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YOUNG RECORDERS.

Aims:

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

Toorak Vicarage, August 29, 1929.

"God . . . Who giveth the rain upon the
earth."—Job. v. 10.

My dear young people,

There has been great rejoicing in
country places during this past two
weeks because of the rain which has
at last come to us. We all know, and
especially you who live in the country
know, what a very dry winter this has
been. Even yet more rain is needed
badly, still what has come has made
everyone feel more cheerful.

Here, in Australia, which for the
most part is a dry country, we all real-
ise the importance of water; we know
what a valuable possession it is. We
build reservoirs and dams, we set up
tanks, we do everything we know to
catch water and keep it for dry times.

As a small child I remember how
my father would never let us growl or
grumble about a wet dry; we used to
sing a ditty beginning, "Rain, rain, go
to Spain." I forget how it goes on,
and he would stop us, and I expect if
you live in the country your fathers
talk to you much the same.

An old man was telling me only a
short time ago some of his experiences
at the gold-digging in Western Aus-
tralia in the very early days. For day
after day the heat was terrible and
water was very scarce indeed. For
months he walked two miles there and
back every day to get his billy filled
with the precious liquid, and paid a lot
for it too. He told me of men found
near the tracks dead of thirst. Yes,
we must have water to keep us going.
Even nowadays in many hot countries
water-sellers are quite often seen in
the streets or on railway stations; they
carry a jar full of water and some
tumblers. They call continuously,

"Water, Water," and people are glad
to pay a small coin to quench their
thirst. Near the south coast of Italy
are a number of small islands; some
have no water at all, others very little.
A steamship has just been fitted up
with immense tanks and it takes water
round to these islands just like a dairy-
man bringing us milk.

Do you ever think when you read or
hear the Bible stories how they all
happen in a hot and dry country?
Moses brought water out of the rock
for the thirsty Israelites in the desert;
Elijah on Mount Carmel prayed God
for rain after a three years' drought,
and it came in torrents. In a lot of
the stories we read of the girls com-
ing to draw water from wells outside
their city walls; that was often the
only way they could get water for their
households, and indeed for their flocks
and herds too. Do you remember
that it was at a well like this that
Jacob met Rachel? Then many,
many years later, Jesus, very tired
after a long and hot day's journey on
foot, was resting beside a well, and
there he met and talked with the Sam-
aritan woman; she had come from the
nearby town to draw water. That well
is still there in Palestine after all these
hundreds of years.

In several of your letters lately I
have heard of bad colds, some of you
having to stay in bed. I do hope by
now you are all quite, quite well again.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
The words are in the Prayer of St. Chry-
sostom, to be found in both the morning
and evening services.

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

The Desirability of Holding Reformation Sunday (Continued from p. 8.)

Holy Orders.

Then with regard to the validity of our
Anglican orders, we are told that the Angli-
can Bishops would be willing to accept
Roman ordination. "Supposing always that
all matters relating to doctrine had been
already settled, and an agreement had been
reached upon a system of discipline, in
order to place beyond doubt in the eyes of
all the validity of their ministries."

My brethren, let us think furiously over
the above, though let us be fair and remem-
ber that these "conversations" were unofficial,
yet the then Archbishop of Canterbury
knew of them and they were attended by
such representative Anglican churchmen as
Lord Halifax and Bishop Gore.
To repeat the points of agreement: The
primacy of the Pope, Transubstantiation
(to all intents and purposes), the Confes-
sional, Penance, Re-ordination by Rome;
and yet when the press rightly raises its
voice in righteous horror a Bishop of our
Anglican Church speaks of a "gutter
press."

One begins to wonder whether the Anglo-
Catholics believe that the Reformers were
merely sincere but misled, for if these are
the doctrines of our Church, then many
Reformers threw away their lives for noth-
ing!

(To be Continued.)

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Bishop Baker on Re-union.

Diet of Spices.—400th Anniversary Celebra-
tions in Europe.

Illustration.—Bishop-Elect of Armidale, with
Article by Rev. W. H. Irwin, M.A.

Leader.—Leaders who lead in Re-Union.

Melbourne's New Archbishop.

The Church in Britain.—The Period of the
Norman Conquest. By Mr. A. Exley,
Brisbane.

The Oxford Movement.—Some interesting
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Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

Dr. Etheridge, fossilologist of the
British Museum: "This Museum is
full of proofs of the utter falsity of
their (Evolutionists') views."

Referring to Council meeting, it was
the old Moravian custom to leave an
empty chair, as a reminder that the
Holy Spirit was the One Whom they
expected to lead their deliberations.

Some time ago we read: "Communi-
stic agitators are attempting to in-
cite the Arab population against the
Palestinian Government and the zion-
ist Movement." Now we heard of
bloodshed.

Twelve almshouses built by the
Visitors of Jesus Hospital Charity on
a pretty pastoral site in Barnet Vale,
Hertfordshire, were opened for public
inspection last month. They are for
widows or spinsters older than 50.

James Ravenscroft, who founded the
charity in 1679, stipulated that no
liar, lunatic, or witch should be ad-
mitted and that innocence of conver-
sation was to be accounted a recom-
mendation.

One hundred and five clergy signed
the "round robin" addressed to the
Archbishopric Election Board of Mel-
bourne, asking that due consideration
be given to Australian names in ap-
pointing to the vacant see.

The John Russell MacPherson Fund,
Melbourne, distribution gave recently
several sums to diocesan institutions,
among others, Kindergarten, St. John's
and St. Mark's, Fitzroy, Missions,
G.F.S., C.E.M.S., Social Service, M.U.
having share.

"It is not too much to say—indeed,
I think it is quite true—that the
World War of 1914 onwards was due
to the materialistic philosophy of the
later Darwinians which blighted hu-
man intelligence and thrust mankind
back into a brutal struggle for exist-
ence."—Sir Philip Gibbs.

Extraordinary figures are published
about large families in Italy. Accord-
ing to them, there were in Italy in
June last year 1,532,000 families with
seven or more children. The total
population is a little more than 40,000,-
000. More than 100,000 of the families
had eight or more children.

In some parts of England excessive
vibration produced by traffic is hav-
ing a serious effect on buildings of
great historic and architectural inter-
est. One of the most notable of these
is Wells Cathedral; another is Lincoln
Cathedral, where at least one of the
buttresses of the chapter house is "set-
tling" as a result of the development
of heavy motor and omnibus traffic
through the Minster Yard.

The Moscow correspondent of the
British United Press states that to the
long list of democratic joys the Soviet
is adding a seven-day working week.
Factories and workshops are operat-
ing continuously, and the operatives
are taking a day off in rotation. The
idea is that a greater output will give
more employment.

Dean Inge estimates that the annual
cost of play in the United States is
more than £4,000,000,000, of which
£1,000,000,000 is spent on motoring,
not to mention the 25,000 people killed
and the 600,000 people wounded by
motoring. The moving pictures cost
£300,000,000, and candy and chewing-
gum £400,000,000. He concludes, "I
understand that cosmetics cost female
America £300,000,000 a year."

In that very enterprising Church of
St. Paul, Covent Garden—better known
to many as the "Actors' Church"—a
concert was held one Sunday recently.
The choir sang many items, and Miss
Sara Allgood, the famous Irish ac-
tress, also contributed to the pro-
gramme. St. Paul's is the Church
where plays are frequently presented
on Sundays, the object being to prove
the close link which exists between the
Church and the stage.

A remarkable career has been that
of Mrs. Besant, who, in spite of her
age, is expected to accompany her
young protegee to Sydney. Disillu-
sioned by her marriage at 20, Annie
turned from orthodoxy to agnosticism.
She linked up with G. B. Shaw as a
fellow Fabian and vegetarian. When
Shaw remonstrated with her next con-
version to Theosophy she wittily re-
torted that probably his vegetarianism
had undermined her intellect. Thus
the Besant lady has been the free-
thinking wife of a conservative clergy-
man, atheist missionary, the militant
feminist, and the ardent Theosophist
—all in one incarnation!

The following letter sent to the
Scripture Gift Mission gives the key
to our King's character:—
"Windsor Castle, Nov. 18, 1912.

Dear Sir,—
I have had the honour of submitting
your letter of the 15th inst. to the
King, and I am directed to inform you
in reply: It is quite true that he pro-
mised Queen Alexandra as long ago as
1881 that he would read a chapter of
the Bible daily, and that he has ever
since adhered to this promise.

Yours very truly,
Knollys.

Francis Brading, Esq."

Jesus Shall Reign

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

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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?

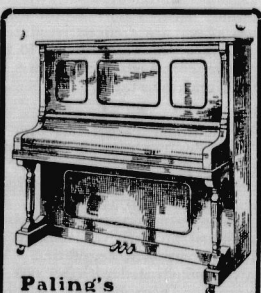
The B.C.A. is meeting spiritual and temporal needs. Its Aeroplane Ministry, its two Mission Hospitals, its Travelling Nurse, its Children's Hostels, out-back, its Mission Vans, its Band of Padres and Deaconesses all combine to bring the blessing of God into many lives.

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Or
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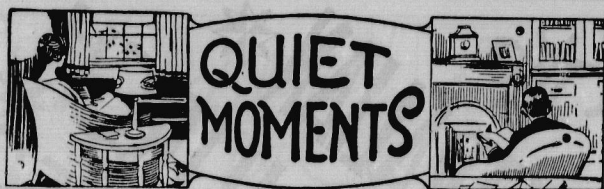
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QUESTIONS and short prayers are supplied in reference to the last six articles which appeared under this heading, and which are now concluded.

I. THE GOD-FORSAKEN.

1. Do I desire to learn more of the Mystery of the Cross of Jesus, that I may become wise unto salvation?

2. Do I try to refrain from passing judgment based on mere appearance of prosperity in others' actions, or in deciding on my own?

3. Do I ever so slightly wish I could do more, even at some cost to myself, in helping others to know the true meaning of the Cross?

A PRAYER:

O Lord my God, I ask Thee to give me constant vision of Christ on His Cross and on His Throne in Glory to my comfort and direction in time of need and grant that I and all men, realising and rejoicing in the power of the Cross, may steadfastly follow His example, Who now liveth and reigneth, with Thee. Amen.

II. THE LONELY CROSS.

1. In my own personal difficulties do I seek comfort by remembering how far was Christ on the Cross from human and worldly solace?

2. Is there anything in my life or thought which puts God out of my inmost care?

3. Am I at all concerned at the evident separation between Christ and the people of my own generation?

A PRAYER:

O Jesu, as Thou didst hang in bitter loneliness on the Cross, and yet didst rely on the Father's Care, so strengthen all lonely and unhappy people that they may find Thee ever present and attain to endless joy in communion with Thee. Amen.

III. CHRIST ALONE IN PERFECTION.

1. Is Jesus really the chief object of my love, and the sovereign of my heart?

2. Do I accept His Life as the only Perfect Life, and His Way as the only Way to walk in day by day?

3. Do I always plead His Perfect Offering as the One and Only Atonement for my sins each day?

A PRAYER:

O God, I pray Thee to accept me now afresh in Thy service, that with ever joyful mind I may, though unworthy, be counted righteous in the Beloved, and in His Perfection ever live with Thee. Amen.

IV. CHRIST ABOVE ALL TEACHERS.

1. Does the Word of Jesus mean more to me than what is commonly said about sin and salvation?

2. Do I rely upon His Word in every necessity, so that I may hope to hear Him speak Peace at the last amid the shadows?

3. Do I now listen to hear His Voice through the written and the spoken Word?

A PRAYER:

O, Holy Spirit, Teacher of the Truth of Jesus, may we ever seek Thy guidance through all our days on earth, that by Thy continual refreshment and remembrance we may follow in the Way that leadeth to where Jesus lives One with the Father, and with Thee. Amen.

V. ALONE WITHOUT CHRIST.

1. Do I feel increasing compassion for the millions who are ignorant of the Love of God shown by Christ upon His Cross?

2. Do I still repent of any days wherein I lived apart from Christ, neglecting Prayer and Sacrament?

3. Have I attempted to be good in my own strength, or to be religious in a way that was not Christ's?

A PRAYER:

Gracious and Forgiving Lord, Who hast poured out the richness of Thy Love to man, in the Blood shed upon the Cross, teach us to be truly grateful, and so to glory in Thy Cross, that by its power we may be lifted up to be with Thee. Amen.

VI. ALONE WITH JESUS.

1. Have I dedicated my friendships to Jesus, so that I see all my dearest in Him?

2. Do I cheerfully count the reproach of Christ of greater riches than all the treasures of the world?

3. Am I content to be alone with Jesus, finding thus how near He draws to me, knowing He will never leave me nor forsake me in life or death?

A PRAYER:

O God and Father, Draw us all nearer to Thyself, Lift us up above the world, that sin and sorrow may be cast down, and all men find their perfect life in the Cross of our Redeemer, and be blessed through Him, and for ever serve Thee, and see Thy face, and dwell with Thee. Amen.

Suggested Hymns (A. & M. except otherwise stated)—

"Sweet the moments," 109.

"When I survey," 108.

"Nearer my God," 277.

"Beneath the Cross," M. & S. 139.

"Lord as to thy dear Cross," 267.

"Take up thy cross," 263.

"The sun is sinking fast," 16.

Melbourne's New Archbishop.

THE REV. CANON FREDERICK WALDEGRAVE HEAD, Canon of Liverpool Cathedral, who has accepted the Archbishopric of Melbourne, is reported to be a very brilliant scholar. He had a great reputation at Cambridge, says a press notice, and in 1927 was made a Life Fellow of Emmanuel College. He is 55 years of age. The Archbishop-elect said, "I am delighted to be going to Melbourne. I felt it to be God's Call, therefore I willingly accepted."

The Desirability of Holding Reformation Sunday.

(Portion of a paper, with additions, read before the Sydney Clerical Prayer Union by the Rev. Leonard Gabbott, B.A., L.Th., on August 5.)

(Continued.)

The Choice.

Surely the Master of St. Peter's Hall, Oxford, at the recent Cheltenham Conference put it very clearly when he said:—

"Better far to lose some devout honoured members of the Church of England, whose affinities are really Roman, than to miss the opportunity of joining hands with multitudes of our nonconforming brethren whose characteristics are essentially Protestant and English."

We can't have it both ways—reunion with the Church of Rome and reunion with other branches of the Reformed or Protestant Church as Mr. Chavasse clearly puts it above.

Wake up, Evangelicals!

It is not time that the cry went forth, Wake up, Evangelicals! if you would be worthy of the sturdy Reformers? The Australian Church is being rapidly captured by the Anglo-Catholic party, but Sydney and Melbourne's contemptible little army may yet help to save the day if we are up and doing.

Scattered Evangelicals.

In some country dioceses there are a sprinkling of Evangelical clergy and many Evangelical lay people who are standing firm under great opposition, e.g., Port Lincoln. Such need the help, the sympathy, the prayers and the consequent encouragement of all those who believe that our Church is four-square and not only Apostolic and Catholic but also Reformed and Protestant.

Anglo-Catholic Literature on Sale in Australia.

It would startle some of our loyal church people if they could read some of the literature (bearing the imprimatur of the Church of England) that is on sale in Australia, e.g., take that "John Bull Tract" "Bringing back the Mass." To quote extracts—"It is one of our chief aims to teach the English people about the Mass, to urge them to love it, honour it, and to attend it regularly. We want to restore it to its rightful position as the chief act of Christian worship, and to see it offered daily in every parish Church in England." (Note the word "offered.")

The Holy Rosary.

Again, let me quote from a booklet bought in Sydney edited by Rev. A. St. Leger Westall, M.A., on the Holy Rosary:

"Salve Regina."

"Hail! Holy Queen, Mother of Mercy, hail our life, our sweetness and our hope! Turn then, most gracious Advocate, thine eyes of mercy towards us and after this exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God."

Imagine such teaching in our Reformed Church of England! Is there no need of a new Reformation?

Who are the True Catholics.

In the light of the old definition of Catholicism, "quod ubique, semper et ab omnibus" (that which everywhere, always and by everybody) is held, are not we Evangelicals the true Catholics?

Certainly by this test many of the Anglo-Catholic teachings and practices must be "ruled out" as they are not scriptural and primitive but traditional and mediaeval.

Following the Pauline Example.

In Gal. ii. 11, we read, "but when Peter was come to Antioch, I withstood him to the face because he was to be blamed." Why this censure? Because St. Peter wished to go back from the gospel of free grace to Judaistic legalism. Is not the Anglo-Catholic movement, too, a retrogressive movement? A Judaistic superstitious form of Christianity?

We Evangelicals have been too apologetic of late—we have nothing for which to apologise. Should we not boldly, firmly, yet with all Christian grace and humility "withstand to the face" those who are disloyal, we believe, to the teachings of our Lord and Saviour and His Church? Dare we do otherwise as honest Christian men, who wish to be loyal to their ordination vows? The Reformers died at the stake for the Truth. Truth to them was more than a false charity.

Our Day of Opportunity.

We Evangelicals must "withstand" not by mere negative criticism, but by positive constructive teaching of the Evangelical, Reformed, grand ever-new and ever-living principles of the Faith once delivered to the Saints.

I should like to pay a tribute to the good work done by the Anglican Church League, the Sydney Clerical Prayer Union, and the 'Australian Church Record.' These have been stalwarts in the past and we still have such; but it is for the rank and file of the clergy, especially the younger clergy, to do their part. At heart, I believe, that most of our clergy, in the Sydney diocese, at least, and probably in Melbourne and elsewhere, believe in the Reformed and Protestant principles of our Church, but we need to do something practical not as individuals merely, but in an united effort, for "union is strength."

With all earnestness I plead, therefore, that—

(1) We should prepare for a big demonstration of our principles on Reformation Sunday, November 3, to be followed by a big public meeting the following week.

(2) That we should be responsible for pamphlets and articles in the "Australian Church Record."

(3) That we should push the sale of the latter and get and give donations towards its printing and so make it possible for it to be published weekly. We cannot do without our own Church paper, if we are to maintain and spread the glorious Evangelical truths of the gospel of our Lord and Saviour Jesus Christ. It will cost, but it is only the "cheap and nasty" things that don't cost. Our Lord gave His all.

At the beginning of last century, when Europe was convulsed with the Napoleonic wars, when France was in throes of Revolution, it was the evangelical movement which saved England from Red Revolution. The Evangelical movement gave birth to C.M.S. in 1799, B. and F. Bible Society in 1804, R.T.S. in 1811, and later fought for and brought about the abolition of slavery, the Factory Act, etc.

Brethren, let us pray that we may be worthy of our great forebears. If we are, we dare not be satisfied to put "our wish-bone where our back-bone ought to be." We have too grand and sacred a heritage. It's team work that tells, so forward, onward, to the work.

"Let us hope and wait,

Let us watch and pray,

And labour till the Master comes."

Dry Bones.

Ezekiel's vision is unique in Holy Scripture. And yet how it pictures our own time. "And behold there were very many on the face of the valley; and lo they were very dry." Can these dry bones live? How? Ah, that's the question. How? Spiritual death we see and feel and know. Where is the secret of spiritual life? Can the dead receive life to-day? Can they become an army?

"He said unto me prophecy unto these bones and say unto them, O ye dry bones, hear the Word of the Lord."

"Then said he unto me, prophecy unto the wind . . . come from the four winds O breath and breathe upon these slain that they may live."

Is that all?

"But we will continue steadfastly in prayer and in the ministry of the Word."

But is this enough?

Read Acts i. 8. This verse seems to be the key to the Acts of the Apostles. The Acts of the Apostles is certainly the key to the true reading of the history of the Church.

But where then are dignities and spiritual princedoms and titles and robes and big sticks and lordships? Where are human mysteries and claims? Where then is boasting and where is human pride and life tenures as such? Where are class privileges and powers as such?

"We will continue steadfastly in prayer and in the ministry of the Word."

But can these bones live? Is there a prophet of God who can impress his word in the power of his spirit? If there is there is still hope.

Can the Word of God be heard to-day? And where? These are the vital questions. This is the question of questions.

A book has lately been published that will help thoughtful people to know where to look for the answer. Every minister of the gospel and every well instructed lay person should carefully read this book.

"The Word of God and the Word of Man," by Karl Barth; Angus and Robertson, 8/6 net.—D.J.K.

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From the liberality which says everybody is right, from the charity which forbids you to say anybody is wrong, from the peace which is bought at the expense of truth, may the good Lord deliver us!

—Bishop J. C. Ryle's Prayer.

SEPTEMBER.

13th—Capture of Quebec, 1759. Carrying the Host in London stopped, 1908.

14th—Holy Cross Day. Celebrating the return, after seizure by the Persians, of the supposed relics of the Cross, which the Empress Helena is said to have discovered in Jerusalem. Duke of Wellington died, 1852.

15th—16th Sunday after Trinity. Ember week. During this week, and specially on Wednesday, Friday, and Saturday, let us remember to pray for increase in the ministry of Christ's Church, and for blessing on the labours of those who are actively engaged in the work, that soul-winning and teaching may be the great aim of the Church of Christ. This Sunday we are reminded of God's care for His Church, and we pray that it may be cleansed for its work and witness. Only a Church pure in life and doctrine can be effective.

Russia became a Republic, 1917.

21st—Saturday. St. Matthew, who, as Levi, left the occupation of money-making as a "publican," or tax-gatherer, to teach the truth of Jesus. May we ever value knowledge of Jesus above financial estimates.

22nd—17th Sunday after Trinity. Good works have a place in our salvation. Not as meriting our salvation, but as proving that the Spirit of God is actuating our life and powers. The word "prevent" in the Collect is used in its old meaning of "go before," which is its exact meaning. God goes before us in all our doings.

18th—Wednesday. Dr. Johnson born, 1709. Royal Visitation of Monasteries, 1535.

20th—Friday. Fall of Delhi, Indian Mutiny, 1857.

26th—St. Cyprian, Abp. of Carthage. During persecution he withdrew into the desert and his letters greatly helped the suffering members of the Church. He is called the greatest organiser of the Church. He waged strong controversy with the Roman Bishop. Relief of Lucknow, 1857. Next issue of this paper.



Leaders Who Lead in Reunion

It is often said that what is wanted in the Church and in the world in general is leadership. But it seems to some of us that what is wanted more even than leadership is that people will follow a good lead. So many plans have failed after adequate and full initiation simply because the rank and file have not taken up what their leaders have placed before them. In few departments is this more marked than among Evangelicals. It is to be hoped that in certain matters now to be referred to we who call and profess ourselves as Evangelical will not be backward in following where such good lead has been given.

One of our bishops certainly seems to lead us or mislead us, in a painful manner regarding the question of Prohibition. But as a set-off may be instanced the fine statesmanlike deliverance of the Bishop of Gippsland. Dr. Cranwick gave in Melbourne a studied and thorough examination of the Christian implications of this subject. There

was no "sob stuff," indeed there very rarely is in what we have read on this topic. Without further discussion of this particular theme it may be wished that all Anglicans would follow the bishop so far as to peruse his arguments and make their own individual study of a matter which he has shown is of vast spiritual and moral import.

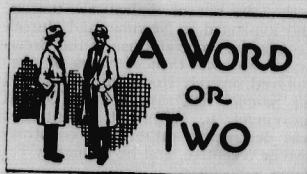
Another bishop comes forward at this time with a contribution which also deserves to be seriously taken as a challenge to the thought of the Church of Australia. Bishop Baker, of Bendigo, has laid us all under his debt in providing that complete statement regarding Reunion which he gave to his synod a week or so ago. We regret our space forbids extensive reprint of the deliverance. It needs to be read in full, for there is very much to be known and much to be thought out concerning it. Press reports are very fragmentary and often omit the real issues. The matter is not so simple as some folk seem to suppose it to be. In fact, the more we study reunion the more do difficulties emerge, and there are those who do not think it will ever come other than by the manner of the origin of division. Division did not for the most part result from deliberative legislation, but was the spontaneous outcome of certain circumstances. Perhaps, such a condition as persecution, or something which will put similar pressure upon the divided camp, will bring about unity again. But Bishop Baker has great hopes of the Lambeth meeting of bishops which takes place next year, and for which we should pray, though some of us were frankly disappointed with the last attempt to meet the problem. However, with a concrete instance before them, as the South Indian scheme, for merging all missionary efforts into one in fluxion of time, something more satisfactory may ensue. We devoutly pray that it may be so.

The real crux about Reunion is that there are two distinct ideals which actuate those who are working or Reunion. One set desire what is nothing else but absorption, and to which none of the other denominations are at all hankering after, to put it mildly. The other ideal is that of parity of status and recognition of validity of the Orders of those who are not episcopally ordained. On no other basis can Reunion be profitably discussed. Absorption is only the old evil of political uniformity, from which came as immediate results some of the greatest divisions in the English Christian world. We repudiate Acts of Uniformity, but we seem to seek to repeat the error by insisting on Reunion only through the adoption of our own theories of sacramental grace.

Meanwhile there is a great contribution towards the desired end which could be made in much more generous fashion than is being done. It would undoubtedly facilitate the very essence of Reunion, even without any formal measures of uniformity, if we were to bridge the chasm now existing between members of different denominations by practising inter-working and inter-communion. There is an abundant sphere little touched wherein any Anglican may meet and work with his fellow Christian a non-Anglican, but from which so many fight shy as if no good purpose could be served, or perhaps because of fear of criticism. We must dare something for a high ideal, and just what is most wanted in our world of denominational division is a strong lead not so much in advice as in action to show that at root we are

all brethren in Christ Jesus. It will be impossible to keep apart those who realise in practice that they are one in Christ.

But it must not be overlooked that there are people who do not think there is any gain to be derived from closer union of a corporate kind. They believe, and they are perfectly sincere in their idealism, that the cause of Christ is better served by our division than it would be were a cast-iron and rigid uniformity to take place no matter on what broad lines it might be based. They think that only in separation can the varied characteristics of human nature make their contribution to the cause. They think it would weaken and not add to the power and witness of the truth were we not able to choose exactly how we may make our individuality felt. They seek to justify division. They do not regard it as an evil, except when it robs people of true sympathy and appreciation of the work of others who differ from themselves in what they consider mere details. The difficulty is that other people do not regard such matters as Orders, for example, as details, but as fundamental, and that is likely to be the greatest barrier to bringing together the scattered members of Christ's Flock. It shows how urgent is the duty of studying the whole question, a study which develops not only upon our leaders, but on all of us who have so much to gain or lose in the decision which is pending regarding Reunion.



Clerical Stipends.

DEAN AICKIN will command the admiration of clerical circles in general for his somewhat unselfish preference for the claims of stipends of the clergy over building the Melbourne Cathedral Spire. Without raising the question of the value of the effort to complete St. Paul's Cathedral it may be said that did diocesan authorities first address themselves to the less showy but more necessary duty of augmenting clerical stipends they would have been more consonant with Scripture and would have earned the loyal regard of the clergy for whatever else they might have advocated. As it is, the parishes have too often been regarded as so many milch cows which were expected to yield their "quota" of sustenance to the official side of the diocese irrespective of whether the clergy were being adequately supported or not. It is a scandal that while the cost of living has jumped upwards with amazing speed clerical stipends remain very much as they were years ago. How can the laity expect a cultured and able ministry if the bread-line is too close the home of the ministry? We seem to build on the roof first, by making our overhead management secure and snug, while the very foundation of the church, the parish clergy, may shift as they, or rather, as their people please. A man may give a long lifetime of valued service, and then be dismissed with a pittance of £150 a year to live upon? Is this Christian? Everyone deplores the state of affairs, but who is going to take action?

Clerical Agitation.

THE clergy ought to take this and other matters into their own hands. Too long have they been reticent, and too readily have they adopted the heroic but vain hope that others would take action and save them the invidious and unpleasant task of seeking to better their position. They do not desire wealth, such as falls to the layman to earn. But they do rightly expect that their self-respect shall not be questioned in any effort that may make to ensure ability to fulfil their office properly. It is high time they went to work to force upon the diocesan powers the urgency, for the greater good of the Church at large, of procuring better conditions for the ministry. Is it too much to hope that every Synod will take up this matter before long, and putting aside false sentiment recognise that it is high time that rectification be made in what presents the Anglican Church as a spectacle and a cause of contempt among the churches?

Jerusalem.

LET our eyes turn towards the Holy City, so unholy to the disillusioned traveller. We are taught to "pray for the peace of Jerusalem," and there is need to exercise this gift of intercession at this time. We live in dangerous days. Britain is depleting her Navy, and relinquishing her hold on Egypt, just at a time when there is need of careful measures to meet the unruly powers which only await opportunity to exert themselves to the undoing of all that Britain has wrought and for which, as we must believe, she has been called of God to do among the nations, and specially on behalf of the Jew. Let us keep our eyes on the Near East, and let our prayer ever be that soon the plans of God for His Ancient People may be disclosed for the good of all nations. Jerusalem, which has had so much to do with our religion and our history, is seen in these days to be closely connected with the work and purpose of our great Empire.

The Medical Congress.

THE Primate in St. Andrew's Cathedral has given due welcome and blessing in the name of the Church of England in Australia to the members of the Medical Congress now sitting in Sydney. It is to be hoped that all Anglicans join in realisation of the importance to religion of the medical profession, as we also hope every member of that fraternity recognises the place of the clergyman at the sick-bed, and the necessity of religious observance even amidst the pressing calls of a practitioner's life. Clergy know what they owe to doctors, not only for kindly and most helpful attention without charge, but for their devotion to the healing ministry, for it is true that the pious medical man is in direct succession to the apostolic method of bringing the comfort of Christ to the sufferer. We look indeed to the doctor and physician to curtail those weird beliefs regarding healing which actuate some clever people, and turn them away from the Church of Christ. The more medical science is advanced human misery is lessened, and the more do men strive after the ideal world in which there shall be neither sorrow nor crying, nor pain. The former things have passed away to some extent, and we prayerfully wait upon advancing science under the Spirit of God to put an end to such scourges as cancer. It is not impious to see here the Kingdom of God.

Entertainments Tax.

HOW quickly people cry out against the proposals to tax amusements whereas it seems quite obvious that luxuries should provide the necessary revenue for government. The point is, of course, that amusement has become a necessity to so many people that they feel the extra tax which would not press so heavily in the case of occasional expenditure. He who goes to a picture show once a month will not be so hardly hit by an extra impost as the person who goes every night. That is obvious. It explains the unpopularity of the increased taxation. Our question is not whether amusements should be taxed, but as to the future of a people who are running madly after pleasure. What is the mentality which can sit night after night looking at pictures of mediocre interest, if not worse, and yet cannot read through a book, even of a lighter kind, with concentration? If the tax would lessen the number of people who over-indulge their taste in drinking in with their eyes we should be a more sober community. For there is an indulgence which crosses the border line of temperance, and which is nearly as dangerous to the community as a certain other form of intoxication.

Reformation Sunday in N.S.W.

A letter was sent out signed by representatives of the "Australian Church Record," Clerical Prayer Union, and Anglican Church League. The letter, amongst other things, states:—

"The undersigned, with others, have been formed into a Committee for the purpose of making arrangements for the observance of the 3rd of November—the 23rd Sunday after Trinity—as **Reformation Sunday**, to be marked by special Sermons and Lectures on the Reformation.

As a preliminary proceeding, the Committee has decided to call a meeting of Clergy, to be held in the Chapter House, on Friday, 30th August, at 11 a.m. This meeting will be addressed by various speakers, who will emphasise the need of the observance of such a Sunday, and you are earnestly invited to attend.

This year is the 400th Anniversary of the Diet of Spire, at which the famous Protest of the Reforming Princes of the Empire was made, which incidentally earned for them and other sympathisers the name of "Protestants," and which, in the course of events, helped considerably to secure the triumph of the Reformation Movement in Europe. The Protest maintained the great principles of the Supremacy of the Holy Scriptures and the freedom of the individual conscience, for which the Evangelical Movement has ever stood.

The spirit of unity we must always foster, and this the Protestants of Spire fully recognised when they wrote: "We are content to pray God daily that He will bring us all to unity of faith, in truth, charity, and holiness through Jesus Christ, our Throne of Grace and our only Mediator."

There is a greater need to-day than ever for reasserting those great positive Evangelical principles which cost our fathers so dearly and which recovered for us the Christian Faith in its purity and simplicity.

It is interesting to recall that a Reformation Festival was held in the Sydney Diocese in the year 1898, and that it is on record that the Festival was widely observed and was very successful.

We trust that you may see your way to observe Reformation Sunday, and that you will make a special effort to attend the meeting on the 30th instant, and we pray that God, by His great mercy, may ever preserve to us the Apostolic, Catholic, Protestant, and Reformed character of the Church of England, and overrule the activities of His divided Church to His own glory and the eternal salvation of His people."

The meeting of Clergy referred to in the letter was largely attended.

Money is urgently needed for printing and necessary donations, and can be sent to Rev. L. Gabbott, The Rectory, Rockdale, Sydney, or to the Office of this paper.



The Bishop-Elect of Armidale.

The Eastern States have lately been robbing the South Australian Church of its best men. First the Rev. W. H. Johnston was taken to be Dean of Newcastle, then the Rev. E. H. Fernie was appointed to All Saints', St. Kilda, Melbourne, and now the Archdeacon of Adelaide has been chosen as Bishop of Armidale. This choice has given great satisfaction in Adelaide, for those who know the Archdeacon best, think most highly of him. Were one to give a catalogue of his virtues, it would have the appearance of trying to lay on flattery with a trowel even before he is consecrated. Suffice it to say that for all-round ability, whether clerical or otherwise, Archdeacon Myles is hard to beat. After being dux of St. Peter's College, he went to the University of Adelaide, where he took an honours degree in mathematics, and was a shining light in the Student Christian Movement. At this stage Rev. A. R. Ebbs, with characteristic insight, offered to make him C.M.S. representative in S.A., but older and wiser (?) heads persuaded Mr. Ebbs to withdraw the offer. After ordination some years were spent in England gaining valuable experience. Since his return the Archdeacon has had charge in turn of three parishes, each of a different type, and has been successful in them all. Four years ago, at the early age of 40, he was appointed Archdeacon. It is no easy matter for a young man to become a prophet in his own country, but this he has done. He may at times have spoken unadvisedly with his lips on public affairs, but he is not afraid to stand up for social righteousness or to speak on behalf of unpopular causes, e.g., Prohibition. His friends have often been amazed at his power of work. Finally he has too excellent qualifications for the episcopate, he is not anybody's fool and is straight. Being human, the Archdeacon has many faults, but he has this advantage, that he knows all about them, for his senior friends in the diocese have dealt very faithfully with him in pointing them out. Wasn't it Archbishop Magee who said that a bishop's work was to endure fool's gladly and answer letters by return of post? Well, the bishop-elect will answer letters by return of post. In party affairs Archdeacon Myles is a true non-party man. We all know the type of individual who loudly proclaims that he belongs to no party and hits every Evangelical head he can see. The new Bishop-to-be will give all parties a fair chance, except lazy parties. He refuses to be classified, and probably has never classified himself, but those who write him down a Liberal Evangelical will not be far wrong. He is not trammelled by tradition and takes the spiritual view on every question.—W.H.I.

The Bishop of Adelaide says:—

With joy and sorrow at once I congratulate Archdeacon Myles upon his appointment to the See of Armidale. I am sure we all rejoice that the Synod of Armidale has made so wise and good a choice, and we know that he will be a strength to the Bench of Bishops in Australia. But he has been so good and devoted a parish priest, so able and helpful an archdeacon, so wise a counsellor to many, and so good a citizen, that his loss will be keenly felt over a very wide area. For myself, I feel it difficult to say how greatly I shall miss him, but we shall all unite in giving him and his wife and family our best wishes and heartiest congratulations.

God never leaves His child to fail when in the path of obedience.

The League of Nations Union.

"Peace hath her victories no less renowned than war."—Milton.

On Monday afternoon, August 19, the New South Wales Branch of the League of Nations Union held the first of a series of lectures in the special dining hall of David Jones Ltd. The meeting was well attended. A dainty afternoon tea was served to all present at the nominal cost of 1/- each. All members of the above society are invited to bring their friends to these social gatherings, which will be held every Monday afternoon, at 3.30 p.m., in the above mentioned hall, when prominent speakers will deliver addresses.

Mr. B. R. Golling (President) gave an educational and inspirational lecture entitled "What Every Citizen owes to the League." Mrs. Edmond Gates, who occupied the chair, introduced the speaker to those present.

"Wars of to-day have become hateful and detestable to mankind." Since the Great War of 1914-19, a new explosive gas has been manufactured, capable of destroying thousands of helpless non-combatants. It cannot be seen, tasted, nor even smelt, and three drops of which means inevitable death in a few hours to a whole community.

Despite the differences of language, colour, race and culture, we are all linked together as members of one great human family. Each nation has its own special contribution to make for the welfare of the world. Peace develops the best in the spirit of every man, woman and child.

Begin at home. Think and talk in terms of peace, teaching your children to do likewise. Study the aims of the League of Nations, a divinely appointed instrument given to mankind, in order that we may escape the destruction of the world races by war. Two pictures in our National Art Gallery are worthy of thought in this connection, viz., "Arts in Time of War," and "Arts as applied to Peace."

Before us looms the alternative of either the bigger and more gigantic world-wide war, or the establishment of an International World Peace. The League is only the machinery, its driving force is public opinion. To-day the League of Nations Societies exist in over forty countries, their purpose being to educate public opinion on national affairs in general, and particularly on the aims and endeavours of the League as a peaceful arbitrator of the world's differences.

Enquiries about membership should be addressed to the General Secretary at 114 Pitt St., Sydney.

—F.E.T.H.

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Cheltenham and Reunion.

(By the Rev. T. Quigley, M.A., Rector of St. George's, Hobart.)

(Concluded.)

The Archdeacon of Chester read a paper on "Constitutional Episcopacy." No authority can be given to the bishops which even the Apostles themselves did not claim. To-day there was in the Episcopate a desire for outward adornment, and for dress and ceremonial which was unknown a few years ago. The exaltation of the bishop had a bad effect on the Church. There must be no unconstitutional extension of the powers of the bishop, who should be subject to the authority which belonged to the whole body of the Church.

Discussion was opened by the Rev. A. W. Habersham, the Principal of the Evangelical Test School for Candidates for the Ministry at Oak Hill College, Barnet, London. He said that the New Testament knows nothing of a sacerdotal ministry as the only channel of grace. The discussion to which the chairman, the Rev. C. M. Chevasse, Professor Beresford Pitt, Bishop Hind, and others contributed, showed that there are several aspects of episcopacy in the Church of England which should be examined. This examination is very urgent to-day in view of the extraordinary claims which are made by many of the bishops themselves.

Practical Steps Towards Reunion.

The Rev. G. F. Graham Brown read a valuable paper on the "Practical Steps towards Reunion." There was, he said, a tendency to depend upon organisation rather than upon spiritual efficiency. The first step to reunion must be the subordination of the material and the organisation of the spiritual. If there is a will to reunion, minor matters will be rejected and essential things will be accepted. He dwelt upon the practice of intercommunion and the reunion movements in Persia and South India. Much of what is said about the value of forms of organisation and the ministry to-day is really a sub-Christian idea.

Intercommunion.

The Rev. J. P. S. R. Gibson read an important paper on "Intercommunion." This may be considered the most inspiring paper of the whole conference. It is impossible to review it in the brief space at my disposal. His main point is that Holy Communion is not primarily a badge of unity, but is creative of unity. Lambeth in 1920 made the great mistake of discouraging intercommunion. Owing to the comity of missions, this is one of the pressing problems of the Mission Field. Those who have joined in intercommunion have realised its wonderful joy and blessing. Those who gathered around the Lord's Table at Kikuyu were indeed led by the Spirit of God to that act of fellowship.

Conference Findings.

Of the nine findings of the conference the following bear directly on the present situation:—

"On a review of the present condition of the Christian World the conference is convinced that approaches towards reunion between reformed and unreformed Churches are impracticable and undesirable, and that efforts should be concentrated on reunion between the Anglican communion and other Reformed Churches."

"Seeing that the principle of a constitutional Episcopacy is generally accepted, it

is essential that no dogma of Apostolic Succession should be associated with Episcopacy, and that the constitutional Episcopate should have its decisions endorsed by the clergy and laity before they are promulgated."

The Cheltenham Conference has done much in keeping before the mind of the Church of England the question of reunion with our Free Church fellow Christians and countrymen, and this last conference, in its clear presentation of facts, its balanced judgments, its deep spiritual note, and its timely statements, is the most valuable of all. The question of reunion with the Reformed Churches will overshadow all others at the Lambeth Conference of 1930. The forces at work are so strong and so urgent that delay is impossible. The whole outlook since 1920 has been transformed. Next year Lambeth will be faced with the necessity of deciding whether the Church of England will remain outside the National Churches which will come into existence in the near future, or will link itself with the Reformed Churches. There will be a strong section who desire attachment to the Unreformed Churches. If not now, sometime in the future, the bishops will meet in a well informed atmosphere concerning the nature of the issue. The Churches in the Mission Field are waiting for action when the verdict is given. The obscurities and ambiguities of the Lambeth Appeal of 1920 must be removed. We live in eventful days. Words must be translated into action. Meantime there is need of continual waiting upon God in prayer, and that Evangelicals continue to throw upon the whole question of the ministry and the sacraments the great light of the New Testament and history. In this light only will error be seen and Evangelicals gather strength to press for Truth, and Truth only in this movement of the Holy Spirit towards closer fellowship with their brothers of the Reformed Churches.



Faculties.

J.E., Brisbane, asks:—

If Faculties are required before any Ornaments such as Candles, Windows, Tablets, etc., are placed in a Church, and can Faculties be obtained for the removal of any existing ornaments when parishioners so desire, and what is the position when ornaments have been placed without a faculty? The answer is that a Faculty must always be obtained by the Incumbent and Churchwardens before any Ornament can be placed in a Church, or any ornament removed which has been placed in Church after a Faculty has been obtained from the Bishop. In cases where ornaments have been placed without a Faculty being obtained, they may be removed without taking out a Faculty.

Cedar Frame Work.

A Melbourne Church has in its gifts a pair of ornamental cedar frames, suitable for tablets of the Commandments, etc. The size is 10ft 6in x 4ft 2in. Preference given to a Church interested in "A.C.R." Delivery given in Melbourne. Apply to Editor, "A.C.R."

Union Churches.

Mr. W. A. Thorne, of Rylstone, writes:—

In your issue of 15th inst. you quote from an address by the Coadjutor Bishop of Bathurst, in which he objects to the use of Union Churches, because they were minus both altar and font and stated they had done more harm to our faith than anything else in the world.

Surely an altar is quite unnecessary in a Church of England, as we have no sacrifice to lay upon it except ourselves, our souls and bodies, and it would require to be a fairly large one to carry even a small number of Communicants, and as to a font, a neat basin would answer the purpose, and not detract from the Baptismal Sacrament. Of the five centres in this parish, the only one with a Union Church, and the least population, has the largest average attendance and best response by voluntary giving to financial obligations.



NEW SOUTH WALES.

SYDNEY.

Campsie.

The Archbishop of Sydney will open and dedicate the new Church of St. John, Campsie, on Saturday, 19th October, at 3.15 p.m. A general invitation is extended to the clergy of the Diocese and subscribers to be present. The new building, which is being well finished and chastely furnished with memorial gifts (designed by Rev. W. H. Croft), will accommodate 400 worshippers. A Back-to-St. John's Week will follow the opening, concluding on Sunday, 27th October.

Lady Dixon, wife of Vice-Admiral Sir Robert Dixon, E.L.C., R.N., who is on a visit from England, will open the English Session of "The Homeland Fete," at St. John's, Campsie, on 26th September, and Sir Robert Gordon, Bart., the Scottish Session, at 8 p.m., same day. A Welsh and Irish Session are also to be held on 27th inst. £200 is the objective of the committee.

QUEENSLAND.

BRISBANE.

The Archbishop.

The many friends of the Archbishop have been distressed to learn of his painful accident. He was about to enter the Seamen's Institute when he slipped, and fractured a bone in his ankle. His philosophic calm amused and amazed some workmen who came to his help. He heard the bone snap. This means an enforced rest of several weeks; but the Coadjutor-Bishop is fulfilling many of the Archbishop's engagements.

Bequests.

Under the will of the late Miss Anne Grant Tindal, three bequests concern the Diocese of Brisbane, namely, £1000, which had been left to augment the stipends of needy Clergymen in outlying districts; £200 to the Parish in which Gungan is situated; and £1000 to what was described as the Bush Brotherhood in the Diocese of Gungan.

These bequests were complicated, by reason of the fact that Gungan Station is situated in two Dioceses. The Secretary had been carrying on negotiations with the trustees and with the Bishop of Armidale, and it appeared from the attitude of his Lordship the Bishop of Armidale, that he agreed that the bequests were intended for the Diocese of Brisbane. This had been definitely agreed to with regard to the two bequests first mentioned.

SOUTH AUSTRALIA.

ADELAIDE.

Mission Caravan.

A new era in Mission work has been inaugurated by the Sunday School Caravan, which has been at work for a considerable part of the year in the outback parts of the Diocese, and in the areas south of the Murray has recently visited places never before touched by our Church. Mrs. Grady and Deaconess Magarey have done most of the travelling, and very touching are the stories they have to tell of families out of reach of religion, and of the welcomes they have received. Quite apart from this new Mission work they are doing in bringing isolated families into touch with the Church, it is I think sufficient justification of our venture in setting up the caravan, that in a period of eight months 355 children have been added to the Church Mail-bag School.

We have now a very busy Sunday School office, as in addition to our work, we provide and send out Church Mail-bag lessons (in four grades) for the whole of the Commonwealth. In addition to our Sunday School Organizer, we now have an assistant organizer, together with Deaconess Magarey, a

paid assistant in the office, and innumerable voluntary helpers. The Sunday School work is going strong, and churchpeople should be proud to support it—which they don't!

The Constitution.

Last year the amendments to the Constitution which the Diocese of Sydney desired, were submitted to our Synod, but further consideration was postponed, and the Diocese of Sydney was asked voluntarily to withdraw its stipulation re Tribunals. Since that date the Bishops have met and have conferred with the Consultative Committee. Proposals were agreed to which were to be submitted to all the dioceses, if the diocese of Sydney accepted them. They have not been submitted yet to the Sydney Synod, operations have been suspended, and there is nothing for us to do at the present time.

—(Bishop's Synod Address.)



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Ypres Memorial Church Fund.

A quarter of the Empire's casualties in the Great War occurred round Ypres. In memory of the fallen and of the great Field Marshal, who took his title from Ypres, it is hoped that this Church should be built.

All who feel that to so historic and commanding a point in the battle area such a shrine would be appropriate are invited to contribute towards the necessary funds.

Ten thousand pounds are wanted to which must be added 15 per cent. for maintenance. Seven thousand pounds have already been received.

Appeal for Funds.

The original appeal for a Church to be built at Ypres was made by the late Field Marshal the Earl of Ypres on the 4th August, 1924. Since that appeal was made it has been decided that the Church at Ypres should form part of a National Memorial to his memory.

We appeal with confidence to all branches of the Christian Church to join in this effort. The Memorial Church (as in the case of Garrison Churches) will be available for use by all religious denominations, and it is believed that the privilege is one that will be both valued and used. It is felt that the scheme will at once commend itself to the religious instincts of all. The Ypres Salient, where no less than 260,000 British men lie sleeping (one-fourth of our total British casualties in the Great War) is the place above all others where there should be a Memorial of a definitely religious character, especially as it will provide a deeply-felt need.

Further, we feel very strongly that, if only as a matter of National honour, we should forthwith pay this fitting tribute to the memory of the thousands to whom we owe our all.

A site for the Church has been purchased close to the Market Place at Ypres, and it is proposed to erect a Church, School and Chaplain's House on it.

Memorandum—Ypres Memorial Church.

The fabric of the Church, it is hoped, will be completed by July this year, the plans for the interior have now been made for the furnishing of it.

The committee have accepted the designs of Sir Reginald Blomfield, R.A., for the whole of the interior, and have been guided by his advice; they venture to hope that many of the fittings will be presented as memorials, both by regiments and private individuals, they therefore give below a list of some of the necessary fittings with their estimated cost.

Windows.

The East Window has been given by the Guards Division, the West by the Third Corps in conjunction with the 4th and 6th Divisions; one of the eight side windows has also been given.

The estimated cost of each of the side windows, plain glazed and delivered at Ypres is £41/5/-, in addition to which heraldic or coloured panels would cost about £10 each.

All information concerning these side windows can be obtained from Messrs. Clayton and Bell, 9 Clifford-st., Bond-st., London, W.1.

The large Hanging Cross has been given by the 23rd Division.

The following designs have been completed and their estimated cost is placed against them:—Pulpit £65, Reredos £100, Font £35, Reading Desk £65, North and South Chancel Screens £360, Choir Stalls £150, Big Electric Lamp from Vault in Chancel £25, Eight Bracket Lamps in Nave £50, Three Pendants, Organ, Choir, and Baptistry £30.

Please address all enquiries to the Hon. Secretary, Ypres Memorial Church Fund, 9 Baker-st., London W.

W. P. PULTENEY, Lieut.-General.

3 Lower Berkeley-st., London, W.1.
1st January, 1928.

An Appeal.

The Rev. Walter E. Coates, of St. Barnabas', Waverley, Sydney, will be leaving for Nauru and Ocean Island in October to minister to the white population there. He is appealing for Communion Vessels and Linen for the new work, and would be glad to hear from any parish or person who could supply this need. He expects to be absent from Sydney about two months.

Bishop Hart and Prohibition.

Bishop Hart, of Wangaratta, invited the Anglican representative of the Prohibition League of Victoria, to address the Synod in August. This appeared to be both a broad-minded and fair act, but, unfortunately, it was deprived of these praiseworthy attributes by the fact that the Bishop introduced the Rev. G. Gilder, by a provocative speech, and after Mr. Gilder had delivered his prepared address, there was no time given him to reply to arguments which had been advanced in Synod. Mr. Gilder, therefore, has taken the opportunity to reply elsewhere, and some of his answers are appended herewith. Mr. Gilder states:—

Press reports announced that marked differences of opinion had been expressed upon the question of prohibition, during the Synod discussions at Wangaratta. My task at the Synod in pleading for Prohibition was rendered most difficult owing to the very critical (to say the least of it) atmosphere which had been created by Bishop Hart's preliminary treatment of the theme I had been invited to espouse, and, owing to the immediate introduction of other business, no opportunity for reply was vouchsafed to me, otherwise I would gladly have replied to some of the objections raised by the Bishop. Without traversing these objections in detail, I would like to touch upon one or two of the most important. First: Concerning attempts to 'improve the Liquor Trade.' Canon Scott expressed the opinion that much could be done in this direction. Theoretically, yes! Judged by the every-day and unhappy products of the Liquor Trade, the room for improvement is simply immense! But I would respectfully submit that numberless attempts to 'improve' the Liquor Trade have failed because the source of all the mischief—the alcohol itself—remains the same! The recent pitiful scenes at the Canberra cafes (from which 'bars' had been expressly excluded owing to their supposedly thirst-creating propensities) emphasise this point. The Carlisle experiment is another case in point.

Tremendous efforts were made by the British Government to eliminate every factor which might be conducive to excessive drinking, including the matter of private profits. Yet, Clause 45 in the Southborough Committee's Report says: "As regards the consumption of intoxicating liquors in Carlisle, it does not appear to us to be established that the reduction of public houses by approximately 50 per cent. and the improvement in the quantity of liquor consumed beyond that common to the rest of England, Scotland, and Wales, in the post-war period." Whilst the "Age" of July 28, 1928, bore a cablegram describing a visit by Rotarians to Carlisle, the cable stated: "The members of the delegation were practically unanimous that there was as much drunkenness to be seen at Carlisle as in their own home towns." "Room for improvement?" Yes! We must improve them out of existence! Concerning Bishop Hart's allegation that the "violence of the puritan attack on alcohol" was probably "more than anything the cause of silly drinking among young people." I am amazed at this statement! I suggest that it is utterly incapable of proof! I would further suggest that the vast majority of the young people who drink are those who least of all are aware that any "puritanic violence" is being levelled against alcohol! I believe there is sound reason for asserting: (a) That the prime factor in the origination of the liquor habit amongst young people is the simple and natural exercise of the imitative instinct! Young folk do not drink because they habitually associate with non-drinkers! Is it not more reasonable to suppose the very opposite? They naturally yield to the lure of their environment. (b) The second factor is an important one, namely: The invitation to drink which comes from good-natured and hospitable folk, who themselves are quite unconscious of any over-powering craving or "urge" to imbibe alcohol to excess. Indeed (looking at the matter from their standpoint) why should they not invite young folk to drink? As a matter of fact, the frequency with which we observe "Claret Cup" and other supposedly mild alcoholic concoctions at Young People's Parties is evidence enough that scores of very delightful hosts and hostesses are constantly encouraging the development of the taste for alcohol. The third reason follows naturally and inevitably upon those just mentioned, namely: (c) Young people drink because they learn to like liquor. Is this surprising? Is there less human nature in young folk than in their elders? And if many older people are demonstrably fond of the exhilarating effects of alcohol, why seek for mystifying reasons to explain why they indulge in "silly drinking." Youth is easily thrown off its balance, and alcohol is adept at the people—both unhappy—art of upsetting the equilibrium even of the learned and grave!

Church Overseas.

Ireland.

We have been asked to state the precise position of Protestants in the Free States. Here are the figures obtained at the recent religious census, which covers the years 1911-26. During that period the population decreased by 167,696, the Roman Church losing 61,240, the Irish Church 85,320, and other Protestant denominations 21,136. Tens of thousands of Irish Churchmen have been driven into exile as a result of the so-called "troubles." The Roman population now numbers 2,751,269, and the non-Roman 220,723, these latter including 164,215 Protestant Episcopalians (55 per mil.) and 32,429 Presbyterians (11 per mil.).

Protestant Audacity.

The Roman Catholic "Standard" is disturbed by the fact that after "the long-drawn-out and bitterly contested struggle," there are still 220,723 citizens of the Free State who pay no allegiance to Rome. The audacity of Protestants is such that they even "sally forth into the Catholic fold" to pursue their "proselytising activities" among the faithful.

Images Forceably Removed.

According to a report in the "Yorkshire Post" the Bishop of Leicester (Dr. C. C. B. Bardsley) has caused the removal of Romish images from one of the Leicester churches, viz., that of St. Mary de Castro. The Bishop personally visited the church and had the objects removed, stating that they had been illegally placed there without a faculty having been obtained. They comprised:—Image of the Virgin Mary, picture of the Sacred Heart, Stations of the Cross, crucifixes, and holy water stoups.

The removal was made in the presence of the Rural Dean (Canon F. R. C. Payne) and the churchwardens. We are pleased to hear about this "spring cleaning."

South India.

A very interesting development has taken place in the Dornakal Diocese of South India. For some time past the Bishop has wished to inaugurate an honorary diaconate and certain men have been in training for this office. On February 17 the first five men were ordained deacons to serve in an honorary capacity. Two of them are professors on the staff of the Noble College, Masulipatam (formerly run by the C.M.S. but now a union institution), and are wardens of hostels. Two more are masters at the Nandyal High School, and the fifth is a farmer, owning sufficient land to keep him and his family from want. He is a trusted Christian leader in his village, and will now take the place of the paid catechist who has served the congregation. The Diocesan Council have given permission for honorary deacons to use the title of Reverend if they wish. They will usually dress as laymen, but will, of course, wear the usual robes when assisting in the services of the Church.

The Primate's Visit to Jerusalem.

The English Churchman and St. James' Chronicle says:—

In spite of all the disclaimers that the Primate's cancellation of his visit to Jerusalem was in any way connected with protests from the Vatican, it is clear that there is more in his action than meets the eye. It is, however, clear that the Romanists are far from pleased with the Primate's fraternisation with the Eastern Churches, and in particular with the Archbishop of Athens. Apparently the latter is "a bitter anti-Catholic."

"Even Primates are known by the company they keep, and Mr. Papadopoulos has much to unsay and undo before he can be reckoned among the desirables."

It is interesting also to note that the comments made in "The English Churchman" on the proposed fraternisation of Dr. Lang with the Eastern Churches. "Much as we dislike 'The English Churchman's' way of writing, we are bound to admit that there is force in its arguments about the Unholy Alliance. The Church of England is a branch of the Protestant Reformation which cannot consistently condone what the Protestant Reformers denounced as the abominable errors shared by Constantinople with Rome. . . . On the day when Canterbury accepts Constantinople as theologically tolerable, the first three centuries and a half of Anglicanism are stultified."

Tracts.

There was a splendid attendance at the Queen's Hall to greet the Home Secretary, the Rt. Hon. Sir William Joynson-Hicks, on April 22, when the Religious Tract Society held its 130th annual meeting. He was wondering, said Sir William from the chair how

he could describe the R.T.S. There was another society in which he was interested, the Surgical Aid Society, and it occurred to him that the R.T.S. might be described as the Surgical Aid Society of Christianity. It provided all kinds of helps to the "Christian Churches." Many of those who were working on behalf of the great causes of Christianity were being helped by something provided by the Society. The City missionary went forth armed with a bundle of their tracts; Sunday School teachers were provided with the latest, up-to-date lessons for their classes; ministers were provided with up-to-date commentaries; missionaries were provided with tracts, Gospels, Bibles, in many languages. What effect would they have in the world? Those tracts might be the means of saving some soul here and there. God alone knew of the ultimate effect of such work. To France there had gone 384,000 tracts last year, to Spain 180,000, and also to other countries in Europe. But the Society was working beyond the confines of Europe, in those lands where they had special responsibility—in India where publications had gone by the million; China, which took 7,000,000 of the Society's publications.

The Diet of Spires.

400th Anniversary.

PROTESTANTISM in Germany and Central Europe is certainly very much alive. It is just 400 years ago that the 14 Protestant Princes made their protest to the Emperor at Spire; when Luther had his fuses to the door of Wittenburg Church, and appeared before the Diet of Worms, to uphold his faith. "Here stand I," he said, "I can do no other, so help me God."

And now in 1929 80,000 people attended the celebrations held to mark these great events which set free the German peoples to worship according to their conscience.

The proceedings lasted over three days. On Sunday, May 19, the opening service was held in the Remembrance Church at Spire, where thousands attended to hear Bishop Balthasar, of the Reformed Hungarian Church, preach the opening sermon. So great was the crowd that a vast open-air service was held and the people were addressed from the church steps.

On Monday, after services in several churches in the town, a grand historical pageant took place in which 400 horsemen appeared. It took the form of a reconstruction of the arrival in Spire of the 14 Protestant Princes, dressed in the costumes of those days, and one saw Frederick of Weise, Philip of Grossmützig, Luther and Melancthon, rode through the streets of Spire as they did 400 years ago. More than 80,000 people had assembled in the Festival place of the town. This was followed by three tableaux: Luther nailing his theses to the door of Wittenburg Church; Luther at Worms; the protest at Spire. Addresses were given during the intervals by Dr. Fahrenhorst, Dr. Geusler, and the Rev. T. Lund. In the evening a crowded meeting was held in the Town Hall.

On Tuesday, at the Remembrance Church, the foreign delegates gave addresses on the events which led to the Reformation in Germany. This meeting was crowded to the doors.

The proceedings terminated with a visit to the ancient monastery of Limberg, where, amid the ruins of the whilom habitation of Roman Monks, a great final Protestant meeting was held, attended by some 10,000 people.

The delegates are glad to have had the opportunity to see Protestantism abroad, and to know that in these lands, earnest Protestants with similar ideals are working steadily and successfully to defend religious freedom. It is in union that strength lies. "A mighty Fortress is our God."

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Egypt General Mission.

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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 Longhara, 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/-.
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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 Reunion.—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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TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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."