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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.

Mt. Dandenong, Vic., Jan. 30, 1930.

"One family we dwell in Him."

My dear girls and boys,

Last Sunday in church was read a prayer asking God's blessing on the Naval Conference which is going on in London now. I think you will have all heard the same prayer. Men sent from many different countries will be there, they will be discussing very important matters, but all to do with how to keep peace among all the nations throughout the world.

We, each of us, belong to a family, it may be a small one, it may be a large one. Most of us have, besides our parents, brothers and sisters, uncles, aunts and cousins. We live with them, play with them, go to school with them, even squabble with them, though if we do that we soon make it up again. We have a very special feeling of love for our families. Even when we grow up and get separated it is always a pleasure to get letters and hear what is happening to them, and a real joy to meet them every now and then.

It is awfully hard for us to remember that we belong to a yet larger family, ever so much bigger than the biggest of our home ones—we belong to the family of God, and that family is spread all over the world. We have different coloured skins, we talk different languages, we have different ideas of how to live, and yet we are like one another in lots of ways too. A small baby in Africa needs food and warmth just like your baby brother, and I expect he cries as loud when he doesn't get them.

Boys and girls in other countries go to school, play games and make friends just as you do in Australia. It's the same with men and women; they marry, they have homes and children to look after and work for. Sometimes, not often, we meet people from other countries out here, lots of people from England, of course, and a few from places like Switzerland, Germany, France, India, China, America. It's nice to meet them, I'm sure you all feel that, they can tell us about their own countries, and so we can learn more about our unknown relatives in God's big family. And that's what we need to do if we are going to help in bringing about world peace. We must learn more about other countries. We can, easily enough, at school, in books and from people who have travelled. Our boys who went to the huge Scout Jamboree in England last year must have made lots of friends and have learned ever so much about how other boys, talking other languages, lived—our boys will never be able to forget those friendships, I'm sure. To injure or kill a brother or a friend would be impossible for us, and that is what war should be, impossible for us, when we

know that all men belong to the same family as we do. The League of Nations is working hard to prevent wars, and we can help. Let us learn all we can about our brothers in other lands, treat those we meet like brothers, and make up our minds to do all in our power to stop war.

"Peace on earth, goodwill toward men," that is what the angels sang on that long ago Christmas Day when Jesus was born. Can you find those words for me?

I am, yours affectionately,

Aunt Mat

(From The Children's Newspaper.)

Team Work.

The grey horse he is grey.
The brown horse he is brown,
But let them both be yoked
To draw the wheat to town.
With, Hey Dapple! Hey Dobbin!
Each shall help the other.
And why should we
Still disagree?
Let brother work with brother!

The Frenchman he is French;
The Dane, he is a Dane;
But Peace calls both alike,
To draw her harvest wain.
So, Hey Louis! Hey Henrik!
Each shall help the other,
And Earth shall grow
A Heaven below
When brother works with brother.

O, you are from the East,
And I am from the West,
And each has gifts for Man,
And no one's gift is best.
So, Hey dreamer! Hey deliver!
Each shall help the other,
To make Life fair,
And free from care,
And every man a brother.

Parish Halls and Dancing.

(From Our Correspondent in Tasmania.)

The two diametrically opposed appeals to the public as to how to usher in the New Year have again sounded forth. The Churches have said, "Come and pray the New Year in; come to a midnight Communion service." The commercial and amateur entertainers have said still more loudly and with more expensive advertisement, "Come and dance the New Year in. Supper provided," and the entertainers have drawn the crowds. Some of these dances have taken place in parish halls, and the logically minded are asking why if the Church declares that a religious service is the right and best way of entering into the New Year, why should Parish Halls be let for dances on New Year's Eve and the rents go to the Church's finances? On the foundation stones of many of these Church Halls and Sunday Schools is cut the motto of the Jesuit Order: "To the greater glory of God." A.M.D.G., which is a very good motto provided it is not used ironically, for it is hard to see how a crowded dance hall and a nearly empty church make for the greater glory of God. It is the Church of England chiefly that is using her Sunday Schools and Parish Halls for dances, either letting the buildings to some club for the purpose, or allowing members of the congregation to organise them in order to raise funds for the Church. The Free Churches are not running dances and we do not hear that they are losing their young people in consequence.

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Illustration—Canon and Mrs. Burns.

Leader.—The Spirit in the Pew.

One of the Ironclads.—A Tribute to late Rev. A. C. Kellaway.

The Constitution.—"The Position Stated."

That Motor Cycle.—A Talk to Young Men. By Rev. H. T. Rush.

The Oxford Movement.—By Rev. A. S. Denish, M.A.

Women's Column.

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The Irish Free State contains the highest percentage of bachelors. The next highest is Sweden.

Archbishop Head's reply to complimentary remarks is: "It is evident that you haven't had time to find me out."

Great point is attempted in citing 80,000 arrests in U.S.A. for breaches of the Volstead Act. But there are 120 million people in U.S.A. If the proportion of offences were on the Australian basis there would have been at least 900,000 cases in U.S.A.

Migration has decreased. Fortunately the greatest decrease is among Southern Europeans.

Archbishop Head's father was mentioned when Sydney diocese was vacant some years ago—an interesting connection.

A "Red" Wedding was celebrated in Sydney. Hands were crossed over the Communist International Flag bearing the emblems of a sickle and a hammer.

In Melbourne diocese 130 clergy are favourable to Prohibition, including a retired bishop, three archdeacons, and four canons.

The Bishop of Grafton (Dr. Ashton) was standing at the door of the church at the village of Wollongbar on a Sunday night welcoming worshippers, when Mrs. A. E. Saul, who was approaching, stepped on a snake. It bit her on the ankle and escaped into the long grass. The bishop's girdle was immediately used as a ligature, and Mrs. Saul was taken to Lismore for medical treatment. She has since recovered.

One of the Ironclads.

THE Rev. A. C. Kellaway was one of four or five clergymen dubbed so by other Evangelicals. The nickname holds true, for Mr. Kellaway was a staunch evangelical of the type that cannot be moved from convictions which had been arrived at through the revelation that cometh from above, combined with earnest thought and painstaking study. But while this is true of his hold on convictions, it is also true that Mr. Kellaway never forgot he was first of all a Christian and a gentleman. His speech at the debate on the Rejected Prayer Book was characterized by true thoughtfulness and moderation of tone and meaning.

They warned their opponents against attempting to undermine what was a bulwark of their nation; Sunday had been one of the mainstays of their people; it was a sacred heritage which had been handed down to them, and they must safeguard it.

The two speakers who were in favour of Sunday games in the parks failed to come to grips on their subject, and they both failed to grasp the essential point that the Sabbath has been set apart by God for worship. They contended that the young people should be allowed to spend their Sundays as they liked, and that no body of people should be allowed to interfere with them. There was the well-worn plea for the spirit of toleration to be shown. To seek to impose a standard of morals upon other people was not in accordance with their English ideas of liberty and conscience.

Both these speeches were received more or less in silence by the meeting, and it seemed obvious from the beginning that the cause of Sabbath observance would triumph.

The voting cards were then filled in and collected, and after a short interval, the figures were as follows:—Against Sunday games being allowed in the parks, 670; for Sunday games, 57.

difficult situations. As a visitor in the home and in contact with the youth of the household, he was ever a real favourite, so ready to understand the spirit and joyousness of youth, entering into the games and fun as if he still retained his youth. He will be very really missed in the home and life of the one who pens these words. And to the whole Church his passing brings a very great blank which it will not be easy to fill. "Remember them that were your leaders, which spake unto you the Word of God; and considering the issue of their life, imitate their faith."

A Sunday Games Debate.

Ealing's Overwhelming Verdict.

The Town Hall, Ealing, near London, was lately packed to its very doors with people eager to hear the pros and cons of the question as to whether Sunday Games should be allowed in the parks. There were two speakers for Sunday games, and two speakers against.

The advocates for Sabbath Observance led off in the debate and quickly captured their audience by their frankness and sincerity. They dwelt with the earnestness of Christian believers on the need of man for one day's rest in seven. "Men and women need something more than Sunday games," they declared. "We are created for something higher and better; we have responsibilities in life to face; we have characters to be formed; we have souls to be saved." Our quiet, reverent Sundays are worth preserving, and there never was a time when they were more needed by the people. Where would England have been without the healing influences of the English Sunday? The greatest men of the nation were all agreed that the English Sunday had had a stabilizing and beneficial effect upon the people. The Sabbath was made for the whole man—spirit, soul and body. Sunday without worship was like Sunday without the sun. The Lord's Day without the Lord of the Day missed its purpose and meaning.

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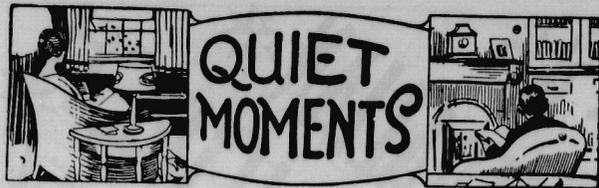
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**QUIET
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(Bible Readings given at the Seaford, Victoria, C.M.S. Summer School, by the Rev. Dr. A. Law, and published at the request of the members.)

Apostolic Missionaries.

Thomas, the Unnamed Gentleman and His Decisions.

His name always occurs in the second of the three groups of names of the Apostles, after that of Peter. Yet Thomas was not, we find, his name at all. It merely means Twin. Three times he is referred to as Thomas who is also called Didymus, which means the same in another language, the Greek (Thomas being the Aramaic form). St. John xxi. 2. It was thus a mere nick-name, as we should term it. We do not know the real name of this most fascinating and elusive character. Was he twin to Matthew, with whom he is generally coupled? He is called Judas in the Apocryphal Acts of Thomas, an early writing, one of many which did not acquire canonical recognition in the Church.

This Twin might have had a twin, or two-fold, nature, as most people possess, and which seems to show itself in Thomas. Thus Columba was also Columbkil, and the Dove (Columba) became the Wolf, hence the cause of his expulsion from Ireland to Iona.

Let us form our mind-portrait of Thomas. We acquire such impressions from a passing sermon, or lesson in youth. But often these impressions are far from correct, and are more or less what other people have caused us to think.

St. John evidently could see more in Thomas than those doubts which seem inseparably associated with his name. Very little is told us of Thomas by others than St. John, and John was no doubter, or lover of doubters, for that matter, as we may learn from the story of his fleeing from the baths when the heretic Cerinthus entered. Should we not make more of Thomas' decisions than of his doubts? and emphasise his affirmations rather than his apparent failure to believe? Besides, it is of no help to others to be for ever voicing your doubts. How the pulpit has lost in this respect, and how it has undermined its own cause! Many people, too, take pride in speaking of their doubts. Let us find a joy in affirming. For all that, doubts are at times quite useful, as when they lead on to examination and decision to accept, as they do, if properly treated.

It is a Legend which says that Thomas sent Thaddæus to Abgar, the King of Edessa, with a letter from Christ, the only record of Christ having penned any words except when "He wrote on the ground." Legends are useful (as Article 6 says) to a slight extent, though they are not to be accepted, as Rome receives them, as on equality with Scripture. It is doubtful whether Thomas evangelised the Malabar Coast, in India, despite the existence of his name there borne by the Christians of ancient descent.

Let us proceed with our mental picture of St. Thomas. We shall have reason to classify him as a Gentleman, essentially a Gentleman, possessing those fine and considerate qualities which mark the kindly and tactful nature, quite a good example of that oft mis-quoted term, "A Christian Gentleman." We shall gather this from inference, rather than from direct statements of any overt actions of his. But the innate gentleness of his nature is apparent in his words and acts. We may learn that piety is no substitute for crudeness of manner. Often and often are people repelled from the Gospel by the rough and casual ways of church members. Christ should soften and refine the individual who lives near Him. His followers should be kind, courteous and considerate for others if they would commend the Gospel of their Master. These are the first-fruits of any life associated with Jesus.

St. John xi. 16 shows us that Thomas could not bear separation from his Master. "Let us also go that we may die with Him." He did not try to dissuade his Lord, as Peter did on a similar occasion. Nor did he speak despairingly, but made a simple affirmation of utter readiness to follow Jesus even unto death.

St. John xiv. 5 reveals his enquiring mind. A questioning mind is generally a receptive mind. It is the inertia of the orthodox which breeds heresies. Here is no "Gape sinner, and swallow" attitude. "We know not whether thou goest, and how can we know the way." We should not be prejudiced against Thomas because of his desire to discover truth. "I am the way." It is enough for us to know that our future is "hid with Christ in God." Any who seek further information go astray.

St. John xx. 24 tells of a satisfied craving for certainty. We may ask why Thomas was not there when Jesus came. We need not conclude it was from indifference, or loss of interest. Nor was he a despondent absentee, as are so many whose places are vacant in church to-day. But even this alleged doubter turned up to worship with the church. His delay did not prejudice his case with Jesus. It did not prevent the demonstration. How wonderfully considerate is Jesus with each one. Thomas was definite in his demands. He knew what he wanted to give satisfaction to his challenging mind. He did not mean to rest his belief in a shadowy supposition. "Except I shall SEE." How differently our Lord treated him from the way in which others were met who doubted. We each need different treatment. God meets each individual need. Here was no "Noli me tangere"—"Touch me not" as to Mary. To Thomas it was "Touch me." "Reach hither thy finger." But his unbelief was clearly not of a materialistic order, for he immediately replied, without touching the Body of Christ—"My Lord and my God."

Thomas was more easily convinced than were the other Apostles, it appears. St. Luke xxiv. 39, 41, 43 says, "they believed not for joy." They required still further demonstration to

convince them. Thomas was the sooner satisfied. So there burst from him the most exalted confession recorded in the Gospels, "My Lord and my God." It was no mere exclamation of surprise, nor an invocation of the Almighty at a marvellous happening. It was a most undoubted affirmation of belief in the Divinity of the Christ and in His Resurrection. For this he deserved, as he received, high commendation. But yet there was a more excellent way. We compare the other confessions, and we find they are less remarkable. St. Matthew xvi. 16—St. Peter's avowal of the Messiahship of Jesus. Thomas' was much more intimate. St. John i. 49, gives another apostolic confession by Nathaniel. This was a fine Messianic and National statement. But when we put these three together we must give the palm to Thomas. He ascribed Divinity, expressed Adoration, and he defined his possessive Personality in the expression, "My Lord and my God." We need to make our belief and our confession personal expressions, and we hope to be able to say nothing better when we meet our Lord hereafter than such as Thomas said on the resurrection—"My Lord and my God."

My Tongue.

Each night when I review my day
I find that in some little way
My tongue has erred and gone astray.

It may be I have silent been
When one small word of mine would clear
A foggy, cloudy atmosphere.

It may be I have said a word
In anger, or in quick reply,
That must work mischief by and by.

Keep Thou, O Lord, my erring tongue,
Help me to always speak aright,
Knowing Thou hast me in Thy sight.

Only with Thee at hand to help,
Can this unruly member be
Bridled and kept in purity.

M.

That Motor Cycle.

A Talk to Young Men.

(By Rev. H. T. Rush.)

THIS is a little theology to be derived from that motor cycle. Do not be alarmed, dear reader. It will not be as dry on the one hand, nor as heavy and indigestible on the other, as some that is presented in theological halls or treatises. It is just a little mild refreshment by the way. There are a few lessons that can be learned from a well conducted and self-respecting motor, and even from one that seems neither well conducted nor self-respecting. What a perfect instrument of motion is a motor when it is in good order! With a purring, contented noise, a regular beat of the pistons, a swift, almost gliding movement, annihilating space, saving time, facilitating work or giving zest to pleasure. In it you have efficiency, ease, comfort, all that is summed up as the resultant of mechanical power.

A motor seems almost human in its sensitive response to the touch of the guiding hand; almost too sensitive sometimes, as the new chum found, when touching unwarily one of the levers, he dashed into a shop window. Would we were all as sensitive to the controlling hand of the Master. "Walk in the spirit and ye shall not fulfil the lusts of the flesh." A motor is a thing of joy and an inspiration. Sometimes

it isn't. There are occasions when things go wrong, and it is a pain and a perplexity. You are miles away from a town or a motor shop of an expert workman; there is not even a house in sight. Something has gone wrong. What a sinking of heart the novice experiences! He is alone with a complicated piece of machinery, that determinedly sulks, emits angry snorts and refuses to move more than an inch or two. He tries this, that and the other thing, and perhaps eventually reaches the conclusion, "the machine is no good." I have read somewhere that an Englishman likes to have something to blame. Perhaps that is the characteristic not of a Briton only. It is human nature, pure, unadulterated, as it has come down to us from Adam; human nature that persists in refusing to shoulder an ounce of blame if it can by any means be placed on the shoulders of the other fellow. That is why some are always "agin the government." Ay, and some go still further; things are wrong in our system of things and God is to blame. Lots of people blamed God for the great war. He should have prevented it. But God has given man free-will and that implies the power to shape his own destiny to a large degree at all events. Not that that is a complete answer to all the intricate problems of human life in relation to God. In individual life and in national life God has to let us find out by experience what a mess we make of things. The world has not learnt that lesson yet. As somebody has said: "It needs the Emperor." Others find fault with the Bible, pull it to pieces, reconstruct it, dare to judge it; forgetting that in the last day that revealed word will judge them. The motor cycle is all right, it is the man that is handling it that is wrong. Sooner or later he will find it out.

What is the matter after all? There has been a failure along the line in which its power is conditioned, a lack of co-operation between magneto, carburettor and engine. Has not the motor a great lesson to teach us? Life, usefulness, happiness in the highest senses are conditioned. We are never right till we are right with God. We never reach the best till we get to know Christ. And to get to know Christ we come to His Word; and to His Cross. We must learn the meaning of His death on Calvary and surrender to Him and trust Him as Saviour and Lord.

And the motor has something to teach us for effective Christian service, and for what is sometimes called higher Christian life. The soul has its adjustment just as truly as machinery. We are not getting the best out of life, not doing the work we feel we ought to be doing, or the work we are doing fails of its legitimate fruitage. Somewhere or other on our part there is a failure to supply conditions. There is a cause in each case for the failure and the consideration of it brings home to us a great spiritual principle. It does not take much to hinder the harmonious working of the soul and throw all its machinery out of gear. Is not all life conditioned? Will it not yield its best results every time we meet its conditions? Well, there may be exceptions. But we come a little further and we enter a realm where there are no exceptions. It is the realm where God's will is law and that law is love. Love God and all things work for your good. Sun and shine, dark cloud and rainbow arch of beauty, health and sickness, good fortune and bad, evil report and good, there is no caprice with God.

Sight sees giants, but faith sees God.

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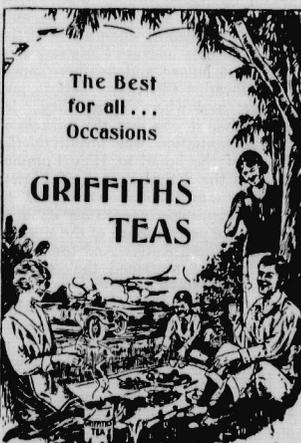
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Wayside Jottings.

(By the Wayfarer.)

Why Not Mr. A as the Celebrant?

"BUT tell me, Mr. Wayfarer," said one of the young men, "how did such a tremendous change come about? If in Clement's time, after two centuries of Christianity, every Christian family ended every day with an Agape and a Eucharist—the house-father the house-priest—how comes it that to-day only a priest can give Holy Communion?"

"Well, you know," said the Wayfarer, "that at the very beginning, Holy Communion used always to be celebrated in every family at the close of an ordinary meal. And when the celebration out-grew the family, and became a church-ordinance, they still had it at the close of a meal, which they called the Agape or Love Feast."

"In Clement's time there were two forms of the Agape—the private and the public. The private Agape was the ordinary house supper, followed by the Eucharist; and the house-father was, as you say, the house-priest. The public Agape was held in the church, and the Clergy, of course, ordinarily ministered it."

"It began with reading of the Scripture, psalms and hymns; after which the elements were consecrated and carried round by the deacons. After that the same deacons carried round the supper—viands of every kind, often costly and richly dressed, provided by the liberality of the richer brethren. This public Agape was still often disguised by those excesses and disorders which St. Paul had sharply rebuked, but which a century of Christian discipline had not eradicated. Nevertheless this practice of a combined Agape and Eucharist lasted on until forbidden by the Council of Constance in A.D. 323. From that time they were separated, and gradually the Love Feast died out, and the Holy Communion became an independent Service."

"That's all right and reasonable," said the young man. "But if laymen could celebrate Holy Communion in the time of Clement and Tertullian, why shouldn't we ask Mr. A to give us Holy Communion next Sunday?"

"The restriction to the clergy," said the Wayfarer, "came in gradually. It sprang from a right feeling that a sacred ordinance must be guarded from careless practice. But after the Conversion of Constantine, about 312 A.D., when all the Empire became nominally Christian, when many of the heathen priests became Christian ministers, and luxury and heathen superstition invaded Christian belief and practice; and when spirituality declined—then it was that the miracle of Transubstantiation was invented—the change of the bread at Holy Communion into the actual Person of Christ; and every man's salvation declared to be dependent upon receiving it; and, further, the performance of the miracle limited to the priests. And for eleven centuries that remained the general belief of Christendom."

"It isn't hard to understand what followed—that the office and person of the priest became all important in the Church? He alone could supply the Food of Everlasting Life. Without his good offices no man could be certain of everlasting life; but with his help Salvation became a certainty. Presently the claim was extended to

reach beyond the grave: masses could be offered for the dead as well as for the living. And when to all this power was added the claim to forgive individual sins—can we wonder that the domination of the priest became absolute throughout Christendom. The Roman creed to-day has practically altered St. Paul's great text into "There is one God, and one Mediator between God and man—the priest." Now, have I answered your question why the celebration of Holy Communion in the Romish and High Anglican churches is so strictly confined to the priest? and why such importance is attached to it? Do you know anything that the natural human heart more covets than such spiritual power?"

"You have indeed answered me," said the young man. "And you have made it perfectly clear why Father Jim, and hundreds like him in the English Church are so anxious to introduce Roman teaching about the Sacraments; and to make everything secondary to Holy Communion, and even to substitute Sung Eucharists for the ordinary Morning Prayer; and so to obtain for themselves the same spiritual powers as are claimed by the Roman priests. But now it only leaves me wondering why such claims were not disallowed at the Reformation."

"They were disallowed," said the Wayfarer. "You won't find one syllable in the Prayer Book to support them. And that's one reason why the Ritualists want a new Prayer Book."

"You must be wrong there," cried the young lady. "Didn't you yourself say that Mr. A would have to decline to give us the Sacrament because he isn't ordained by the Bishop, as our Prayer Book requires?"

"Not quite," said the Wayfarer. "I said because he isn't authorised as our Prayer Book requires. But our Church doesn't say that Bishops are the only ones that can give authority. It says that the Sacraments may only be ministered by men called and sent by those who have had public authority given them for that purpose in the congregation."

Some of the party looked aghast.

"Do you mean to say," one of them asked in incredulous tones, "that our Church recognises Methodist and Congregational Sacraments as real and valid?"

"Read the twenty-third Article for yourself," said the Wayfarer, "and tell me in the morning what you make of it!"

And so the Wayfarer went off to his room, and as he went he said to himself, "I hope I haven't made any mistakes! I think I had better write it all down and send it to the Editor of the A.C.R. and ask his opinion."

The Constitution.

IN answer to certain criticisms that have been made concerning the Diocese of Sydney, it has been thought proper to submit a brief outline of the course of the Constitution procedure obtained from the documents necessary to show the true position.

The movement first took definite form in a resolution of General Synod in September, 1905, by which certain Bishops were appointed to consider the "Nexus" to obtain legal opinion in England and Australia and to report to the Bishops in Australia and Tasmania.

On 11th October, 1910, a Report was presented (General Synod, 1911, p. 90) that the case had been submitted, but no opinion received.

On 13th October, 1916, the opinions having been received, a special resolution of in-

structions was passed (1916 General Synod, p. 36) and a Sub-Committee was appointed for action. The Sub-Committee consisted of eight Bishops, ten other Ecclesiastical dignitaries, three other clergymen, and eleven laymen. This Committee has continued up to the present and to distinguish it from others, it will be called the Nexus Committee.

One essential object of the movement was to secure Corporate action among the Dioceses of the Church of England in Australia and Tasmania. The emergence of definite proposals for Prayer Book Revision in England brought new urgency into the question.

There were two ways in which a new Prayer Book for Australia and Tasmania could be established, and legislation in the several States would be necessary in either case.

By one way a new Prayer Book could be framed and brought before the Church for sanction and afterwards before State Parliaments for legal effect with regard to property.

By the other, power to make and enforce a new Prayer Book could be vested in General Synod and the Parliamentary sanction with regard to property could be obtained in advance for such General Synod action no matter what form the Prayer Book assumed.

It was manifest that if the former way were adopted the Prayer Book could be framed with perfect freedom, provided only it was acceptable to the Church generally and no question of standards or fundamentals would arise except in the framing of the Prayer Book itself.

It was also clear that if the latter way were adopted, standards and fundamentals would be necessary if the proposed new Prayer Book were to represent a continuation of the Church of England character.

The Nexus Committee adopted the latter way, but provided no unalterable standards or fundamentals. This always has been a ground of objection on the part of Sydney and has caused most of the difficulties.

At the 1921 General Synod, a majority report of the Nexus Committee was presented with a proposed form of new Constitution. A minority report pointed out that the majority proposals laid down no unalterable standards and no fundamentals for the reconstituted Church, and that potentially such reconstituted Church could be given any character without restriction of any kind. (See Majority and Minority Reports.)

The General Synod in 1921 approved the second reading of the proposed Constitution without material alteration; but it being found that the General Synod had no constitutional authority for the purpose, the proposals were referred to all the Diocesan Synods. The Diocese of Sydney expressed itself in favour of unalterable standards and fundamentals and appointed a large Sub-Committee to consider the whole question. After long and careful expert consideration, this Sub-Committee, in October, 1922, presented a detailed report, setting out the objections to the General Synod proposals. The matters objected to included:—

- (1) Breach of the "Nexus."
- (2) Appellate Tribunal.
- (3) Unrestricted power of alteration of standards and formularies of faith and order.

Copies of this Report were sent to members of all Diocesan Synods in Australia and Tasmania (1924 Sydney Diocesan Report, p. 340).

Later on the Nexus Committee reported:—

"That as the replies forwarded by the several Dioceses do not furnish material suitable for welding into a common Constitutional document"

the Primate had been requested to summon a special Convention.

(See Nexus Committee Report to Convention of 1926.)

The Nexus Committee then presented a Constitutional document as a basis for the Convention. The Diocese of Sydney, whose views had been communicated to the other Dioceses, had, at great sacrifice of expert labour and time, prepared an Alternative Draft Constitution, and had it printed and distributed to members of the Convention.

This Convention, which was held in 1926, received this Alternative Draft for the purpose of reference only.

The Nexus Committee's document was dealt with in the Convention, and many alterations were made. A third reading was provided for in the by-laws of the Convention and that ought naturally to have involved a reprint, which was expected, but time did not permit of this before the Convention separated, and the document, with the unprinted alterations, was approved generally and a Sub-Committee was appointed to see the document as altered put into print.

When the report of the Convention was published, it was found to contain some of the old 1921 difficulties, including:—

- (1) Breach of the Nexus.
- (2) Appellate Tribunal.
- (3) Unrestricted power of alteration of the standards and fundamentals. Provisions were indeed included which it was said were intended to prevent any such alteration, but these were not legally effective in that they could be eliminated by amendment as to some and as to others could be disregarded as not binding in law as a restriction.

The document was, nevertheless, passed by many of the Diocesan Synods.

The Diocese of Sydney, however, had, through its Standing Committee, again given close consideration to the document and had arrived at specific detailed objections, which were printed with the reasoning by which they were reached, and a wide circulation of this was secured by the Standing Committee.

Afterwards, at the Special Session of the Sydney Synod, called to consider the Constitution, every effort was made to cut down Sydney's objections to those which were regarded as vital, and to accept the Constitution conditionally, so far as possible in a form which would be agreeable to the other Dioceses.

The Bishop of Newcastle was within consulting distance during the debate, and was consulted. The Declaratory form was ultimately adopted in the assenting Ordinance and the provision as to the Appellate Tribunal, which finally settled the matter, was actually drafted by the Bishop of Newcastle and accepted by the Synod.

The Ordinance containing the conditional assent was settled finally in conference on behalf of both sides and it was passed almost unanimously, and what threatened at one time to result in divisions with feeling, ended in the happiest expressions on all sides.

It was felt that the Constitution question had ended in a satisfactory compromise and that at last the Church need spend no more time over it, and would be free to pursue its proper work.

A circular was sent out by the Rt. Reverend Bishop Long, Mr. Justice Harvey, Professor Peden, and Mr. Minton Taylor, pointing out the effect of the Sydney conditions, and this was followed by the several Dioceses generally either accepting them or providing for their acceptance.

Then, in accordance with directions already laid down, the Drafting Committee was set to work to draft the covering Acts. This would be almost mechanical work, because the language of the conditions was settled and was free from doubt and there was no need for any delay or further directions. All were agreed. The new Constitution was accomplished except the formal assent of the States in Parliament.

This then is the stage at which the whole procedure was help up. Who held it up? Not the Diocese of Sydney or any other Diocese.

The responsibility for the stoppage seems to lie partly with the Consultative Committee, which should have completed the necessary drafting, and partly with the Bishops who considered the matter at a Conference in November, 1928, and subsequently submitted for the consideration of the Dioceses new serious amendments of the Constitution as it had been passed in the Convention. These amendments were not circulated until July, 1929.

In conclusion, Sydney has, for the sake of unity, agreed to:—

- (1) Give up the "Nexus."
- (2) Consent to the Appellate Tribunal for the other Dioceses.
- (3) Allow the Privy Council decisions to go; and
- (4) Allow a development of Episcopal powers and authority under the Constitution.

But Sydney has throughout stood firmly for the protection of the standards and fundamentals of the Church.

There's a fancy some lean to, others hate—
That when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins;
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited scenes;
Only the scales to be changed, that's all.
R. Browning.



The Bishop of Bathurst will leave on February 11 for the Lambeth Conference.

The Rev. S. S. Viney, of Bendigo, has accepted the curacy of St. Paul's, Chatswood, Sydney.

Rev. Ernest Robinson, L.Th., M.A., of the Melbourne Grammar School, has been appointed to the staff of the Geelong Church of England Grammar School, Corio.

The British and Foreign Bible Society (Melbourne Auxiliary) re-elected Rev. Dr. Law president for the seventh year in succession.

Miss Mary Knox, daughter of Rev. and Mrs. D. J. Knox, of Chatswood, Sydney, returned to Sydney from England last week, after an absence of two years.

Dr. Webb, son of the late Rev. F. Webb, of Holy Trinity Church, Adelaide, returned to Australia on February 6. He was successful in England in obtaining his F.R.C.S.

Canon Meiville Dunn, Organising Secretary of the diocese of Willochra, will shortly be transferred where he will occupy Bishop's House while Dr. Richard Thomas is attending the Lambeth Conference.

Rev. J. H. Ikin, rector of Elmore, is seriously ill in a private hospital in East Melbourne. An operation was performed and Mr. Ikin has made satisfactory progress. Our best wishes go out to him for his speedy recovery.

Mr. W. M. Woodful, the captain of the Australian Eleven to visit England, is a cousin of the Revs. Eustace Wade, of Ridley College, Melbourne, and A. L. Wade, of Grodon, Sydney. Mr. Woodful is the son of a Methodist minister.

Miss Emely Hutton, who was for 13 years a deaconess at Christ Church, Brunswick, died at Ivanhoe, Melbourne, on February 3. She had been a missionary teacher at Thursday Island and Darwin, where she was noted for her work among women.

It is officially announced that the resignation of the Archbishop of Capetown (Dr. W. M. Carter) will take effect after the Lambeth Conference in August next. Before becoming Archbishop in 1909, Dr. Carter had been successively Bishop of Zululand (1891-1902) and Pretoria (1902-1909).

Dr. Howard Guinness, of Leys School, Cambridge, and St. Bartholomew's Hospital, London, is on a visit to Australia. The doctor is a young man with a mission to young people, who declares a religious faith and clean heart produce the only happiness that is worth while.

An alumnus of Trinity College, Toronto, in the person of the Right Rev. Dr. C. P. Anderson, Bishop of Chicago, has been elected Presiding Bishop of the Episcopal Church in the United States. Another Dr. Anderson, also a Trinity Graduate, has recently assumed office as Premier of the Province of Saskatchewan.

At Port Augusta recently the Bishop formally instituted the Rev. Arthur Stanley Urch, B.A., as Honorary Canon of the Dio-

cese of Willochra. In the rectory grounds at the conclusion of the service Canon Urch received hearty congratulations from the wardens and churchpeople of St. Augustine's, and others.

Canon Fairbrother has been appointed Archdeacon of Tamworth by Bishop Moyes of Armidale. There are nineteen parishes in the Archdeaconry. The Archdeacon was born in 1866 at Casterton, near Wellington, N.Z. He came to Australia in 1898, and was ordained deacon in Holy Trinity Church, Glen Innes, in the same year by the then Bishop of Grafton and Armidale (Dr. Green).

When two cars collided at Dulwich Hill, Sydney, the Revs. F. Tugwell and V. S. Mitchell were injured. Mr. Tugwell was treated for abrasions and shock, and Mr. Mitchell was admitted to Hospital with abrasions to the scalp, hands and face, and severe shock. Mr. Mitchell was being driven to the Melbourne train, where he was proceeding to take over the secretaryship of the B.C.A. for Victoria.

The Archdeacon of Waitotara, New Zealand, Ven. Creed Meredith, M.A., of Wanganui, came over with the croquet champions to Melbourne, being one himself. He preached in St. John's, Toorak. In recognition of the church parade of so many croquet players, the symbols of the game were placed in the pulpit, for, as explained at the service, if we cannot ask Divine blessing on our sport, there is something wrong with our sport or our religion.

Mr. W. G. Acocks, the Chairman of the Board of Directors of A.C.R., who is retiring from the position of Deputy Public Trustee after 47 years in the Public Service, was entertained by the staff of the Public Trust Office. Mr. E. J. Payne, Public Trustee, who presided, spoke of the important part which Mr. Acocks had played in the growth of the Public Trust Office during the sixteen years of his association with it. Mr. Acocks was the recipient of an easy chair, a travelling case, and a fountain pen and pencil. Mrs. Acocks was presented with a cut-glass water set. Mr. and Mrs. Acocks are leaving for England in March and expect to be away for about 12 months. We wish them a happy voyage and a safe return.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. J. McKern, 5 Milner St., Mosman, 11/-.
Miss Mackenzie, Wallace St., Wolloughby, 10/-.
Mr. W. R. Crittendon, Hornsby, 2/-.

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We cannot always succeed; but, if we fail, we can always fail—in good spirits.—Robert Louis Stevenson.

"Your Heavenly Father knoweth."—Christ.

FEBRUARY.

- 14th—St. Valentine's Day. Now almost forgotten as a time for sending jocular cards to friends. Valentine, a bishop, was a brave confessor of the Faith.
- 10th—Septuagesima Sunday. This day was the birthday of Melancthon, the famous and scholarly Reformer, 1497. Septuagesima begins our preparation for Lent. The word merely denotes the number in rough calculation of 70 days before Easter.
- 18th—Luther died, 1546. Though the English Reformation was independent of Luther, yet we owe very much to him and to his courageous protests.
- 19th—English Clergy permitted to marry, 1549.
- 21st—Fall of Jericho, 1018.
- 22nd—French Revolution, 1848.
- 23rd—Sexagesima. Reminds us that we are nearing Lent, and it tells of sin's entrance into the happy world. We begin early to examine whether sin has lodged in the Paradise of our heart.
- 24th—St. Matthias' Day. It is an awful thought that of ministerial defection. The nearest to Christ may fall if that nearness be apparent and physical. None can be taken out of His Hands. He said, Judas fell to warn the unwary. Matthias took his place. It is a curious supposition that the dot should not have been taken, that Paul was the one chosen of God as the needed Apostle.
- 25th—Queen Elizabeth excommunicated by the Pope, 1570.
- 26th—First Protestant Martyr burnt, William Saure, 1401.
- 27th—Next issue of this Paper.



The Spirit in the Pew.

THIS is an inspiring subject, and one which occupies a larger place in Holy Writ than is acknowledged by very many people. Recollect the references to the congregation in the Bible: The Nation of Israel was called into being to provide a congregation. It was to be "the congregation of the Lord," and Jehovah revealed Himself to mankind through the medium of the Congregation (Lev. viii.)

We are not wrong, then, in seeking that there should be established in the Christian Congregation those conditions which enable the Spirit of God to speak to the World beyond. It is vain in these days to expect that the Nation and the Congregation should be identified. Our sorrow is that the Nation is getting further and further away from organised religion. We are therefore thrown back with more intensity to look chiefly to the Congregation to influence and to characterise the Nation than to expect the Nation as a Nation to help us much in the work of providing a congregation with any ideals or stimulus.

The Book of Common Prayer gives prominence to the place of the Congregation in the constitution and work of the Church. The Articles refer great issues to the Congregation. The Lit-

urgy and the Services generally, in the Responses, provide a status and responsibility which are too little recognised either by Priest or People, to use the phrase. Bishop Brooks well termed it a heresy to speak of the Clergy as the Church; and he justifies his language by stating that it is heresy to suppose that the Congregation should enjoy a different kind of Religion from that of the Clergyman. But if the Pulpit must be Spirit-filled so must the Congregation. And it were vain to have a Pulpit so distinct from the Congregation that it failed to appeal from the very fact of the remoteness of its nature. We should not be content with a correct and powerful Pulpit unless we have a virile and energising Pew.

The Spirit in the Pew is the great desideratum of the Church to-day. There is so much convention, so much indefiniteness regarding the purpose of Church-going, so much that while it cannot be called very bad, like palpable hypocrisy, or attendance for the sake of worldly advantage, is yet very far from perfection. Probably it means more to go to Church to-day than formerly, and as it brings odium without any compensating gain, one wonders what such people see in it at all, that they are so regular. Were they earnest seekers waiting for the light, there would be no need to say anything against the prevalence in our pews of people who do not realise the meaning of worship or service. But the marvel is that still they come and still confess by actions, and not seldom by express admission, that they see nothing in it.

Who is responsible for the proportion of the "inertia" in the pew must be left to God to determine. Certainly the Pulpit shares with the Pew the blame which is rightly attachable to unreality in days when most of all there should be reality in both. We cannot merely for the sake of logical division of subjects avoid some references to the Pulpit, for there is the chain of association expressed in the well-known adage: "Like Priest, like People," which you can reverse and render, "Like People like Priest." No doubt the Pulpit can alter the Pew and inspire it with a new Spirit. Just as truly can the Pew inspire the Pulpit. The ideal is, of course, that both should work harmoniously together to the one end, as Christian Congregation and Christian Pulpit, to exalt the Name of Jesus and to show forth the fruits of the Spirit.

False Spirits.—It has plainly to be recognised that there are False Spirits in the Congregation, in every Congregation, as well as in every other body of people. There is no Perfect Church on earth. False Spirits may manifest themselves in some tremendous heresies fatal and damning to the soul of man and the life and influence of the Church. The page of History is writ large with warnings which need not be repeated here. False Spirits may make their presence felt by less heinous though equally ungodly errors, which are as full of causes of Grief to the Holy Ghost, and are reasons and causes why He does not work in the Congregation. Some Congregations want Excitement, or Ear-Tingling Novelty of Doctrine, or the Sensuous display of exaggerated ritual, having outgrown the legitimate and laudable precept that all things should be done decently and in order. One is regretfully led to look with suspicion upon many methods of "working up" a revival, and can only ask for the guidance of the Spirit of God even in the comparatively small matter of details of a Parish Mission. We are told to

"Prove the Spirits." In parish and church life we could with profit be a good deal more exacting in the use of certain means of raising funds, such means as one can never for an instant imagine the Apostle Paul to have sanctioned, and the use of which not only offends man but God also. The Pew, in the extremely democratic and class-conscious age in which we rejoice to live, thinks it knows exactly what is good for it, and, alas! says, "I have need of nothing," and knows not that it is "wretched and miserable, and poor and blind and naked."

We must cast out, not the people, as one misguided clergyman boasted of doing, but the False Spirit. If we can retain the people we shall have indeed a new congregation filled with the true spirit.

A Congregation CAN be purified by prayer and by the Name of Jesus of Nazareth, so that those in it who were led by worldly or superficial or other unworthy spirit are able to look more clearly upon the things of God and of Christ, and to desire not their own puny congregational welfare, but the good of the World at large. They who come to scoff or criticise may remain not only to pray, but to help, and to enjoy the spiritual blessings from on High. People who come to get, may remain to give; for the Spirit-filled are marked for their desire to impart, and they need no begging sermons nor calls to duty. To direct notice to a need is to have it met. This is mentioned in order to raise the question whether the amount of business procedure, and multiplicity of office-work are not out of all proportion to the development in size and activity of the Church as shown in the Congregational returns. A Spirit-filled Pew will not have too much organizing, or should not need it. Have we organized the Spirit out of the Church, or filled out emptiness with an appearance merely by adding greatly to the material part of the Church's life. In suggesting this do not let it be supposed there is any intention to belittle the "bag" or the duty of attending to affairs "concerning the Collection."

Smiles.

(Written for "A.C.R.")

"Then shalt thou see and be radiant, and thy heart shall thrill and be enlarged."—Isa. 64, 5, American R.V.

Among many interesting idioms in the Ki-Swahili language (Bantu group) there is one which is called "folding the face." It refers to the expression which comes when you scowl or frown because you are not pleased. This perhaps is when you'll be told to do something you don't want to do. It has a lesson for everybody, for, after all, how much happiness a smiling face can bring! The following lines may help to bring this lesson home:—

"If I know the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
I would open, I know for me,
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

"If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, ev'ry one
From nursery, school and street,
Then folding and holding, I'd pack them in
And turning the monster key,
I'd hire a giant to drop the box
In the depths of the deep, deep sea."

Christian, never dread to-morrow: your Father will be with you then as well as to-day.



Roman Catholic Educational Grant.

THE claim of the Roman Catholic Church for a grant from the State for the secular instruction given in its schools is an illegitimate claim, because Roman Catholic men and women are eager to teach in the State Schools, which is a proof that the Church does not object to the system.

The claim of the Church for payment for "secular teaching only" up to the State School standard is a further proof that the Church does not object to the secular teaching given in the State School.

The Roman Catholics have the same right as Protestants, and others, of giving voluntary religious instruction to their children in State Schools during school time. This provides opportunity for Dr. Mannix's "God-given infallible teaching authority" to exercise itself, and gives that "fair play" he demands.

As the Church enjoys the outstanding advantage of separation from the State system of education for its own purpose, it should accept the incidental disadvantages of paying for the privilege without agitating to be treated as an exception, plus a State endowment.

The Coal Strike.

THE continued industrial conflict is doing untold harm to our country.

General commercial affairs are perturbed. The cost of living is increased. Coal is imported from overseas. Worst of all a bad spirit is engendered in a people upon whom God has been favourable in giving them one of the wealthiest lands in the world. For all this we sin yet more against Him. While an outsider cannot estimate rightly and fairly the merits of the case from the men's viewpoint, and while we know that capital is not to be trusted to do always what is just to employees, yet we cannot but feel that the men have gone much too far in this present issue. A suggestion has been made by the Archdeacon and the Dean of Bendigo that Bishop Long should be asked to mediate between the parties. If both sides would accept such a daysman it would be a fine sign of trustfulness in the impartiality of the Church. And truly the Church may be said to have preserved a fair attitude towards economic questions in general and this Strike in particular. It is a thousand pities that the Church is not regarded by Labour or by Capital as worth-while in this connection. The fault is that both sides have severed religion from their regard to such an extent that God does not seem to enter into the business.

Rome's Methods.

AN interesting case concerning the guardianship of three young children was reported in the Melbourne press on Jan. 24 last. One wonders if it was the desire of the grandparents to have these children, or the farsseeing policy of the Roman Church to regain control which had passed to Protestant hands. The facts of the case are briefly:—Walter and Catherine Mercer were married at a Roman Catholic Church in Belfast in 1917.

Mrs. Mercer died in November, 1926. Up till that time the children had been reared and educated as Roman Catholics at Brunswick, Victoria. In December, 1927, the father placed them in a Protestant Orphanage at Brighton. He died on November 4, 1929, and in his will made this provision, "I also wish my children to remain under the sole guardianship of the Brighton Orphanage. The grandparents made an application to have the children handed over to their care. This was not opposed by the superintendent of the Orphanage, and the application was granted.

The important point is that the father must have had good reasons for placing the children where he did, and his will is not being respected. Protestant bodies have always been weak in the matter of the provision for orphans, and it would lighten the last hours of many a parent if he or she were sure of a home which would give their orphans a definitely protestant upbringing.

Provincial Church Government.

BISHOP BAKER, of Bendigo, has by a timely protest shown that Melbourne overlooked at the coming of its new Archbishop that he was not only to be Bishop of Melbourne but also Archbishop of Victoria. More might have easily been done to emphasize the wider interest without any detriment to Melbourne. But part of the fault lies in the constitution of the Church. An Archbishop is very little more than titular. He has the minimum of jurisdiction. His title is taken not from the wider archiepiscopal area, but from the restricted diocesan boundary. It will be a good thing for the Church when Provincial government becomes less nominal. The Victorian Provincial Synod has not been summoned for many years. The new Archbishop may be expected to remedy that neglect in due course.

Why cannot a clergyman go from one diocese to another as free from loss of status as when he moves from one parish to another in the diocese? Matters are better done in England. But here we have water-tight compartments, and the unprofitable position of one diocese being able to absorb as many clergy from others as it likes and giving none in return. Every clergyman throughout Australia should have a term in both industrial and country areas before he should be eligible for preferment to any large city parish. This ideal is quite unattainable while we lack provincial order.

A Prayer.

Any Mother to the Saviour.

As Thou didst walk the lanes of Galilee,
So, loving Saviour, walk with him for me.
For, since the years have passed and he is grown,
I cannot follow—he must walk alone.

Be Thou my feet that I have had to stay,
For Thou canst comrade him on every way.
Be Thou my voice when sinful things allure,
Pleading with him to choose the good and pure.

Be Thou my hand that would keep his in mine,
And all things else that mothers must resign.
When he was little I could lead and guide,
But now I pray that Thou be at his side.

And as the blessed Mother folded Thee,
So, loving Saviour, fold my son for me.

—Ethel Fanning Young.
—From St. Peter's, Sydney (Rev. J. Boardman) Parish Paper.



Canon and Mrs. Burns.

Of C.M.S., Nairobi, East Africa.

At the express invitation of His Excellency the Governor of Kenya Colony, the Rev. Canon Burns, O.B.E., has been appointed a member of the Legislative Council of Kenya Colony.

Canon Burns has been for 30 years a Missionary of the C.M.S. in Africa; and the honour he has received is a great tribute to his work.

Several years ago His Majesty the King conferred on the Canon the Order of the British Empire.

"The Twelve."

Twelve rugged men were chosen by Thee, Christ,
To them He pointed out the way of Life,
And showed the unity of Heaven and Earth,
And then the parting came, and, one and all,
They left Him, anxious to escape the trial,
He was Divine. They only human were.
Great God above—the Father—would now come
And work a miracle for this—His Son.

Then, at the last, too late to interfere,
Sadly they came again to watch Him die,
The helpless, cruel death of Calvary.
Then came the Resurrection and they proved
That He they had accompanied and loved
Was God's great Son—the opener of the tomb.
Anxious they all were now to do His will
And teach the world that He is with them still.

Nothing again would daunt or shatter faith,
They too could e'en face death upon a Cross.
Full of remorse one of the twelve passed out,
Some, by the sword, were ushered into life.
Three, like their Lord, were shortly crucified:
He, who denied Him thrice, head downward hung.
All faced the trial and the pain and loss,
To prove their love for Christ upon the Cross.

To one alone was given long life on earth,
And then a passing calm and beautiful.
The old man, wearied out, and bowed, and spent,
Missing the daily touch, the human word,
Spending his long life in communion sweet
In visions, in the spirit with his Lord.
Proving to all the words The Christ did say,
"Thou art with Me, and I with thee, always."
"M."

It is announced that the Eucharistic Congress will be held in Dublin in 1932. Following this year's "Emancipation" celebrations, such an event would seem to indicate a certain nervousness on the part of the Papal authorities as to the security of their stronghold on the South. At the moment young Ireland is saying little—but thinking much.



NEW SOUTH WALES.

SYDNEY.

First Christian Service.

One Hundred and Forty-second Anniversary.

There was no great tree to shade from the sun's rays the band of worshippers who gathered at the intersection of Spring and Gresham Streets, Sydney, on Sunday afternoon, February 2, to commemorate the 142nd anniversary of the first Christian Service held in Australia. Instead they stood in the heart of a great city, sheltered by huge buildings, many of them the third or fourth in succession that have arisen near the historic spot since the memorable Sunday, February 3, 1788, on which day Divine service was performed by the Rev. Samuel Johnson, chaplain of the settlement, "in the presence of the troops and convicts, whose behaviour on the occasion was regular and attentive."

Sunday's service was a thoroughly representative gathering, and if the red coats of the marines were missing, the martial element was supplied by veterans of the navy and army, who followed the Salvation Army band, which led the procession from St. Andrew's Cathedral. In the procession were Boy Scouts, members of the Navy and Army Service League, and of the Cathedral Choir, and a number of clergy including the Dean of Sydney (Very Rev. A. E. Tinsot), the Rev. D. McKay Barnett, ex-Moderator of the Presbyterian Church the Rev. W. E. Bennett, President of the Methodist Conference, the Rev. H. G. Wiltson, assistant minister of St. Philip's, representing the Bishop-Coadjutor (Right Rev. D'Arcy-Irvine), and Rev. Arnold Conolly, chairman of the Provincial Council of the Church of England Men's Society, who organised the service.

Dean Talbot, in his address, said that Australia began well by observing that first Sunday, for Sunday observance was of greater importance from a national point of view than was generally recognised, since the breaking of the sanctity of the Sunday made it all the easier to destroy the sanctity of the home. A nation without a church was as a man without a soul. The Christian Church had, in all Australia's history of 142 years, held aloft the high ideals of the Christian faith, the influence of which was seen in the general desire of the people for the peace of the nations, which was exemplified in Australia's having sent a representative to the Naval Conference.

Mr. Aubrey Halloran, past-president of the Royal Australian Historical Society, said the first Christian service was really the first public meeting in Australia's history. The life of the first chaplain, Mr. Johnson, was a difficult one. He had to wait years to get a church built, and even Sundays, without help, had to conduct services at Sydney, Parramatta, and three miles west of Parramatta, all his reward being a salary of 10/- a day and the rations of a convict. Without men such as Johnson, Australia would not have succeeded in attaining her place in the ranks of the nations of the world, a place

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ing the Rev. C. G. B. Parker, the present vicar, who was inducted in 1925.

TASMANIA.

(From our own Correspondent.)

Mental Deficiency.

The report of Dr. W. Ernest Jones, Inspector-General of the Insane for Victoria, on the prevalence of mental deficiency as revealed through the educational system of the Commonwealth, has lately been made public and should be read by every thinking adult. It is a startling challenge to the real Christianity of Australia because it states that alcoholism and the taint of syphilis are two of the chief causes of mental deficiency; in other words, that the preventable sins of the fathers are still destroying and embittering the lives of the children. The hope of the whole report lies in the combating of these two causes which are alone responsible for half the mental deficient in the Commonwealth, and who is to aid in the fight if not the Christian Churches?

The other chief cause of feeble mindedness, as stated by Dr. Jones, is the marriage of the unfit, but he does not see how the prevention of such marriages is to be legislated for. This is a subject on which the clergy should be able to speak, for many an experienced rector may have had to perform the marriage ceremony over a couple of ill-fitted for the estate, and yet had no legal grounds for refusal to do so.

QUEENSLAND.

BRISBANE.

Church Defence Association.

The following is the reply of the C.D.A. to the Archbishop's address in the Provincial Synod, on the question, "Diocesan Uses"—

1. That the Church of England Defence Association, while in entire sympathy with the desire of the Archbishop of Brisbane, as stated by him in his address to the Provincial Synod, and as reported in the November issue of the "Chronicle," that controversy within the Church should cease, and while welcoming the pronouncement that customary services of the Church are not to be altered in time or manner without the consent of parishioners expressed through their elected representatives, regrets that no initiative is provided for lay members to press for a return to services whose time and manner have been arbitrarily changed without the consent of the congregations obtained as aforesaid.

2. The Church of England Defence Association from a knowledge of its membership, is assured that the "unrest as to the exact position" is not in any way confined to the older generation of Church members as stated by his Grace.

3. The Archbishop of Canterbury, in a recent Diocesan Gazette, opens his letter to the clergy—"The book of 1928 (a revision of the rejected book of 1927) is not a legally authorised Prayer Book of the Church of England." Yet the Archbishop of Canterbury and the Archbishop of Brisbane are prepared to allow one of these books to be used as a standard of permissible variation from the present Prayer Book (1662), with the exception of the Alternative Service for Holy Communion.

4. In view of the statement of the Archbishop of Brisbane "he does not believe that the limits of permissible variation in the conduct of public worship have been transgressed or are in danger of being transgressed," this Association would respectfully remind his Grace that the use of the Mass vestments, the adoration and the reservation of the consecrated elements in the Holy Communion service, which practices are not in keeping with the laws of the Church of England, have been in use for some years in his diocese. Consequently, this Association makes an emphatic protest against even a limited sanction being afforded to the 1927 Prayer Book to be regarded as a standard of defensible variation from the present Prayer Book till lawful authority for its use has been obtained, and calls upon its members in each parish to resist those deviations which have the effect of altering the principles and doctrines of the Church, as set forth in the present Prayer Book (The Reformation Prayer Book of 1662).

5. It takes this action in view of the pronouncement of the Royal Commission of 1904, a commission of which the then Archbishop of Canterbury was a member, which declared that the use of Mass vestments, the adoration and reservation of the Sacramental elements were unlawful, and which also declared that the "Jus Liturgicum" claimed by some bishops had no legal sanction.

The Prayer Life of a Parish.

At a meeting of the Clergy Home Mission Union (London) the Rev. S. M. Warner spoke on "The Parish Prayer Meeting." He began by reminding the members that prayer is not merely asking God for blessings. It is a necessary outcome of the inward spiritual life; and it liberated the Divine power. He proceeded to offer a series of suggestions.

1. Never judge its value by counting heads; that was a small meeting that was held by the riverside at Philippi, but it had momentous results.

2. Make it a school of prayer. Emphasize it as such in your parish magazine. Let those who come learn to open their mouths in prayer. Among all Protestant Christians, we of the Church of England are the least capable of extempore prayer. We have so learned to rely on printed prayers that few of us are able to express our own thoughts.

3. Make the members of the prayer meeting feel that they are the confidential inner circle of the parish. Let them be the first to learn your hopes and fears and aspirations. Put before them first your plans for new ventures.

4. Give each member some bit of parish work to do.

5. Build up the meeting from the confirmation class and from converts. Teach systematically that they best do the work of God who support it in prayer.

6. Fix the time to suit the people; not to suit yourself. If possible, hold it on Saturday evening, and get your sermon preparation finished earlier in the week. A Saturday evening prayer meeting is the best possible preparation for a prayerful Sunday.

7. Take pains to have a helpful address; choose such subjects as soul-winning, or the deepening of the spiritual life. It is good to begin (not end) with a minute of silent prayer immediately after your address.

8. Limit all prayers to one minute, or, at longest, two. Speak privately, but faithfully, afterwards to any who are irreverent or emotional in prayer, and with those who pray inaudibly, or pray too long.

9. Keep records of answers to prayer.

10. Have some missionary maps to use during your address, and let the needs of missions always have a place in the prayers.

11. Specify subjects on which you desire intercession. The sick, the confirmation class, the schools, the troubles in Africa, India, or in China; for the bereaved, for missionaries just gone out, or going out; and for those specially known to you people.

12. Always include thanksgivings—for recoveries from sicknesses, for national blessings, for daily mercies.

Mr. Kensit and Canon Lacey.

Mr. Kensit wrote to Canon T. A. Lacey on the latter's refusal to call the Bible the "Word of God." He reminded the Canon that in the Prayer Book the Bible is synonymous with the Word of God and quotes from the prefatory matter and the Articles of Religion in support of this contention. In reply, Canon Lacey adds to his letter 43 references to the New Testament. In one of these (1st Cor. xiii. 13, "The Word of God") is an apocalyptic name for the Lord Jesus Christ. In every other place the phrase means an utterance of the Spirit, by way of preaching or prophesying. The phrase thus consecrated should not be put to any other use. The various books of the Old and New Testaments obviously contain many such utterances, along with much else of a different kind. To call the Bible as a whole, "the Word of God," is to confound these different elements which it contains, and the confusion is a cause of grave errors."

Mr. Kensitt, in his published reply, maintains that Canon Lacey, when he spoke, had not claimed the title the "Word of God" as being particularly sacred to our Lord or that the phrase means "an utterance of the Spirit by way of preaching or prophesying." You distinctly rejected the Bible as being the "Word of God," and you said that you were unable to accept it as anything more than a broken record of men blindly seeking after God." "You are really, if I may say so, with all respect, endeavouring to turn the discussion by using an ambiguous definition of the Word of God, by a phrase which may or may not be true, if it is intended to exclude the Sacred Scriptures, either in whole or in part. For example, when our Lord accuses the Jews of making the "Word of God" of none effect by their tradition, He is referring, doubtless, to particular portions of Scripture, but the reasonable inference is, that the character and title which He gives to these portions belong

to the whole writing in which they are found." Mr. Kensit refers to other passages and contends that the contrast between Sacerdotalist and Protestant lies in the fact that the former holds the Church to be supreme and the latter the Bible is supreme as the Word of God." "The Church of England does not hold the sacerdotalist position, but the Protestant, and says that all erroneous and strange doctrines contrary to 'God's Word' must be banished." Record.

No -Licence in Victoria.

It is estimated that approximately 5000 persons attended prohibition "rallies" in Melbourne on February 3. The Victorian Prohibition League had arranged that a meeting should be held in the Melbourne Town Hall. Shortly after the doors were opened, however, all seating accommodation was occupied, and overflow meetings in the Baptist Church and the Independent and Baptist Halls were hurriedly arranged.

The Rev. Dr. A. Law, President of the League, introduced Archbishop Head. The Archbishop said:—"I am not here in my official capacity as head of the Church of England in Victoria. There are many persons in my communion who do not agree with my being here to-night, but if I happen to be an archbishop as well as a citizen of Melbourne, I cannot help it. I have always been in favour of local option, but as we cannot give an expression of opinion in that direction, we have to do the best we can."

Archbishop Head declared that Australia was abroad of England in its liquor laws. He would have been a happier man if before he had left England hotel bars had been closed at 6 o'clock on week days and had not been opened on Sundays. In reviewing the history of the liquor poll legislation in Victoria Archbishop Head referred to the change from the local option system laid down in 1906 to the State-wide poll provided for in the Act of 1922, and pointed out that although such changes had been made the 60 per cent. poll provision still remained. It would be interesting to know if those changes in my country fair and square. It seemed that some power or some force had deflected the good intentions of the Act of 1906.

"The position in which the temperance party finds itself is not of its own choosing," Archbishop Head continued. "The power which brought the change has apparently a lot of force behind it. It has spent a lot of money, and is relentless. I feel as if the temperance party has been out-manoeuvred. A slogan has been displayed in the city stating that if the police campaign were successful 20,000 men would be thrown out of employment. I have no desire to rob these men of employment, but much of the money which is now being spent on intoxicating liquor could be spent on better housing and on assisting in the improvement of living conditions. The problem of unemployment, however, should not be confused with the present issue."

It should be remembered, Archbishop Head continued, that in protecting drink no protection was given to many men who were willing to cease drinking intoxicating liquor, but who are afraid of the scorn of their comrades. Prohibition had come to stay in the United States. That country was finding that as the result of the control of the sale of liquor its prosperity was increasing. His hostility to alcohol was because of its effect on the characters of men. He had deliberately refrained from associating the discussion with the Church, because he respected the opinions of those churchmen who believed that drink in moderation was not harmful. It was those moderate drinkers, however, who controlled the present situation.

The Rev. R. B. S. Hammond declared that the contest was one which was being fought for the welfare of the nation. Human nature was too well understood to think that a mere legal enactment would prevent people from drinking, but the fight was being carried on so that the generations of the future might benefit.

We should know victory in hard circumstances, not by getting out of them.—Pastor Mallis.

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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 £2500 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippsland, writes:—"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. I gladly commend them for use by my brother clergy throughout Australia."

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Women's Column.

(Contributions, especially from Women, will be welcomed by the Editor for this column. Please address: "Editor," St. John's Vicarage, Toorak, Melbourne"; or "Care of Miss Bayley, 'A.C.R.' Office, 'Bible House,' 242 Pitt St., Sydney.")

"A perfect Woman, nobly planned
To warn, to advise and to command;
And yet a Spirit too, and bright,
With something of an Angel light."

INFLUENCE OF THE OPEN SPACES.

A country woman was on a visit to Sydney. A three years' drought lay over her district, grass was a thing of the past, trees were dying.

Oh! the tonic of the sparkling sea! The refreshment of green parks and gardens! The enjoyment of rest from labour after constant duststorms, from labour unaided by town conveniences—set-in tubs, sinks, inside taps.

"How is it that people stay in such a place, people who are not really forced to?" is the query of a city dweller, an Englishman, who knows not the Bush, nor wants to know it.

Yes; what is the reason? Where the attraction in those, at times, waterless, grassless, treeless, dust-covered plains?

The answer comes not at once; years may pass before one realises that, great as is the lure of the city for a time, something greater than it, greater than ourselves, draws us back.

Nature, and what Nature stands for, makes the appeal. Those illimitable distances, bound only by the horizon, exercise their influences; the realities of life come close; ceremonies, rituals, lose their power. Human clings to human. Fierce business rivalry is forgotten when trouble falls on the opponent; essentials are all that really count.

And what is more, woman, touched by the spirit of the open spaces, is learning to sink petty feminine differences, to reach out to the good points of her fellow woman, to take the larger view.

MARY MAGDALENE. A Study.

(By a Woman.)

Mary Magdalene was the embodiment of a great sin—a sin so heinous in the eyes of the Jews that a body of men rushed her off to Christ. Here was a test case. They surrounded the Christ clamorous for His verdict. And calmly it came, "He that is without sin among you let him first cast a stone at her."

The incident is well known. In judging the men Christ reinstated the woman in her own estimate of herself. She could be and she was forgiven. To Him, to the Christ, she the Magdalene, was worth forgiveness—worth saving. In the eyes of the world she was a woman beyond redemption—to Christ she was a sister to be redeemed. And she later became the friend and companion of the Lord—she followed Him, learnt at His feet, accepted Him as the Son of God. And this love and devotion carried her to the very gates of death with her Master-friend.

Mary Magdalene taught the world that nothing, no crime, was outside the love of Christ. His love for men was so true and deep that He forgave everything. Man had only to be sorry for his sin and it disappeared. If the sorrow carried with it the resolve to utterly cast away the sin because of the love the sinner would develop for his Saviour.

All down the ages since the Magdalene has shown the world the divine compassion, forgiveness, love and friendship it can have by seeing the Christ and by sharing its sins with Him.

Mary Magdalene is still manifesting in the world in those women who to-day are out-cast—judged by the very men who have put them there.

Only when man grows tolerant of the sins of others, seeing himself as the deeper sinner, only then will sin entirely disappear from the world. For when a man judges himself and sees his inner being unrolled before him, he seeks for his own purification and his own salvation.

Christ told the Magdalene to "go and sin no more." She had to work out her own salvation. The eradication of her sin meant privation and penury; and keen determination on her part to do the will of Christ and sin no more. The earthly consequences did not weigh with her—she saw the Christ beside her and left all to follow Him.

"M."

The Oxford Movement.

(By Rev. A. S. Devenish, M.A.)

V.

IN his latest book, "The Primitive Church," Canon Streeter has a solitary reference to John Henry Newman. The reference is to Newman's well-known Essay on Development, and the general acceptance nowadays of the principle that, in later Church History, the Church, as a living organism, has adapted itself to an ever-changing environment. There may be a very real danger in any such unqualified admission; but if we turn back to Newman himself and regard him as a kind of microcosm of the whole development hypothesis we may be even less reassured.

Newman has described his own mind, in his youthful days at any rate, as talismanic and magical. It may fairly be argued that he never quite grew out of this mode of reacting to his environment. Angelic beings with skirts of light, angel faces, unearthly friends all seemed, at intervals, to be compelling him towards some predestined goal. If the matter stopped here it might amount to an interesting study in angelology; but Newman received other impacts from without that were even less satisfactory.

It will be remembered that Newman and Hurrell Froude, when in Rome in 1833, called on Wiseman (afterwards Cardinal), and Froude subsequently said of this interview that they asked the Roman ecclesiastic on what conditions they could be received into the Roman communion. Froude's speech was at times extraordinarily reckless. He even described the comparatively harmless conference at Hadleigh as a "conspiracy." It is not easy, therefore, to say what actually transpired at Rome; but it is well-known that after this event Wiseman became deeply interested in the Oxford Movement, and hoped great things from it. It drew from him the well-known words of Augustine, "Securus judicat orbis terrarum"; and Newman, with his hyper-sensitiveness, says that these words continued to sound incessantly in his ears like "Turn again Whittington."

Since the times when St. Paul escaped his enemies in a basket suspended by a rope—and in reference to which a great preacher has said, "Great matters sometimes hang on very slender threads"—so, it would appear, the religious direction of a great Empire has, perhaps, in our own day, been seriously deflected by a tenuous quotation from the Fathers to the tune of "Turn again Whittington."

The too ready avidity with which Newman says he received the doctrines of Tradition, Apostolical Succession, and Probability, further indicates a too sensitive and perhaps a much too unstable talismanic mind. This tendency appears again later when, in his study of the Monophysite teaching of the 5th century, Newman suddenly looked up and said, "I have seen a ghost." This spectral phantasy caused him to stagger, until he took to his death-bed as regards the Anglican Church.

It is not altogether, therefore, a misnomer that the Oxford Movement was named "Newmania," for Newman himself describes this all-pervasive, if elusive, phenomenon of his own day as "a spirit afloat," and adds, "It was an adversary in the air, a something one and entire, a whole wherever it is, unapproachable and incapable of being

(Continued on page 12.)



Roman Catholic Education Grant.

Mr. J. A. Thick, Hon. Sec. of the Anglican Church League, Melbourne, writes—

Your leader, on the question of Roman Catholic educational grants, published in a recent issue, is a timely warning to those nominal protestants, who have not yet awakened to the danger of the Roman invasion. Here in Victoria, Romans are carrying on a subtle campaign to create an atmosphere for the reception of their absurd claim to a grant of public money for their schools. They had an organisation working at the last State election, and have since been conducting propaganda in the press in the form of letters on the subject. It is good to see how definitely the "Argus" has adopted the reasonable protestant attitude on the matter, and it is certain that the correspondence will do good in bringing the matter before the people. Were an election to be fought upon the issue, there is no doubt that the last would be heard of the Roman Catholic claims, and of the politicians who supported them. The danger in Victoria is that politicians may do in an underhand way what should be taken to the people for decision. Roman Catholics are not the only people who are under this educational disability. In common with many others, I have willingly borne this double educational burden, to have my children educated as I desire, and count it a privilege to do so. If, however, any remission of taxation is to be made, I ought to receive it as well as my Roman Catholic neighbours. It is well that protestants should have all the facts in connection with this "claim," at their disposal, and that protestant papers should stress the fact that though we are at times dangerously tolerant, we nevertheless have rights which we will defend at the proper time.

"The Old Paths."

"Ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 10.

Ask for the good old paths, wherein our fathers trod.

If thou wouldst find the peace of those that walk with God, Seek for the well-worn track—the straight and narrow way.

Watch lest some by-path road should lead thy steps astray.

Ask for the good old paths of righteousness and peace;

Then shall the great unrest now raging quickly cease.

Only the old, old truths can make this rent world whole,

Only the blood of Christ can heal the sick soul.

Ask for the good old paths wherein the saints of old

Found strength to fight life's foes, and the weak grew strong and bold.

They doubted not God's Word; to them God's Day was blest,

And in His House they found a perfect peace and rest.

What has the world to give with all its new ideas

To satisfy the soul, or dry the mourner's tears?

Not in the kiddy whirl can rest of soul be found,

Nor in giving God's own day for this world's playing ground.

Ask for the good old paths, and walk once more thereon.

No longer compromise with the world, the flesh and sin.

Ask for the good old paths wherein our fathers trod,

So shalt thou find the peace of those that walk with God.

—Fairlie Thornton, from "Heart Cheer."

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—Spurgeon.

Church Overseas.

India.

At a meeting at Calcutta the India Episcopal Synod adopted a new constitution for the Church, and passed a resolution requesting the Government to appoint March 1 as the date for the legal severance of the Church of India, Burma, and Ceylon from the Church of England.

Synod further decided to permit churches to use the revised Prayer Book, with the exception of the controversial parts of the Communion Service.

Religious Persecution in Russia.

The effort made by the "Morning Post" in calling attention to the Soviet persecution of religion in Russia, is attracting widespread notice, and daily increased support is coming from every quarter. A Christian Protest Committee has been formed with Prebendary A. W. Gough as chairman, and this committee asked clergymen in the London area to put the cause before their congregations, and a large response was made to the appeal.

A great meeting of protest against these Soviet persecutions was held in the Royal Albert Hall. The Earl of Glasgow presided and the speakers included Viscount Brentford, who moved the resolution, Sir Archibald Boyd-Carpenter, Dr. Heftz, the Chief Rabbi, Prebendary Gough, Dr. J. H. Rushbrooke, European Baptist Commissioner, and the Rev. Archibald Fleming. There were heavy bookings for seats, and it was expected that the hall would be crowded in every part.

A protest meeting, organised by the British Israel World Federation, was held in the Central Hall, Westminster. Pastor William Fetter, general director of the Russian Missionary Society, who arrived in England from Riga the previous day, said that Communism had proclaimed itself against religion in any form. The Soviet allegation that the Christians in Russia were the chief counter-revolutionaries there was a lie. A resolution was carried, with one or two dissentients, "protesting with all our hearts against the persecution of our fellow worshippers in Soviet Russia."

The Curious English.

Dealing with the Prayer Book situation at his diocesan conference the Bishop of Bradford said some Bishops had openly authorised for use in their dioceses practically the whole of the 1928 Prayer Book with the exception of the Canon in the Communion office and continuous Reservation, and in the case of these two exceptions only they require the clergy to ask for special episcopal sanction. "Personally," he said, "I have not felt myself entitled to give any such public authorisation."

"It certainly does not belong to my 'jus liturgicum' which seems to me to be strictly limited by law in the main to extra services; or at the most to minor alterations and not to the regular statutory morning and evening Sunday services."

"So far as I know, things are working very smoothly, in our curious English way, even though constitutionally the Bishop of Durham may be right in saying that the whole position is intolerable. I believe that the whole of the clergy are keeping as closely as possible and spiritually convenient not only to the spirit but also the letter of the 1662 Book of Common Prayer, and it is my wish that that should be the rule of the public worship in this diocese."

A Surprise Visit.

The Bishop of Manchester paid a surprise visit to St. Michael's Church, Rawtenstall, where the vicar (Rev. T. Caleb) and the parishioners have been in conflict in regard to Mr. Caleb's action in dismissing the choir. At the church Dr. Guy Warman found the choir stalls empty, as they have been for weeks past; the congregation numbered about 30. His lordship conducted the service, assisted by the vicar, and subsequently celebrated the Holy Eucharist. In his sermon the Bishop likened the dispute to a family squabble.

A Church to be Closed.

Owing to the deficiency of clergy, Christ Church, Alsager, Cheshire, is to be closed from the beginning of the New Year until a curate can be obtained. The Bishop of Chester has approved a resolution of the Parochial Council urging the closing of the church, but has expressed the wish that there shall be a celebration of the Holy Communion monthly. The congregation oppose the closing of the church, and are asking the Bishop to reconsider his decision.

Illustrated Prospectus will be sent on application to the Head Master.

The R.S.P.C.A.

Humane Sunday

WILL BE OBSERVED ON

MARCH 2nd, 1930

The Clergy are requested to note the above date in their Diaries.

A circular letter will be sent in the month to each clergyman in the State, setting forth the ideals and work of the Society.

This is a humane appeal exclusively, and is not a request for any share in the offerings.

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The Oxford Movement.

(Continued from page 10.)

grasped, as being the result of causes far deeper than political or other visible agencies." This extraordinary pronouncement is truly Newmanian but it may remind us, however unwillingly, of a reference in St. Paul's writings (Eph. ii. 21) to the prince of the power of the air.

Meantime the phantoms of the mind took academic shape and the issue lay thus:—The Anglican said to the Roman, "There is but one faith, the ancient, and you have not kept it"; the Roman retorted, "There is but one Church, the Catholic, and you are out of it." The whole debate became more and more complicated, uncertain and confused, as fresh controversial matters were introduced. At length



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, Vic., Feb. 13, 1930

"Only God can make a tree."

—J. Kilmor.

My dear girls and boys,

It has been very hot the last few days, we've all been trying to keep a bit cool, and we who have trees to shade our houses and gardens and yards are lucky—a little shade when working makes such a tremendous lot of difference. I am a real tree-lover, and I hope ever so many of you are too. I don't think we realise enough what wonderful things they are—look at one of our huge gums towering high, high up towards the sky; it gives us neck ache to gaze up to the top of it. And then think of the small seed from which it has grown. We put an acorn or a gum-nut into our gardens and are quite sure that one day we'll have a tree to give us shade and pleasure. We don't know how it grows, we can't make it grow, only God knows.

We all know that if too many trees are cut down in our forests then our rainfall gets less. I've read that in France the cutting down of forests has been followed by dangerous floods of the rivers. Now the French authorities have set aside a day in November for the revival of a very ancient festival—the Feast of the Trees—and on that day every year the mayors of thousands of towns will be asked to plant young trees in their neighbourhood.

The other day I read a tragic little story. It happened in Paris. Building was going on in a quiet square there; two big trees were cut down and the

various combatants found themselves moving to and fro in an arena where masses, relics, pardons, purgatories, articles, orders, Protestant, Catholic, Roman, Anglican, creeds, corruptions, invocations, adorations, continuity, elasticity, antiquity, apostolicity, catholicity, et hoc genus omne, darkened the air like the Persian arrows in the Greek story, which were said to have eclipsed the sun; so thick was their flight. One has to pull oneself up violently at intervals, in wading through this Oxford controversy, to seriously ask whether the combatants are contending for the Faith once delivered to the saints, or for any faith at all. When Newman was asked why he did not go to Rome sooner than he did, he replied, "I feared I might be under a delusion." The state of Newman's mind towards the end of 1844 was highly unenviable. His fear of being deluded, and at the same time a "conviction" that he was in the wrong ecclesiastical camp forced him to the parting of the ways. Should he remain dominated by the "fear" or follow the supposed star of conviction?

ivy torn off the end of a house. Probably there was good reason for the destruction, but what a scene took place about five o'clock in the chilly autumn evening when the hundreds of sparrows which nested there came up to settle for the night! People came out of their houses attracted by the frantic chirping noises set up by the homeless sparrows. Where did the poor little things find a resting place that night? Did other kindly birds allow them to share their homes?

Your holidays are now over. You'll all be back at school starting a new year of work. I am looking at a row of gum trees behind this house and wish you all that you may grow strong and straight and beautiful like them, outside in your bodies, and still more in the inside life which nobody sees but God.

Can you tell me what season of the Church Year comes after Epiphany?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue—
St. Luke ii. 14.

The Masterpiece.

Not every man can paint a picture,
Not every man can write a song,
Not every man can build a temple
To stand for ages, white and strong.

But God has granted in His goodness
That every man may plant a tree;
What sweeter song, what fairer picture,
What lovelier house of prayer could be?

Oh, who could match the orchard's picture,
With every season new delights,
Its boughs all buds on April mornings,
And filled with stars on winter nights?
—J.F.

"Hoc opus, hic labor est." He resolved, therefore, to write a book, and the book was the Essay on Development. As he wrote, he says, his difficulties cleared away; and before coming to the final chapter he had determined to secede. The book was never quite finished; but in the process of writing it Newman arrived. Hall says it was a curious proceeding, "A plain man having formed certain opinions writes a book to explain them to others. Newman writes a book to enable himself to form opinions and to come to some conclusion." It seems a kind of anticlimax; but it is an anticlimax not in the least disparate with the events, and the conditions of mind that led up to it.

(To be continued.)

This maddened world of ours how fast it flies—
Speeding adown enormous gulfs of gloom!
The powers of darkness glorying in its doom.
Yet 'mid the welter of a sea more wild,
And Calvary close ahead, the Pilot's eyes
Turned to his trembling friends, and lo—
He smiled!

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"Anglican Fathers?" "The Ascension,"
"Hymn Singing."

Leader.—Comprehensiveness in the Church of England.

The Lambeth Conference.—By Rev. L. Gabbott, B.A.

The Wayfarer discusses Communists and Catholics.

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The Lambeth Conference.

(By the Rev. L. Gabbott, B.A.)

1930 is a momentous year in the history of the Church of England. Already Bishops are travelling homewards from the distant parts of the world to the Lambeth Conference, which is to be held in July and August.

Since the last Conference a new Archbishop occupies the seat of Augustine at Canterbury. Many changes have occurred during this decade of restlessness and world reconstruction—the Primate and his fellow Bishops need the prayers of all God's people—they have many knotty problems to face.

An authorized prayer for the Conference would be welcomed and gladly used in our churches during the next few months, we are sure.

Though it is true that these Conferences, held every 10 years, have no executive or legislative power, yet the eyes of many will be turned towards "Lambeth," for its discussions and pronouncements will be of vital importance to the Church and the world.

No one recognizes such more than the Bishops themselves, and, meeting in private as they do, they can discuss the great questions of the day

freely, honestly, in humble dependence upon the Holy Ghost.

The general subject of the Conference, "The Faith and Witness of the Church in this Generation," is comprehensive. No branch of the Church should be better able to deal with it than the Church of England if her leaders are true to our doctrines as contained in the Prayer Book and 39 Articles.

To turn to more detail. First there will be discussed "The Christian Doctrine of God."

How vital this question is, in the light of modern thought. The Church touches alike the great heathen religions as well as the modern cults, some "ancient heresies in modern dress," like Theosophy, Christian Science, etc., and she needs to speak with no uncertain voice.

Within the Church herself again we have on the one hand modernist views with their rationalising tendencies, and on the other hand mediaeval views, as taught by the Anglo-Catholics, which are opposed, we believe, to the spiritual conception of God, localizing as they do the objective presence of Christ on their so-called "altars."

The Conference has no easy task. Boldly must the loyal Fathers-in-God witness for the Truth and with no uncertain voice must they speak. "If the trumpet gives an uncertain sound, who shall prepare himself to the battle."

On "the unity of the Church" will the Conference, however, mainly concentrate, we understand.

Has the appeal for unity made by the last Lambeth Conference failed? Meetings have been held in Australia as elsewhere on this great question. Again the great "Faith and Order" Conference at Lausanne came to no definite results. The South Indian Reunion Scheme, too, whilst receiving the hearty approval of Evangelicals, is meeting with opposition from men like Bishop Gore and many Anglo-Catholics on the question of "Apostolic Succession." As against this, recent cables report the publication of the original documents edited by Viscount Halifax regarding the Conversations at Malines between the Church of England "unofficial" representatives (including Bishop Gore), and the late Cardinal Mercier and other Roman Catholics with their startling points of agreement. These happenings are suggestive and provoke the question: Is the Church of England at the crossroads? In their desire for comprehensiveness we pray that the Bishops may be on their guard against dangerous broadmindedness. To quote: "There is a broadmindedness which becomes

so broad, and all its beliefs are so shallow that there is only a swamp where there should be the deep water of conviction. Instead of swimming strongly men only wallow in the mire and make no headway." ("The Record.")

To many, the reunion between the Church of England and the non-episcopal Reformed Churches is impossible, so long as there is that seeking after a reunion with the unreformed Church of Rome or even with the unreformed Orthodox Greek Church.

The loyalty of many loyal sons and daughters of our beloved Church has been strained to "the breaking point" and beyond over such questions.

Far better for the Church to let extremists go over to Rome than to lose others to non-episcopal Churches in a mistaken desire for undue comprehensiveness. To loyal churchpeople the Holy Scriptures are the final court of appeal, and they cannot worship in churches where doctrines are taught openly which have no certain warranty of Holy Writ.

The 1930 "Lambeth" has a real opportunity. It is a time of great decision. Men of courage have to follow the courageous course. Ambiguities and non-committal utterances lead to delusive peace; men will follow when there is courageous leadership.

Many other vital subjects will be discussed, e.g., the Church's mind on marriage, sex education, race, peace and war, etc. Lastly but by no means least, there is the subject of "Youth and its vocation." If rightly guided we believe that youth will respond to an appeal for self-sacrificing service. May the Spirit of Christ guide both elders to understand youth and youth to respond. It is only the Spirit Who can do this.

After all, it is not so much the perfecting of organization or the re-statement of the great Truths that we need, as the convicting, converting, consecrating power of the Holy Ghost constraining men out of love to Jesus Christ—their personal Saviour—to loving service.

We are sure that "Lambeth" will recognize that Evangelicals have a definite contribution to make. What the world still needs is the definite Gospel message. "Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the Holy Ghost." May the same Holy Ghost guide into all truth, love and burning zeal our Fathers-in-God in their difficult problems. They need our prayers, let us see to it that we do not fail them. May they not fail us. May they be strong and uphold the great Scriptural principles of true Catholicity.