His grandfathers, Jeremiah Head and Commander Bolton, R.N., married sisters, Mary and Elizabeth Howard, the elder daughters of Thomas Henry Howard, sometime Master of the Guild of Ironworkers of St. Paul's Church Yard, London. The Heads and the Howards were at that time still Quakers.

Canon Head has one son, John, who has held a double scholarship at Marlborough for three years. His only brother, who was a Judge on the Northern Circuit, was a victim of the 1927 influenza epidemic. His uncle, Albert Head, an Underwriter at Lloyds, was for many years Chairman of the Keswick Convention.

His cousin, Sir Henry Head, who died last year, was the world famous neurologist of the London Hospital.

Mrs. Head was a Don a Newnham before her marriage, when Canon Head became Tutor (Vice Master) of Emmanuel College, Cambridge. From there he went as Chaplain to the War, winning the Military Cross. Mrs. Head volunteered for the post of a Classic Master who had been called up, taking her three-year-old son with her.

After the War they went to a Woolwich parish, dealing with arsenal workers, and three years ago they moved to Liverpool, where the Archbishop-elect became Canon and Sub-Dean of the new Cathedral.

The Archbishop has sent the following message to the Diocese:—

"I am very grateful at the kindness with which the news of my appointment seems to have been received. I shall come as soon as possible after a long-promised but brief visit to Canada. I am conscious of my limitations, but I believe that God has called me to this glorious post in our Church. In the Empire opportunities for Christian service were never so great as they are today. May He Who calls make us worthy of the calling."

The Bishop Coadjutor of Brisbane, Rt. Rev. Henry Frewen Le Fanu, M.A., has been elected Archbishop of Perth in succession to the Most Rev. Owen Leaver Riley.



NEW SOUTH WALES.

SYDNEY.

The Diocesan Synod meets on 1st October. The Dean of Sydney will preach the Synod Sermon.

Ladies' Home Mission Union.

Again we remind you of the Direct Giving Effort. The special service and corporate Communion will be held in the Cathedral on Wednesday, the 9th October, at 11 a.m., when our offering will be presented. The Rev. F. W. Tugwell will be the preacher. We earnestly hope that the sum of £400 will be forthcoming. Both the Home Mission Society and the Mission Zone Fund urgently need our support and we trust that members and friends of our Union will enable us to give them the usual quota.

The Church of England Migration Council.

The annual meeting of the Council was held on Wednesday, 21st August. The Archbishop of Sydney, as President, taking the Chair. In addition to the members of the Council, the Bishops of Newcastle, Goulburn, Grafton, and Riverina were present. The annual report was presented by Major C. H. H. Coulter, V.D., Organising Director. The nominations effected directly by the Council, viz., 53, showed a considerable increase on those of the previous year. These consisted mainly of Agricultural workers, with a percentage of skilled tradesmen. A special feature of the Council's work has been the nomination of English trained teachers, for service under the Government Department of Education. Fifty of these have already arrived, and have received warm commendation from the Director of Public Instruction for their teaching efficiency. They have formed themselves into a fellowship, meeting monthly for social intercourse, and quarterly for corporate Communion. Much attention is given to the work of reception and after care, by the officers of the Council. All ships conveying migrants are met and a personal welcome is offered in the name of the Archbishop, to all Church of England Settlers. The clergy are notified of those settling in their parishes, and every effort is made to keep in touch with them, particularly the lad, and the single woman.

The latter are the care of Deaconess Moller, who is unremitting in her work on their behalf. For those in Sydney provision is made by throwing open a room at St. James' Hall, for their use, while monthly receptions are held by the women of St. James' congregation.

A monthly Thanksgiving Service is also held by the Rector of Holy Trinity, Millers Point, and a monthly social evening at Holy Trinity Hall for all settlers, the average attendance being 250.

During the year a visit in the interests of migration was paid to Sydney, as to other ports, by the Rev. W. C. Bown, rector of St. John's, Tilbury, England, acting on behalf of the Church of England Council of Empire

Settlement. The following sentences appear in his report:—

"As far as the work of the Council in N.S.W. is concerned, at present it points to being the most perfect organisation in the Commonwealth. The Organising Director and Staff are devoted to their work, and never spare themselves any trouble in looking after those that arrive from England, whether commended or not."

"The after-care work is of a very high order."

Deaconess Children's Home.

The beautiful new home, "Agin-court," 57 Albert-rd., Homebush, will be dedicated by the Archbishop on Saturday, October 5. A large gathering is expected and visitors are asked to be in their seats by 3 p.m. for the official opening service.

The clergy are invited to assemble and robe at the Home at 2.45 p.m. After tea has been served all visitors are invited to inspect the house and grounds. The home is about ten minutes' walk from Strathfield Station, off the Homebush Road. The children in the Home average 45, aged from two years, and are all carefully selected cases from sad circumstances.

VICTORIA.

MELBOURNE.

As the result of the strenuous efforts of a small number of members of the St. Paul's Cathedral Erection Board it was decided at a meeting recently to continue the appeal for the money required to complete the Moorhouse Tower and Spire. The Registrar (Mr. A. E. McLennan) offered his services in an honorary capacity as organiser of the appeal, and he will endeavour to raise £25,000 by December 31. Mr. McLennan has announced that several large amounts have already been promised.

Over 100 clergy of the Diocese of Melbourne assembled on the 16th inst. in convention at St. Columba's Church, Hawthorn. The morning was given to devotions, and addresses were given by Bishop Green and Bishop Armstrong, who took as their subjects, respectively, "The Witness to Christ in the Life of the Individual Clergyman," and "The Witness in the Corporate Life of the Church." The clergy attending were entertained at luncheon in the hall. After a short recess they reassembled in the kindergarten room, and business was opened by the chairman (Rev. D. M. Deasey), who outlined the general purposes and principles actuating the minds of the conveners. Papers of considerable interest and importance were presented by three members—Rev. Dr. A. Law, Rev. W. G. A. Green, and Rev. Eric Thornton—who dealt respectively with the subjects of "Democracy in Church Government," "The Episcopate," and "Church Finance." Many questions indicated the considerable interest taken in the

subjects under discussion. It was decided that further gatherings of a similar character be held from time to time in order to discuss in an atmosphere of friendly council matters of considerable interest in the domestic life of the Church. Opportunity was taken of forwarding a congratulatory message to the administrator (Dean Aickin) for his application in the discharge of his onerous duties, and of sending a message of welcome to the Archbishop-elect.

Students of Melbourne theological colleges recently met for a five days' conference at Olinda. The colleges represented were:—Ridley College (Church of England), Ormond (Presbyterian), Queen's (Methodist), College of the Bible (Church of Christ), Congregational College, Baptist College, and the Melbourne Bible Institute.

Commemorating the 60th anniversary of the opening of St. George's Church of England, Malvern, special services were held. In the morning the preacher was the Bishop of Wangaratta (Dr. Hart). A service for parents and children in the afternoon was addressed by the general secretary of the Church of England Boys' Society (Rev. P. W. Robinson). The preacher at evensong was Bishop Armstrong.

Gathering a number of children together, Mr. (afterwards the Rev.) Colin Campbell, established a Sunday School in his own home in Malvern in 1854. In the following year Church services were begun. Later a shop in Malvern was obtained, and church services were begun there with the assistance of Rev. J. H. Gregory, of St. Matthew's Church of England, Prahran. On September 19, 1869, the nave of the present church was opened by Rev. Dr. J. E. Bromby. The present vicar of the church is Rev. J. Tyssen.

Former parishioners of St. Mark's Church, Leopold, Victoria, are invited to a return to the old church in order to celebrate its 70th anniversary on Saturday, October 12. There will be a special service in the church at 2.30 to be followed by a conversation and afternoon tea in the church grounds. On Sunday the Right Rev. Bishop Armstrong will be the preacher morning and evening. On Monday there will be a tea meeting and concert. All visitors are asked to help in an effort that is being made to renovate the church building. Communications to be addressed to the vicar or the secretary of the vestry, Mr. H. H. Syer Curlewis.

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. Market Fair.

Despite the very unpleasant weather which prevailed on Saturday, 24th August, members of the Church Missionary Society were greatly cheered and encouraged by the many friends who visited their Market Fair, held in Trinity Hall, on that date.

Mrs. R. M. Fulford and Miss V. M. Ellis, as Hon. Secretary and Treasurer, respectively, of the Fair, together with their enthusiastic band of workers, are to be congratulated upon the splendid display of goods they had collected, and their zealous desire to make the Fair successful brought its own reward, the net results amounting to just over £100.

The opening ceremony was performed by the Archdeacon of Adelaide, Rev. J. S. Moyes, M.A., who was introduced by the President of the Society, Rev. C. W. T. Rogers, and with these two gentlemen on the platform were Mrs. Moyes, and the Secretary of the Branch, Rev. W. H. Irwin, M.A., who offered prayer.

Archdeacon Moyes, in his remarks, said he had always been tremendously inspired by what was being done by C.M.S. workers, who, in this Diocese, were still only a small band but one which was enlarging its borders year by year. He admired their wonderful faith which nothing daunted, for by it, impossibilities became possibilities; their courage, which goes with faith, and their world-wide view. In the missionary cause we cannot ever think of our Lord as dying for anything less than the whole world. The C.M.S. has a great claim upon our love and enthusiasm because it has sent its workers to all parts of the world. For these reasons he had always had an interest in the work of the Society, and wished it the utmost success, that all that was needed for the development of the work might be received.

Miss Edith Irwin, daughter of the Secretary, presented flowers and a basket of fruit to the Archdeacon and Mrs. Moyes.

Musical items rendered during the afternoon and evening.

A vote of thanks was moved by the Rev. C. W. T. Rogers to all who had assisted in making the Market Fair a successful and happy function.—H.M.M.

NEW ZEALAND.

Diocese of Waiapu.

(From our own Correspondent.)

The following are matters of special note: 1. Resignation of our Bishop Sedgwick has now taken place, to take effect at end of present year.

Our Bishop has been an earnest and indefatigable worker, never sparing himself, and has seen great advance in diocesan affairs in many respects. He gives advancing years (70) as his excuse for laying down his office as Bishop. Especially has he stressed missionary work with great success. He hopes to see the new Synod Hall completed by October for meeting of Synod.

2. The Passing of Dean Mayne. Frank Mayne, Dean of Waiapu, and Vicar of St. John's Cathedral Parish, Napier, passed quietly away in his sleep on 4th September, after a long illness, patiently endured.

He had endeared himself to very many of the clergy and laity alike, and to all sorts and conditions of men and women, and perhaps especially the children, both here and in other parts of New Zealand, where he had previously laboured most faithfully. He will be very much missed. His funeral was attended by numbers of all denominations. The Cathedral was packed. He was buried at Havelock North.

It is problematical as to who will be chosen to fill the two positions of Bishop and Dean. It is to be devoutly hoped that someone acceptable in body, mind, and spirit will be found in New Zealand. There are good men and true here.

Failing an appointment from amongst New Zealand men, you can send us someone suitable from Australia. Let us hope so. The Synod and nominators have a very responsible work. Let us pray.

MELANESIA.

NEW GUINEA.

Ordination.

By the Bishop of New Guinea, in his Cathedral Church of St. Peter and Paul, Dogura, on August 10, 1929, being the Feast of St. Lawrence, Deacon and Martyr.

Priests.—Rev. Aidan Uweda, Rev. Richmond Diale, Rev. Mark Kerediredi, Preacher Rev. Stephen Maiorot.

Licenses.—Rev. Aidan Uweda, curate of St. Peter, Wanigela; Rev. Richmond Diale, curate, St. James'; Mukawa; Rev. Mark Kerediredi, curate, All Saints'; Boianai.

Prohibition Enforcement in U.S.A. Actually Costs Nothing!

Commissioner Dr. J. M. Doran Testifies.

Figures given to the public by Dr. James M. Doran, as Commissioner of Prohibition, show that fines, penalties and taxes collected in the enforcement of national prohibition, during the nine years since the Eighteenth Amendment became operative, are more than double the amount expended by the Government in enforcement. Dr. Doran's statement was made in a letter to Rev. A. R. Robinson, of Pittsburgh, Pa., in response to an inquiry accompanied by a newspaper clipping of matter which the Association Against the Prohibition Amendment had given out. The letter of Dr. Doran contained this paragraph:

Collections far over-balance Expenditure.

"During the nine years since the effective date of prohibition, the expenditure for the Prohibition Bureau, Coast Guard and Customs incident to the enforcement of the Eighteenth Amendment, total £28,235,697. The collections from fines and penalties and the revenue from taxes on distilled spirits and fermented liquors total £92,100,558. It is apparent that the collections by far over-balance the expenditures. Even if £14,400,000 estimated in the pamphlet as the cost of the Department of Justice for the enforcement of prohibition should be added, there would still be a balance of £49,464,861 over and above the total expenditures accredited to the enforcement of the prohibition laws."

The pamphlet mentioned was sent out by the Association Against the Prohibition Amendment to make the public believe enforcement of the prohibition law is so expensive as greatly to augment the income taxes collected by the Government. But the official statement of the Commissioner shows that enforcement yields more than twice as much in revenues as it costs the Government.

Letters to the Editor.

Boy Scouts.

"One of the Crowd" writes:—

"Aunt Mattie's" reference to the Boy Scout Movement at Birkenhead, in your last issue, August 18th, will receive the appreciation it deserves; and as one who witnessed their first parade, upon Clapham Common, 21 years ago, would wish to add my tribute.

Two lads upon that parade are now occupying responsible positions in London; have families, and attribute their success in life to their sticking always to their ten laws governing the movement, and as it is early training that counts, what will the future be like—with God first and our beloved King second—in the wide world?

Now to turn overleaf to the Socialist Sunday Schools. Here we find early youth being trained to hate England, the King, and members of Law and Order, to endeavour counteract the effect you discard by the Scouts. I have a few positions to make: I suggest a petition be sent to the Prime Minister, pointing out the evil seed being sown in the minds of our youth, and praying him to abolish this sedition from our midst by Act of Parliament, the petition to be signed after service at each House of Worship, and perhaps someone of influence will now arise, and carry on the problem.

Are Clerics in Fault?

Mr. Geo. E. Wollaston, Murrumbidgee, Victoria, writes:—

We hear a great many wails nowadays about the falling off in attendance at Public Worship, not only in Anglican Churches, but in those of the Presbyterian, Methodist, Congregational, and Baptist denominations. The fact itself is undoubted, and reasons are given in the press, from the pulpit, and the platform. The main ones are: (a) the vogue of the motor; (b) the running of Sunday excursion trains; and (c) the aftermath of the Great War as exhibited by the abstention from Public Worship by a large majority of returned soldiers. Personally, I consider the causes are valid, but I maintain that there is one not mentioned that is greater than all, viz., the crumbling away of faith in God's Divine Record—the Bible—by ministers, and the broadcast declaration of this infidelity. Bishop Barnes and other high dignitaries of the Church of England, for instance, are not satisfied with a mental denial of belief in the statement of Gen. 1, 26, 27, 28, which categorically declares that God created man in His Own Image, and gave him dominion over every living thing (including, of course, the Simian family); but they must trumpet this forth to the four winds of heaven as a mis-statement, because SCIENCE has discovered that God considered man of so little importance that in creating the world and its inhabitants, He formed a monkey to be the progenitor (after countless ages) of the only creature to be endowed with immortality! Who or what is this wonderful "Science" that is greater than the Eternal God? Simple "Knowledge." Whence does knowledge come from? From its Eternal Fountain, God Almighty, Who has given us His word, which is cast aside in favour of puny man's improvement on it! The Virgin Birth, the Miracles of Jesus, and numerous other portions of the Divine record are brushed aside by ministers of the Gospel, who lament in public over the patent fact that people are more and more giving up Church-going! Can any one wonder that Bibles lie on the shelf in so many homes, accumulating dust, when "the hungry sheep look up and are not fed" with the Word of Life, but are regaled on the theories of the cold and calculating scientist? Oh! for the advent of another St. Paul, combining erudition with burning zeal for the honor of God's Word!

The gentleness of Christ is the comeliest ornament that a Christian can wear.

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Parish Bookstall Society.

(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £250 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippsland, wrote—"I consider the Confirmation Booklet 'From Baptism to Communion' (6d.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those 'about to take the holy estate of matrimony' upon them, for the wise counsels and advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents, and I gladly commend them for use by my brother clergy throughout Australia."

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"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

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Impressions Abroad.

(By Archdeacon Charlton, Sydney.)

Refreshed, I return to the stir of Sydney's life, grateful for the many kindnesses received, and strengthened by the Presence of God mirrored on Sea and Land.

The service and comfort on board the "Comorin" left no room for any complaint.

I met or heard most of the men who are recognised in our Church as leaders, or likely leaders in the future. The prospects of such in the Homeland, preclude Australia from attracting them. Home ties, the educational advantages for their children, opportunities offered by being at the centre of things, the comforts of home life, and prospects financially, all are so great that sacrifices would have to be made. But what, I ask, would such be in comparison with the bestowal of gifts of culture, intellectual attainment, and spiritual power they might give towards the building up and strengthening of both Church and Commonwealth?

Their refusal to respond to the call of Australia means that we must now look to the Church in Australia for our leaders. Such, undoubtedly, there are in our midst, who, through parentage, often of English, Scotch and Irish, possess a rich combination of gifts, with the sympathies and traditions of each, and know the temperament and spirit of Australia. I was present at most of the May Meetings, held either in the Royal Albert or Queen's Halls, and was much impressed by the spirituality and ability of leading laymen. England need not fear decline with such men guiding her destinies.

Re-union.

There are two schools of thought—

- (1) That it is in accord with the will of God, and that where possible, union should be effected on Scriptural and Catholic principles.
- (2) No re-union unless Apostolic succession be recognised. Non-episcopal Ministers must be episcopally ordained.

This latter bars the door on Protestant re-union. Dr. Lofthouse, President of the Methodist Conference, said, "Where much is confused and obscure, I am convinced of one thing. If the Church is ever to be one, she must be what we call Evangelical, and not Sacerdotal."

The Lord Bishop of Exeter, in welcoming the Methodist Conference on Sunday, 21st July, at a service in St. Andrew's, Plymouth, said, "Nothing gives indignation so certainly as unripe fruit, and it is often wiser to leave the most luscious apple on the tree for a little longer, when it will gain in sweetness, and become far more digestible to the ordinary stomach."

Unsettled in Religion.

As everywhere, this is caused by the want of positive instruction in Bible teaching, and, from what one heard in several addresses, the philosophy of a naturalistic evolution. The Perfect Life and Example of Jesus Christ are stressed to imitate Him. How hopeless! The Perfect Life suffices us chiefly as making His death potent to save and regenerate.

Canon Carnegie, at Westminster, said, "Those who are commissioned to uphold the faith, betray their trust and surrender the fortress."

Prayer Book Revision.

It was said "The Bishops, having failed to secure Parliamentary sanction for the 1928 Prayer Book, are compelled to resort to administrative action." But it is asked, "How can this course be ethically justified?"

What the Constitution of this Church and Realm has disallowed in accordance with the approval of the convention by the Episcopate, the Bishops propose to permit.

The attempt to get round, if not actually to break a contract with the State—a contract sought by the Church in 1919, has left an ill-taste behind it. Viscount Brentford said, "Let us have 30 years of resolute government, in which no law breaker would be promoted."

Having read a most interesting article in "The English Review," on the "Re-discovery of Westminster Abbey," by Rev. Jocelyn Perkins, I spent a day in the Abbey, and confirmed what was written. In 1897 and 1911 I visited the Abbey, but this visit in 1929 was a revelation. The work of Christopher Wren to preserve the bright, medieval colours, was destroyed by the smoke-laden atmosphere and dust of London. Professor Tristram, by a process, has now revealed the beauty and lustre of the colours, and what appeared old iron and rust, especially the gates erected by Pietro Torrigiano, at the entrance to the Chapel

of Henry VII., now appear in their original burnishing, looking like gold.

Community Singing.

Community Singing is popular in several of the city Churches. At St. Sepulchre, Holborn, during dinner hour, the Organist gives practically a lesson in Singing, and in the correct interpretation of the Hymns.

Slums.

Visiting Southwark, and wandering through the back streets, one felt: What a problem! Small, crowded tenements, occupied by two or three families. The lane the playground for the children. What it must be in the winter only the workers, such as those of the Cambridge Mission, know.

There has been a remarkable development in the building of workmen's homes in many suburbs, rather monotonous to see terrace after terrace built alike, and most jerry built, authorities stating they would not last twenty years.

One of the objectives was to relieve the congestion in the slum areas, but the homes are too far away from the work of the people, many of whom could not afford to pay the rents asked, nor the bus fares to and fro. The Reformers were also up against a peculiar slum psychology—the people would not leave the environment to which they had become accustomed, and preferred the insanitary conditions of the small house or near the city.

I am of opinion that the only way to improve the housing conditions is to pull down the old slum houses and build substantial modern homes, with areas as playgrounds. The cost is the trouble, but what would such be in comparison with the health and happiness of so many?

Drought.

The long continued sunshine, so enjoyable, has had serious consequences. There has not been such shortage of rain since 1868. The hay crop has been very poor.

Reform Clothing for Men.

Dean Inge, in an address on the subject, said: "If a Church dignitary spends three minutes a day in buttoning his gaiters, in 20 years he would have lost 15 days out of his life."

The Garterial revolutionaries for reform dress, dismally failed on Reform Dress Day to excite interest.

The Silk Hat, once so popular, is now merely the adornment for State occasions, garden parties, etc.

Australia House.

I failed to find any cause for complaint, receiving courtesy and attention from every official. A little more push in advertising, a display of samples for the passer-by to be attracted, might prove effective in calling attention to Australia.

All Australian Summer School.

FOR CLERGY, LEADERS AND TEACHERS.

The aim of the school is to provide a week of happy fellowship in worship, recreation and instruction in what we teach, Whom we teach, and how we teach, and discussions of the vital problems connected with Religious Education.

Committee.—The Rev. Canon Langley, M.A., Vicar of St. Mary's, Caulfield, Victoria; Rev. Canon Blackwood, M.A., Th.Schol., M.C., Diocesan Inspector, Diocese of Tasmania; Rev. M. E. de B. Griffith, M.A., Director of Religious Education in State and Sunday Schools, Diocese of Brisbane; Rev. C. H. Murray, M.A., B.Litt., Diocese of Melbourne; Rev. F. A. Walton, M.A., Dip.Ed., Hon. Sec., and Director of Education, Diocese of Sydney; Miss A. Hurst, Director of Religious Education, Diocese of Goulburn; Miss Warren Thomas, Diocesan Organiser, Adelaide Diocesan Sunday School Council.

Lectures and Demonstrations.

In addition to members of the Committee, the following lecturers are giving their services:—The Lord Bishop of Goulburn, M.A., D.D.; Rev. Norman Crawford, M.A., Adelaide; Rev. J. O'Keefe, Head Master, Charters Towers School, North Queensland; Rev. J. V. Patton, M.A., Dip.Ed., Melbourne Grammar School; Rev. J. M. Robinson, Esq., General Secretary, Y.M.C.A., Melbourne; Miss D. Foster, Director of Primary Work, Diocese of Sydney; Miss O. E. Horton, Diocesan Organiser, Diocese of Tasmania; Miss F. Phipps, B.Sc., Headmistress of C.E.G.G.S., Warwick, Queensland.

Practical Re-union.

(By R. H. Pethybridge, of Ridley College, Melbourne.)

I desire to bring before our Churchpeople certain activities of a Christian Union in our midst, which, I believe, are of great importance and interest to all. From time to time the subject of Union of Churches has been discussed, and, doubtless, many devout Christians, lamenting the detrimental effect of our dis-union on the advancement of the Kingdom of God at home and abroad, have given the subject much prayerful thought. It is not my purpose to write extensively on this subject. Having been called to extend Christ's Kingdom, we dare not regard lightly such obstacles as our dis-union. To-day, perhaps, more than in any previous generation, there are signs of unity among the larger denominations of the Church of God, and as unity must necessarily precede union we are thankful for these signs. Different causes could be enumerated for this present state, but rather is it my purpose to write concerning one particular cause, which, I believe, is going to exert an ever widening influence.

The Melbourne Theological Colleges Christian Union, which is affiliated with the Australian Student Christian Movement, exists to promote Christian fellowship and understanding among the students of Theological Colleges in order to promote co-operation between the denominations in Christian work and study of problems of inter-denominational interest. Its activities are few, mainly because most theological students have their time fully occupied at study and Church work in some particular parish or district. Nevertheless, a definite programme was planned and fulfilled this year, giving satisfaction to all who took part. I will but mention the fact of our Inter-Theological Colleges Tennis Competition, and our two half-day Conferences held at Croydon, and deal more fully with the recent Conference at Healesville.

On 26th August twenty-four Theological students of six different denominations met for a four-day Conference at Healesville. We were privileged to have as a guest the Rev. Frank Paton, of the Presbyterian Church, and his four evening talks on Conference Memories, Devotional Bible Reading, Prayer, and Power, respectively, were tonics enjoyed by all. The mornings were devoted to discussions on the respective positions, doctrinal and otherwise, of the different denominations; two men each morning opening with twenty minute expositions of the position of their respective denominations.

Never had any member of that Conference heard such full, frank, and free expositions and criticisms of denominational likenesses and differences. We went there to share denominational experiences and to learn what each denomination, as a denomination, held dear. But although there was no limit to frank and free discussion, not once did an undesirable feeling tend to establish itself in our midst. Never have I spent such a happy and profitable time among a body of men, and this expresses the feeling of all who were present. As we questioned one another, as we walked, prayed, discussed and sung together, as we dined and laughed together, we came to understand each other and see why the other man was a loyal Presbyterian or Church of Christ Christian; above all, we realised that in Jesus Christ we were knit together in a perfect fellowship and that we were all charged with the one great commission.

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"With and Without Christ," by Sadhu
Sundar Singh, 3/- Angus & Robertson,
Sydney.

In this book the Sadhu tells the story of many whom he has met when travelling in the way of his Lord's service. He also relates the story of his own conversion under the heading "The Manifestation of the living Christ." After describing his opposition to Christianity in his youth, culminating in his burning a Gospel in the presence of his father and others, he continues, "On the third day when I felt I could bear it no longer, I got up at three in the morning and after bathing, I prayed that if there was a God at all He would reveal Himself to me and show me the way of salvation and end this unrest of soul. . . . I remained till about half past four praying and waiting and expecting to see Krishna or Buddha or some other Avatar of Hindoo religion; they appeared not, but a light was shining in the room. I opened the door to see where it came from, but all was dark outside. I returned inside and the light increased in intensity and took the form of a globe of light above the ground, and in this light there appeared not the form I expected, but the living Christ, whom I had counted as dead. . . ."

We would like to quote the whole of this book. Every page seems to draw the heart up towards Christ.



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.

Mt. Dandenong P.O., Victoria,
September 26, 1929.

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119: 105.

My dear girls and boys,

Are you fond of books? Most of us enjoy a good story. I know I do. Nowadays practically everyone can read, and what a choice of books we have! Books of so many different kinds, millions and millions of them; story books, lesson books, books of travel, of science, of history, of poetry! I couldn't begin to say half of them. But do you know which book it is which is more read than any other? We all know it, we all read it, though perhaps not as much as we might do. It is the Bible, and it is a wonderful book. Do you enjoy tales of courage and daring? Here are lots—David and the giant Goliath. Daniel in the lion's den, the three men cast into the burning, fiery furnace. There are beautiful tales of pity and kindness. At once we think of Elijah and the widow woman who fed him all through that dreadful time of drought; and there are the stories of Ruth and Esther, and the lovely story of the Good Samaritan. There are tales of travel and adventure too. What could be more exciting than the story of the escape of the Israelites out of Egypt and then their journeyings for forty years in the wilderness; that story all comes near the very beginning of the book, in between are lots of others. And right near the end of the book we read of St. Paul's travels by land and sea, and he says himself, in danger often; in danger of robbers and shipwreck, of hunger and thirst. Most interesting of all is the story of Jesus' life here on earth, He, the friend of little children, as well as of grown men and women, He Who is the pattern for us all to follow.

Is it any wonder that people all over the world want to read this book? And I want to tell you something about the society that makes it possible for peoples of all nations and languages to get and read the Bible. It is called the British and Foreign Bible Society and you will have all heard of it. In the year 1800 a little girl called Mary Jones lived in Wales. She had learnt to read—not everyone could do that in those days—she had also often heard the Bible stories and just longed to possess a Bible of her very own. She decided to go to the nearest big town and buy one. So off she set to walk 25 miles across the mountains. When she arrived at the town there was not a Bible to be bought, and she would have had to go home disappointed if a man living there had not heard of her. He gave her one of his own, and she went home happy. This man was, however, worried; he kept thinking how

dreadful it was that people should want to read the Bible and yet couldn't buy one, and he decided to somehow supply one to every person in Wales. He and several friends got together, the idea grew, and grew, and that was the very beginning of this huge society. Imagine, last year twenty-one million copies of the Bible went sent out into the world, and they were written in 618 different languages. I had no idea there were so many languages. Poor, troubled China received four million of these and many went to Tanganyika, that African country in which we Australians are so interested. This Society does not make money; it needs our thought, our help, but how many people it does make happy, happy to have this great book in their hands and be able to read it in their own language. I wonder which is your favourite Bible story. Tell me, I should be so interested to hear, and I won't ask you anything to look up this time.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

St. Matthew xxii. 37-39; St. Mark xii. 30, 31; St. Luke, x. 27.

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

The World's Bible.

Christ has no hands but our hands

To do his work to-day,

He has no feet but our feet

To lead men in His way.

He has no tongue but our tongues

To tell men how He died,

He has no help but our help

To bring them to his side.

We are the only Bible

The careless world will read,

We are the sinners' gospel,

We are the scoffers' creed,

We are the Lord's last message,

Given in deed and word.

What if the type is crooked?

What if the type is blurred?

What if our hands are busy

With other work than His?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things His lips would spurn?

How can we hope to help Him

And hasten His return?

—Exchange.

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Divorce by mutual consent was the
proposal with which Dr. Geikie Cobb
started the international conference
of the Sexual Reform League.

"It is generally assumed that if an-
other great war breaks out, the capi-
tals of the opposing powers will be
destroyed in the course of it."—Dean
Inge.

The Lord's Day Observance Society
is exulted over the third defeat in the
Leeds City Council of the proposals to
permit Sunday games in the public
parks.

When the King of Prussia asked
Schleiermacher what proof there was
of the truth of the scriptural witness
to Christianity, the great divine an-
swered: "May it please your majesty,
the Jews."

The Bishop of Gloucester proposes
to hold in his diocese during the au-
tumn conferences at which Churchmen
and Nonconformists will discuss some
of the subjects raised by the findings
of the Lausanne Conference.

"Dick" Sheppard (the Very Rev. H.
R. L. Sheppard, D.D.), says: "Frankly
I cannot see how the future can be
made possible for mankind unless a
fresh access of power is provided by
religion, and at the same moment I
see no signs of its arrival."

"Monsieur Rene Leblond, French
Consul at Akka, Southern Morocco,
has just discovered a thriving and
peaceable Jewish community in the
heart of the African desert. The Jews
spoke an Arabic dialect and some of
the ancient ones had a smattering of
French, archaic and mixed with Mor-
occan words."

In future the fisherfolk of Brixham,
Devon, will be greeted with "Abide
with me" and other hymns chimed on
the new peal of bells which has been
installed in the tower of All Saints'
Church, through the exertions of the
vicar. It was at Brixham vicarage that
the Rev. Francis Lyte wrote "Abide
with me" just before he left for the
South of France when his health broke
down.

Dr. Gustav Eghoff, research chem-
ist and lecturer of Chicago, says, "Kill-
ing in the next war will be unneces-
sary. Victories henceforth can be de-
cided through the use of humane gases
such as chloroform. I do not find it dif-
ficult to envisage a 'bombing' corps of
a thousand aeroplanes, each equipped
with 5000 pounds of chloroform, cap-
able of lulling to sleep cities as large
as Chicago or New York or London in
time of war."

In a certain church porch a box was
provided for communications for the
minister. On one occasion the minister
preached, by request, on recognition
of friends in heaven. During the fol-
lowing week he found a letter in the
box referred to, which read: "Dear
Sir,—I should be much obliged if you
could make it convenient to preach to
your congregation on the recognition of
friends on earth, as I have been com-
ing to your church for nearly six
months, and nobody has taken any no-
tice of me yet."—From Church Maga-
zine.

Had celibacy been forced on the
clergy since the time of the Reforma-
tion, England would have been robbed
of some of her greatest sons. There
might have been no Sir Joshua Rey-
nolds to paint the world of fashion, no
Wesleys to bring about the Evangelical
revival, and no Jenner to check the
menace of smallpox. No Wren might
have grown up to rebuild London, and
no Nelson to save the British Empire.

"Protestantism builds schools, and
endows universities, that she may teach
the rising generation to reckon doubt
as the beginning of wisdom, and unbe-
lief as the sign-patent of knowledge.
Romanism spends her wealth in estab-
lishing schools and institutions of learn-
ing that she may lay hold of the ris-
ing youth and teach them that the
Church is the symbol of God, and that
the highest wisdom is to obey her com-
mands. . . . Protestantism prides
itself on the denial of miracles; Roman-
ism claims to work them."—Dr. I. M.
Haldeman.

Evangelist T. T. Martin says that
from a State college for young women
where evolution is taught a State Sen-
ator and his wife had a party of 27 of
the college girls out for a week-end
outing. On Sunday he talked with
them on the subject of the Bible and
Christianity. To his utter amazement
he found that 21 of them did not be-
lieve in God and scoffed at the Bible,
5 of them were non-committal and
only one out of the 27 stood out boldly
for the teachings of her father and
mother. Every one of the 27 had come
from Christian homes.

A German film depicting scenes from
the life of Martin Luther had been
banned by the British Board of Film
Censors on the ground that it con-
tained scenes which would give offence
to Roman Catholics. The producer,
though he pointed out that any life of
Luther must do that, was willing to
make minor alterations, but when the
censors insisted that the scenes deal-
ing with the sale of indulgences should
be cut out, he rightly felt that a fun-
damental point was involved, and re-
fused. So the film at the moment is
banned.

George Herbert Betts, professor of
Religious Education in North-Western
Methodist University, sent out ques-
tionnaires recently to 500 ministers
and 200 theological students. Of the
500 ordained ministers only 53 per
cent. believe in hell "as an actual place
or location," and only 11 per cent. of
the students hold such a belief. There
is only one question on which minis-
ters and students stood 100 per cent.
in their replies, and this was Question
1, which was, "Do you believe God ex-
ists?"