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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.

With this issue we have to say goodbye to a kind lady who has so capably filled this column for years, as a labour of love for the young folk. Her health is not as good as we could wish, and she has often carried on under adverse conditions, but always have our little readers been pleased and helped. A new pen will now appeal, and the Editor bespeaks the continuance of interest.—Ed. "A.C.R."

Dear Girls and Boys,

We are going to try and make this page which is just specially for you, a little bit different.

You will find a serial story commencing on this page which is going to make us ever so much more keen to help on the work which Jesus told us to do when He said, "Go ye into . . ."

Now, I wonder who can tell me the rest of that command and where we can find it?

We want to have some competitions as well as directions for playing some foreign games, but this is going to be very hard to do unless we know the ages of the boys and girls who read this page.

How would it be if you were to write and tell me a little about yourselves and whether you think you will like these changes? Please do so; I shall be glad to hear from you.

Your own loving

*Aunt Mat*

### The Tiger Spirit.

Ramchandar Dass stared gloomily at the glory of the Indian day. A good-looking lad was this Head Boy of the Salmana School, with his finely shaped forehead, big dark eyes, and splendid white teeth. His slim figure, in spotless garments, gave an impression of great cleanliness, and the masters of the School could have said that this was typical of the boy. But Ramchandar Dass sat frowning, listening gloomily to the voluble speech of his companion and schoolfellow, a boy of his own age, but smaller, with a weak chin, and shifty, cunning eyes.

A great talker was Emerat Mull, and he was talking now with mang gesticulations. "I say, Ramchandar Dass, have you not heard the great news? The Sher-ka-Khuda has come again, and—"

"Don't be such an idiot, Emerat Mull," Ramchandar Dass interrupted, angrily. "It's this talk about tiger-gods which is upsetting the School—and the whole village, too, for that matter. Fear of the god seems to worry

you much more than the ghastly loss of life the brute of a tiger is causing."

"I don't understand what you mean," the other boy said, sulkily shrugging his shoulders.

"You do, very well! You know, up till lately, how proud all the boys have been to belong to the Christian School, proud too that it is a Christian School. And quite rightly so, for ours is the best school in India. Just you remember how many old pupils are Judges, or in the Secretariat, or graduates of the College of Civil Engineers. But now what is happening? Why, that pride seems clean gone; and your school-boys are going about like frightened children—all because of an old man-eating tiger!"

"He's not just a man-eater," Emerat Mull spoke sullenly. "He's a tiger-god—a spirit; he comes and goes by magic, and he can't be hurt or killed by any human being. The prayers of the folk at the Mission are no good against him—and you know it too!"

"I don't know it!" Ramchandar Dass protested vehemently. "You all forget so easily and lost faith so quickly. To listen to you one might think the teachers here have never taught us of the great Master: His wonderful life and the noble things He did! That is the God we worship; not a cruel, man-eating old tiger!"

"No one but a god could do such things as the Sher-ka-Khuda," muttered Emerat Mull, not at all abashed. "He leaps from the jungle, carries away two or three people, then vanishes again. No one knows where he hides; no spears, or traps, or lathis can touch him, no, nor gun either. Last night he killed a postman; and that makes thirty, at least, whom he has destroyed."

"I know; it makes my blood boil," said Ramchandar Dass, "but other tigers have done such things all over India, and it's no proof that this one is a god."

"It is!" Emerat Mull spat out the words viciously. "And if the Christians can't keep him away, it proves that their god is no true one. If your god wanted to, he'd help you to find some way to destroy the tiger-spirit, and put an end to the terror all round here."

"Of course, God wants this awful destruction to stop," Ramchandar Dass said hotly. "But you're all so cowed by this idea of the tiger-spirit. If only you'd help yourselves a bit! God will help us, I know He will, and soon."

"Soon!" Emerat Mull jeered. "Why, shikars by the dozen have been after him, and they've never so much as singed his whiskers. He's clearly stronger than all your gods. I don't blame the villagers myself for thinking so."

"You're a coward, and so are they all," Ramchandar Dass cried passionately, as he sprang ashore, and hauled the boat up on to a mud-bank. "We'll prove to you that your wonderful tiger-god is nothing at all but just a cruel, slinking, big cat!"

(To be continued.)

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## CONTENTS

Comments on the Home Mission Society and Conflicting Arrangements. The Bishop of Birmingham. Teaching in Schools.

Correspondence.—The Home Mission Society Festival. The Individual Cup—Is it Superstitious? School Teaching of Religion.

Late Rev. F. Brammall.—Illustration and Appreciation.

Leader.—The Union of Christians.

Queensland Defence Association.—Progress Report.

The Wayfarer shows the Difference Between the Holy Communion and the Mass.

Valedictory to the Archbishop of Sydney. Word or Two—The Port Lincoln Trouble. Protestantism in question.

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## Valedictory Luncheon to the Archbishop of Sydney.

IT was a very happy thought of the Very Rev. the Dean of Sydney, that the Archbishop should not be allowed to depart for Lambeth Conference without some demonstration of the affection felt for him in the Diocese. And so it came about that nearly 200 of the clergy and prominent laymen of the Diocese met for this purpose at the luncheon which had been arranged at Hordern Bros.' fine rooms, on Thursday, April 24.

The Right Rev. Gerard D'Arcy-Irvine, Bishop Coadjutor, presided, and in proposing the toast of his Grace, spoke of the good fellowship in the Diocese which was due to his Grace's influence; he told also of the affection felt for the Archbishop, how he would be missed, and assured him that we would remember him in our prayers and look forward to his return.

The Hon. T. R. Bavin, Premier, seconded the toast. He said he regarded the Archbishop not only as a personal

friend, but as a great figure in the State, who held a great office and filled it worthily. He was proud to add his tribute on behalf of the Government.

The Dean of Sydney, in supporting the toast, spoke of his Grace's work at the Cathedral, and of the happy feeling between clergy, choir and congregation. He also spoke of the Archbishop's work among the troops during the dark days of the war; how he had never failed to respond when "Reveille" was sounded for troops to embark. He scarcely failed to see every troopship away, and to give a shake of the hand to the departing soldiers.

The toast was supported by Rev. Edward Walker, R.D. of Wollongong, on behalf of the country clergy, Sir Albert Gould, Chancellor of the Diocese, and Mr. C. M. C. Shannon, General Manager of the Australian Bank of Commerce.

The toast was drunk with much enthusiasm and with the usual musical honours.

The Archbishop, in replying, said that the great gathering and demonstration had quite taken him aback, and expressed his appreciation and gratitude for the extremely kind things that had been said. He spoke reminiscently of the changes in the personnel of the Diocese since his first coming to it over 20 years ago. He still felt young in his heart, notwithstanding those twenty years which had passed. He assured them that at Lambeth "Australia would be there," and uttered a caution regarding rumours which might reach us as to what had been done there. The business of the Conference would not be finished until August 10, and not till after that date would any authentic report of its doings be issued.

The Archbishop then moved a hearty vote of thanks to the Bishop Coadjutor for presiding, and commended him to the consideration of the Diocese, over which he would be Administrator during his absence.

## "Calves of our Lips."

(Hosea 14.)

Lord God, in graciousness receive  
Late is the day,  
Yet we would walk in the right way.

By our own wilfulness we fell from Thee,  
By iniquity and by carelessness.  
And now, in deep repentance, we return.  
Our earthly idols all have failed us,  
Our knees are stiffened, and our thought is late.

Yet, with bowed heads, we come to Thee,  
O King,  
Calves of our lips our only offering.

Turn not aside, Lord God,  
In dire distress we call;  
Our own will all undone,  
Our only plea Thy Son.

"M."

## School Teaching of Religion.

UNDER "Correspondence" appears a most timely and useful criticism of the kind of teaching which goes under the title of Religious Instruction for the young. Had we personally any children under compulsion to receive such doctrine we would prefer that they did not attend a Church School. It were better to have the half-loaf of the State curriculum than that there should be doubts instilled into the young mind. Can we marvel that our secondary Church schools yield so little to the Church in candidates for Holy Orders or for missionary work? Where there is doubt of truth there can be no real call to action. We simply must begin at the root of the evil which besets the Church to-day, and which accounts for the lethargy and half-hearted character of our dwindling congregations. Our schools, and our theological colleges are needful of attention, and we want to know who is to undertake this great task of tightening up the doctrinal standards so that the Bible may again appeal as a real Book inspired of God. We hold no brief for obscurantism. We rather court the fullest probing of history and the fruits of other research to discover the exact truth. The known fact and the true state of affairs is that the doubter relies on theories and not on ascertained fact for his undermining effects. The truth cannot be shaken. The interpretation of it may vary from age to age. But that is a very different matter.

## The Bishop of Birmingham Making History.

THIS is the title of the headline in the daily press, which dearly loves a flutter in the dove-cotes. Those who are acquainted with the charming Dr. Barnes know that he will not much care whether he is making history so long as he is faithful to his ideals. We do not agree with his deductions at all times, but it is impossible for anyone who desires truth to withhold a meed of admiration (praise is not what is wanted) for one who stands foresquare and is ready to go to prison for the truth's sake. It is a little more of this kind of heroism that Evangelicals should cultivate. The hardest road is often the shortest way home. And it is refreshing to find there are those who do not fear man's criticism. The Bishop has set his mind against instituting any clergyman who does illegal acts. In the present turmoil of illegality in the Church, is it any wonder the world so frequently defies authority?

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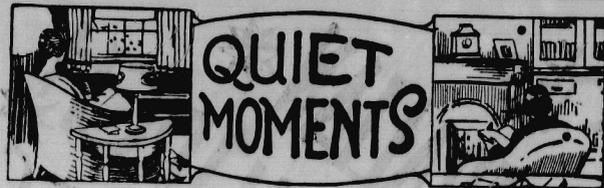
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**Musings on Life.**

(By A.B.)

ANCIENT writings say, "Death is the gate of life." Calvary says the same thing, by death Christ's life was poured out upon a dying world.

The early apostles taught identification of the believer with Christ's death, followed by conformity unto His death, as the only way to obtain resurrection power and life. God's unchangeable law says we all must die because of sin; our choice consists in whether we will die under the leadership of Adam, reaping eternal loss and condemnation, or under the leadership of Christ, gaining new life and new power. Death is the only way out of one world into another, the Adam life must die before the Christ life is apparent.

Conformity unto His death means process after process of dying to the natural life. At each stage the dying is deeper and deeper, until there is "less of self and more of Christ." The lesson is not completely learnt until we can say "none of self and all of Christ." Conformity with Christ's death means having fellowship with Him in His sufferings, i.e., experiencing the same sufferings that He suffered.

Matthew xxiv. 9 says, "They shall deliver you up to tribulation and kill you and ye shall be hated." Every prophet of God suffered tribulation. God does not give power to mere machines, His messengers must experience what they are preaching in order to engender life.

Isaiah, Jeremiah and all the prophets travelled in the furnace of affliction. David's psalms still live, giving strength and comfort to countless thousands, because they were wrought out of a soul in agony. Its the eternal law, "that they that suffer most, have most to give."

Preaching will always give light, but life comes through death—through crucifixion at His command. Are we willing to be crucified that others may have life? Do we rejoice in tribulation? Injustice, malice, misjudgment come under this heading.

Are we willing to be killed. A knife is not the only instrument of death; scoffing, mocking and humiliation all fill up the sufferings of Christ.

Does the Lamb-like spirit possess us? Do we count it all joy, or do we long to retaliate, "for brother shall deliver up brother to death." "In deaths oft," said St. Paul, must come if we are faithful to Christ.

"A Christian who is not having trouble, has very good reason to look into his life," said someone.

The divine life in us cannot be crushed or killed. Suffering is God's way of increasing our usefulness and power. An opal seen under the microscope is shattered through and through with numberless fissures that catch and refract every ray of light, and its shattered life that reflects most of God. Science tells us that the very stars are born from the dying of former stars.

In the life of grace, growth comes by death.

Let nature speak, new leaves can only come when the old leaves go.

Dare we endure the cross, despising the shame, because of the joy set before us, for "if we be dead with Him, we shall also reign with Him.

Myrrh means suffering, it has to be crushed before the perfume is extracted; likewise the spirit of Christ can only be manifested by suffering and death.

We long to be used of God, and are told "unless a corn of wheat die, it abideth alone."

Christ is still saying, "Follow thou Me, this is My Body which is broken for you."

The way of sacrifice is the letting go of lawful as well as unlawful things, it means absolute surrender.

Are we ready to follow the Lamb whither-so-ever He goeth, for, said Christ, "blessed is he who shall not be offended in Me."

2 Cor. ix. 10-12, Delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh; so then death worketh in us—but life in you.

**"He is Able."**

(And Willing.)

There is no hurt of time or place  
That hides away a loved one's face,  
No loneliness or bitterness  
He cannot heal or fill.

There is no trouble great or small  
That unto mankind can befall,  
Naught terrible or trivial  
Beyond His power and will.

So he that doth a burden bear  
Takes that he has no need to share,  
If he refuse to cast his care  
Upon His love and skill.

For He that takes from death the sting  
Takes it from every other thing,  
That we to Him in faith will bring,  
To let Him have His will. —E.M.B.

**"Two Kingdoms."**

As petals fold on flower  
Hiding the perfect whole,  
So, round the earth unfoldeth  
The Kingdom of the soul.

Lot have I in both kingdoms,  
Though now I walk on earth,  
The other Land, all-glorious  
Will witness my re-birth.

I almost see its portals  
In shades of sunset red;  
The King of both rides watchful  
In glory overhead.

My voice is merged in praising  
With songs the Angels sing;  
My prayers on golden censers  
Are offered to The King.

An Angel bright walks with me,  
All down the busy street,  
An Unseen Guest is present,  
My other friends to meet.

I know that this earth kingdom  
In wondrous beauty brave,  
Is but the faintest echo  
Of that beyond the grave.

As petals open from flower  
Showing the perfect whole,  
So, from the earth unfoldeth  
The Kingdom of the Soul.

"M."

**Queensland Church of Eng-  
land Defence Association.**

Progress Report by the Campaign Director.

(This report was delivered at the March meeting of the Association.)

AT the commencement of a third year's activity of the Church of England Defence Association, a brief resume of its activities may give information to new members, and may call to recollection of foundation members the occasion of its inception and certain work attempted or accomplished.

The Association owes its origin to a meeting of earnest evangelical churchmen towards the close of 1927. These were deeply concerned at various Anglo-Catholic activities in the Brisbane Diocese, which had a marked drift towards certain doctrines of the Roman Catholic Church, which had been set aside at the English Reformation as contrary to Scripture. Early in 1928, a public meeting was called and it was resolved to form an Association to uphold the doctrines of the Reformed Church of England as set forth in the Articles of Religion, and to resist any divergence from other sections of the Church as set forth in the Book of Common Prayer. A Constitution was drawn up and agreed to, and Mr. M. S. Herring was elected to the position of first President. A representative Council was elected, and at an early meeting the lady members of the council requested that regular monthly meetings be held, at which matters might be discussed and addresses given of an educational nature, with reference to Church matters. These proposals were agreed to, and Mr. A. Exley was appointed as Campaign Director, with the assistance of the Honorary Secretary, Mr. Courts, to give effect to the wishes of the Council.

Several matters of protest were discussed at an early meeting of the Association. The substitution at 9.30 a.m. of a service called "Family Eucharist"—a term foreign to the Book of Common Prayer—for the ordinary 11 a.m. services, was strongly criticised, not so much with regard to the time of the service, as to the entire omission in many parishes of the beautiful service for Morning Prayer.

Strong exception was taken to the efforts of some ministers of the Church to enforce auricular confession and fasting, communion upon the newly confirmed. Great exception was also taken to the teaching of the doctrine of the Real Presence as approaching too closely to the Roman error of Transubstantiation, especially as to the substitution of the wafer for bread, the elevation of the consecrated elements for adoration, and their reservation in some parishes, with a like intent.

The formation of the Church of England Defence Association was not relished by the Anglo-Catholic party, and, as a result of representations by members of that party, the Archbishop contributed a letter to the "Church Chronicle" commenting adversely upon the activities of the Association. A sub-committee, consisting of the Chairman and two members of the council, was appointed to reply to the Archbishop's comments. The reply took paragraph by paragraph and proved conclusively that the Archbishop's letter was founded on false premises. A copy was forwarded to the Archbishop, and to the "Church Chronicle" as a reply to the Archbishop's letter. The "Church Chronicle" refused publication, so the Association caused copies of the reply to be sent to the clergymen and churchwardens throughout the diocese, rather than send controversial matter to the public press. The Association has knowledge that certain of these replies, addressed to churchwardens, were suppressed. Upon the refusal of the "Chronicle" to publish the Association's reply, the members resolved to adopt "The Australian Church Record," Bible House, 242 Pitt Street, Sydney, as the organ of the Association, and that paper has published regular reports of the Association's activities in its fortnightly issues. The Association made application to the Archbishop-in-Council for permission to register the Association under the Church Institutions Canon, but permission was refused.

At the annual meeting of 1929, Mr. C. Elliott, a past treasurer of Synod, was elected President by unanimous vote.

At the first meeting of the year, the Rev. T. Ashburner stated that although Synod had been assured that Anglo-Catholic principles would not be stressed in the Theological College at Nundah, Synod had been betrayed, as was shown by the invitation to a Mirfield Monk to conduct a mission in Brisbane.

The appointment of such a Missioner was made the occasion for a strong protest to

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## Roadside Jottings.

(By The Wayfarer.)

"TELL me, Mr. Wayfarer," said one of the young men, "is the Mass the same as the Holy Communion—the same thing only under a different name?"

"Certainly not," said the Wayfarer. "If you had ever seen them both you wouldn't ask such a question. But, why do you ask it?"

"Because Father Jim used to say that they were both the same," said the young man; "and Smith, here, has lately been to Brisbane, and he says that there they openly announce High Mass in Anglican Churches."

"I know," said the Wayfarer, "that a number of our clergy are Romishly inclined, and are disloyal to the Prayer Book, and prefer the word Mass; but, historically and doctrinally, the two are as far apart as the poles. The Holy Communion is a simple continuation, down the ages, of our Lord's Institution; claiming to be nothing more than a Memorial Feast, a partaking of the Bread and Wine, as He directed, with a spiritual reception of the Body and Blood of Christ. But the Mass, with all its changes of vestments, crossings, censings, genuflections, elevations, acts of adoration, etc., claims to be nothing less than a miraculous change of the Bread and Wine into His literal, actual Body and Blood, offered up afresh by every priest for the dead and the living."

"A fairly big difference, certainly," said the young man, "but since they both began from Christ's institution, how did such a change come about?"

"It's a fairly long story," said the Wayfarer. "But I can give you the main outlines. You know that for 300 years the Christian Religion was, under the Roman Empire, a forbidden Religion. Not that persecution was continuous or universal; but it was always threatening—no Christian knew when he might be arrested and required to do sacrifice to Caesar or die. Those were no times for formulating sacramental doctrines or splitting hairs. But every Christian accepted St. Paul's words, 'the cup of Blessing which we bless, is it not the Communion of the Blood of Christ—the Bread which we break, is it not the Communion of the Body of Christ' (1 Cor. x. 16). How they were so, they never troubled to ask. Those were the happy days of simple, unquestioning faith. No vestments, very little Ritual, no priests. Indeed, in the New Testament we read only of Presbyters, and the only priest mentioned is the Lord Jesus Christ."

"How did their ritual and their belief cease to be so simple?" asked one of the party.

"Through the conversion of the Emperor Constantine," answered the Wayfarer. "The great Dr. Thomas Arnold, of Rugby, said that the conversion of Constantine in about A.D. 310, opened the way for the Devil's cleverest and most deadly attack on the Christian Church. At once it introduced Worldliness and Superstition. When the Emperor became a Christian, Christianity immediately became fashionable. Nobles, courtiers, and even heathen priests at once became Christians. Christian bishops, no longer forced to hide, were given palaces and big salaries. The heathen temples became Christian Churches, and the images of the gods (too precious to be removed), were re-named after saints and apostles; and many of the elements

of pagan idolatry—holy water, altarcandles, incense, the adoration of relics (relic-worship is centuries older than Christianity)—almost every possible element of ritual, splendour and superstition—were all pressed into the service of the Christian Church by men to whom the use of them had so long been familiar, that such things seemed to them to be indispensable. In fact, at one blow, the primitive simplicity of Christianity seemed, in the cities at least, to be destroyed."

"What about the clergy?" asked one of the party; "did they too receive salaries from the Government?"

"They did," said the Wayfarer. "The Church seemed to become at once a Government institution. Then, of course, priests must offer sacrifices. So the teaching was emphasized that in Holy Communion the Christian priest made and offered up the very Body and Blood of Christ. Can you wonder that such a tremendous miracle, once accepted, should from that time have been increasingly surrounded by every possible circumstance of pomp and splendour. So that within three or four centuries from the death of Christ, the idea of the original Institution had so far changed, that the primary idea of 'Communion' (1 Cor. x. 17, we who are many are one bread, one body, for we all partake of the one bread) had fallen into the background, and the new idea of Sacrifice (absent from Christ's original Institution) had taken its place. The Holy Communion had become the Mass; and continued so for ten centuries—until the Reformation."

"Did no one protest?" asked the young man.

"Yes," said the Wayfarer, "there was always a minority who held to the simplicity of the Gospel; but they were mostly poor and persecuted. Printing was unknown. Manuscripts had gradually perished; or were to be found only in the monasteries; and so the Scriptures became as unknown as they are to-day in Roman Catholic countries; and for a thousand years the Priest ruled Christendom from his throne at the Mass."

"I wonder," said one of the party, "whether that is why our English clergy to-day love to be called priests; and why they are always urging the importance of coming so often to Holy Communion or to the Mass! Is it because it ministers to their own importance?"

"Very likely," said the Wayfarer; "human nature doesn't change, and men have always loved power—political or spiritual. On the one hand we dare not deny that a regular reception of Holy Communion, after due preparation and self-examination, is a great means of Grace. Yet, on the other hand, we must observe the balance of the Scriptures. Three of the four Evangelists, and St. Paul, record its Institution, and the Lord's command to 'do this in Remembrance of Me'; and the Book of the Acts records how Christians obeyed Him. Yet apart from the teaching of St. Paul, Holy Communion is not referred to in one of the other twenty Epistles, and no instructions at all are anywhere given as to its celebration."

"Don't forget the sixth of St. John," said the young lady; "that's full of the necessity of taking Holy Communion."

"Thank you," said the Wayfarer, "I believe you are right; for although our Lord was evidently speaking in parables, yet if He had only meant 'Believe on Me,' it is a little hard to see why He should have so emphasized eating and drinking. But don't forget,

either, that He warned them, 'It is the Spirit that gives life, he flesh profiteth nothing; the words that I have spoken to you are Spirit and are life.'

"You are getting away from the subject," said the young man; "you were going to tell us the difference between Holy Communion and the Mass."

"I think I did tell you," said the Wayfarer. "The English Communion Service is simply (beside the Ten Commandments and the Creed and some Prayers and Exhortations) is simply the repeating of what our Lord said and did; ending with some ancient forms of Thanksgiving and Blessing. But the Roman priest is doing quite a different thing. He is performing a stupendous miracle; and in doing it he has to observe a most elaborate ritual involving the observance of about 400 rubrics. (I am speaking of the Mass as celebrated in Quebec or Ireland or Italy; it may be different in Australia.) He signs himself with the Cross sixteen times, kisses the altar eight times, strikes his breast ten times, bows his head twenty-one times, signs the altar with the cross thirty-one times, covers and uncovers the chalice ten times, and that does not complete the list, and not one of these acts can be omitted without sin."

"Go on," said the young man; "you haven't told me anything about 'his vestments.'"

"I can't," said the Wayfarer, "you must imagine all that for yourself. Of course if a man really believes that he is handling the very Body of Christ, he must needs do everything possible to show his reverence; and by his dress and his actions to impress the spectators with a due sense of the importance of the occasion."

"But since our Church explicitly teaches that no adoration ought to be done either to the Sacramental Bread and Wine, or to any Corporal Presence of Christ's natural Body and Blood (which it declares are in Heaven and not here), all such gorgeousness of apparel is out of place; and those of our clergy who deny the teaching of our Church, and believe in Transubstantiation and teach it, are disloyal to our Church at its highest point of doctrine; and ought in common morality and honesty to leave it."

"But," said the young lady, "if so little is said in the New Testament about Holy Communion, how do you know that the Romans are wrong?"

"Look up Hebrews x. 12," said the Wayfarer. "But He, when He had offered up one Sacrifice for ever, sat down at the right hand of God," and verse 14, 'for by one offering He hath perfected for ever them that are sanctified.' His sacrifice of Himself needs no repetition."

"Anyway," said the young man, "I think you have shown us pretty plainly that the Mass and the Holy Communion are not the same."

And so the party broke up.

## Reply to Correspondence.

A friend writes to the Wayfarer:—"I read your sketch about the Soviet a few weeks ago, and don't think much of your Scotch. I don't think it would pass at Aberdeen. And surely you don't think that we are really in danger of a Soviet Government in Australia. Do you think the British Government would stand by and allow such a thing to be established within the Empire?"

In reply, the Wayfarer says, "I give in about the Scotch, I know it was pretty poor. But about the Soviet, what I wrote was in deadly earnest. The Russian Soviet is trying to undermine the Government, not only in Australia, and India, but in every coun-

try, even in England itself, and it is not working without hope of success.

And it is primarily Anti-Christian. I believe that this Soviet movement is a great step in the development of the Anti-Christ. Rome and the Soviet seem at present so absolutely opposed, that one would think they could never harmonize.

But in a book called "Christianity and Anti-Christianity," written perhaps 100 years ago by one of the leaders of those whom we call Irvingites, the writer gave the remarkable prediction that, when the Anti-Christ appears, he will derive his spiritual power from Rome, and his political power from Democracy; and I think that prediction is not impossible of fulfilment.

I think we Christians ought to watch more intelligently the signs of the times; and be looking for the development of the great persecuting power whose domination is to precede and to be destroyed by the coming of Christ.

The Wayfarer thanks "Progressive" for his kindly and wise remarks, and entirely agrees with him. As he said in his sketch of March 13—"when the Grace of God is in the teacher's heart (the first essential) then every bit of learning is helpful."

## School Teaching of Religion.

"A SHORT History of our Religion," Part I (by D. C. Somerville), contains this question to scholars: "How does the point of view put forward by this author differ from that held 100 years ago?"

A contributor sends the following reply:—

In the first place the question is calculated to mislead the young and cause them to form wrong judgments. It is intended to convey to them the idea that the Churches to-day hold a very different belief from that held 100 years ago regarding the Holy Scriptures, and that it is the result of this new teaching. This is erroneous. Not one of the Churches has changed its position, altered its standards, or doctrinal beliefs, the last 100 years.

What has happened is that a certain movement known as the "Higher Criticism" has arisen and has made its influence felt throughout all the Protestant Churches.

This movement is considered to have taken shape first in the 18th Century, when a French physician, named Astruc—an agnostic and profligate—pronounced the theory of the two sources called the Elohist and Jehovistic from the two names given to God in Genesis. This was followed by a development in Germany which received its first impulse from Eichorn and later from De Wette, who claimed that Deuteronomy was not composed until the time of Josiah. Then Graf, in 1866, further elaborated the theory by asserting that the Levitical Law was not produced until after the Exile.

Kuenen and Wellhausen then took a hand and revolutionized the whole conception of the historical and prophetic parts of the Old Testament, putting the latter before the former.

These dull and unimaginative Germans had swallowed the evolutionary hypothesis regarding the origin of man, and so the idea of interpreting the Old Testament in accordance with this improved theory quickly became an obsession with them.

Rejecting the orthodox view of the Old Testament that it was a divinely given record of historic facts and revealed truth, it became to them merely a record of man's struggle upwards from savagery and full of myths and legends. The Old Testament was thus emasculated and robbed of its supernatural character.

All these "Higher Critics" were of the rationalistic school and denied the reality of a supernatural revelation. A most promising source from which to expect enlightenment! And yet, strange as it may seem, and correspondingly sad, men of scholarship and sincerity in England and Scotland, capitulated to the teaching of this School. They meekly surrendered their minds to its dogmatic pronouncements and accepted with all its dire consequences and with little reserve, its naturalistic philosophy.

Hence has arisen this School of Modern Criticism which continues its destructive work and from its position of privilege within the Church has done, and is doing, more injury to the Christian Faith than all other outside agencies that have ever been arrayed against it.

To enumerate its achievements in ingenuity and picture its chameleonlike character as its protagonists unsuccessfully endeavour to defend its continually changing front, would be a story in itself.

Dr. Pusey, a great High Churchman, well said of this School's claim to accept the Bible as containing a Revelation from God:—"A Revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is somewhere between Genesis and Revelation, but probably to the exclusion of both." If anyone with a literary gift would take up the job and go through the output of this School, he would be able to compile the most wonderful record of unconscious humour ever displayed before the eyes of men.

It is extraordinary that it goes blithely and confidently on its way ignoring all its blunders in the past, and utterly blind to all that great conservative scholars have produced. Its theories have been riddled through and through, and yet Mr. Somerville assumes they are "assured results" and beyond dispute.

(Continued on page 7.)

## Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.

1st S. after Easter.—383, 214(427), 422; 377, 285, 208(53), 20.

2nd S. after Easter.—346, 277 (7), 564; 247, 229, 188, 223

3rd S. after Easter.—5, 318, 285; 470, 273(427), 550, 20.

4th S. after Easter.—1, 242, 361; 295(149), 275(7), 299, 224.

5th S. after Easter.—8, 386(384), 16; 365(173), 304, 535(427), 19.

Ascension Day.—226(211), 229, 233; 427, 244, 235, 234(247).



The Bishop of Armidale will leave this month by the Jervis Bay for the Lambeth Conference.

The Rev. F. Wilde, of Harris Park, Sydney, has been appointed rector of Springwood, Blue Mountains, N.S.W.

The Rev. G. N. Bishop has been seriously ill for some time. He is now making a good convalescence in the Alfred Hospital, Melbourne.

The Bishop of Carpentaria was married at St. James' Church, Sydney, on April 30, to Miss Joan Cronin, daughter of Mr. and Mrs. F. F. Cronin, of Mosman, Sydney.

The Rev. David Creighton has resigned as rector of St. Paul's, Canterbury, Sydney, owing to medical orders, after two years' ministry in that parish.

The Archbishop of Melbourne sent a cheering message to the Bush Church Aid Society, commending its annual rally, which took place on Wednesday, May 7, in the Chapter House, Melbourne.

Canon Langford Smith, rector of St. Andrew's, Summer Hill, Sydney, has returned from New Zealand and has gone to the Blue Mountains till the end of June, when he will resume duty.

On the morning of his departure by the "Aorangi" for England, the Archbishop of Sydney administered Holy Communion in St. Andrew's Cathedral. A large number of clergy and others were present.

We express deep sympathy with the Rev. P. J. Bazeley, rector of All Saints', Petersham, whose father passed away last month. Mr. Bazeley was on his way to Sydney, but was compelled to return to his home at Tatura, Victoria, where he died on Easter Day.

The Rev. S. J. Kirkby, Organising Missioner of the Bush Church Aid Society, left Sydney on Monday for Melbourne, to take part in the Annual Rally on Wednesday. Mr. Kirkby, in order to keep an appointment, will travel by aeroplane from Adelaide to Ceduna, S.A. He hopes to return to Sydney at the end of May.

An able and interesting article on the history and work of the Students Christian Federation appeared in the Sydney Morning Herald on Saturday, written by the Rev. S. H. Denman, rector of St. Clement's, Marrickville, Sydney. Sunday was the universal day of prayer set apart for Students, and references to the work of Christian Students were made in many Churches.

We want more quiet in our works. More knowledge of the bounds in which we work;

More knowledge that each individual man Remains an Adam to the general race, Constrained to see: like Adam, that he keep His personal state's condition honestly, Or train all thoughts of his to help the world, Which still must be developed from its one, If bettered in its many. —E. B. Browning.

## SEVAC Brushing Lacquer

There are so many articles about the Home that can be made more attractive by giving them a coat of Sevac—Furniture, Floors, Stoves, Shoes, Bags, etc. It is so easy to brush on that brightening up the Home becomes a pleasure. It dries so quickly that there is no inconvenience

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"Reputation is in itself only a farthing candle, of wavering and uncertain flame, and easily blown out; but it is the light by which the world looks for and finds merit."—Lowell.

"Let your light so shine before men that they may see your good works."—Christ.

#### CALENDAR FOR MAY.

(Continued.)

- 11th—3rd Sunday after Easter. The subject of this day is Consistency, that Jewel so hard to find even among professing followers of Jesus. In fact we are all far short of the perfection, which ought at least to be our aim, who enjoy the fellowship of Christ's religion. Let us eschew what is faulty, that God may not eschew us.
- 15th—King John's submission to the Papacy, 1213. Let us beware lest there come another British submission to the Pope. Let us hope Australia will not lead the way.
- 18th—4th Sunday after Easter. And date of Disruption of the Church of Scotland, 1843. The disunion of the Church of Jesus Christ is being gradually lessened, and Scotland leads the way. Doubtless there would be more stability in character in the individual such as the Collect of this day speaks of, were there more unity in the Church at large. Let us therefore pray for the forthcoming Lambeth Conference that differences may be over-ruled and the Conference guided into right decisions towards unity among Christ's people in South India and elsewhere.
- 19th—St. Dunstan, Archbishop. First of a long line of ecclesiastical statesmen who have rendered great service to the Church. His particular line lay in improving the discipline and morality of the clergy which had become most lax.
- 22nd—Next issue of this paper.



#### Union of Christians.

THE present state of division in the Christian Church throughout the world cannot be regarded with equanimity by any earnest believer. But it is easier to deplore it than to point out a remedy likely to be effective in a permanent degree. It is comparatively easy to patch up a quarrel, but to ensure that the parties will continue to live in "love, peace and harmony" is beyond even the strictest order of any known society, not excepting the Church of Jesus Christ. It seems to the writer that the main thing at the present moment is to give no occasion of offence, and to try to present a brotherly attitude at all times in dealing with other denominations, specially in any public question in which common ground may be taken. For example, the Church of England is lagging far behind other denominations in dealing with social questions, her general attitude of aloofness from the common band of effort showing mistaken generalship, besides being discouraging to the idea of brotherhood among Christian people.

Even regarding Rome, we could find more common ground for participation in social matters. But there it is to be feared the desire of unity finds limitation from the theory and policy of Rome herself. So long as she holds to the tenet of "extra ecclesiam nulla

salus," we shall only make ourselves ridiculous by attempting to unite, and we should but compromise the truth for which we stand. This is not to say that we should not let it be understood that we on our part are ever ready for unity with the Roman Catholic Church should she at any time abandon that requirement of submission which she at present still insists upon. The publication of the results of the Malines Conversations surely justifies this conviction.

While there is much in the Greek Orthodox Church which cannot be endorsed upon true doctrinal and historic grounds, yet there is, on the other hand, so much more desire from the other side for at least a friendly interchange, that it would be unkind to abandon without effort the attempts to establish closer relationship. But here, as with Rome, or any other party to proposed Union, it is necessary to define just what is meant by intercommunion. Does it convey acceptance of doctrines which we hold in abhorrence, or of practices which are faulty? Or, does it mean no more than an interchange of courtesies, extending to the privilege of intercommunion without committing our position further? We have so much we enjoy in the Greek Credal statements that it is less difficult to hope for more complete union of spiritual forces in this direction. If steps are taken, and who should forbid them? there should be clearest enunciation of our Protestant position regarding those matters which the Reformation emphasised. We cannot endorse the use of Icons in the Russian manner, or of certain superstitious practices. But we want to know to what extent any un-Protestant doctrines or practices are a real part of the Orthodox position.

It is at Home that the question of reunion presses with greatest urgency. The over-lapping and open competition hurts the work of every parish priest, and lowers public regard for our common religion. It would be easier to agree upon terms of reunion with the larger bodies, which have attained some sense of churchmanship and corporate character, than to include the more numerous and aggressive small bodies, which are the chief stumbling-blocks. It would be a small gain to unite with the larger and throw numbers into the smaller groups. Yet we must not hesitate upon that score, taking care to embrace as large a number of groups as possible in the final union. At first, naturally, the number of bodies affected by any scheme must be few. It would be a most welcome contribution towards the healing of our divisions if the three main bodies drew together.

The Protestant bodies in the continent of Europe should most certainly be included in the ultimate programme of union. There again would come trouble with Rome, and also with the Greek Church, in recognising what they have specifically condemned. But how can we omit the small but noble French Protestant movement which has provided the ablest modern statesmen with whom our nation has had political dealings with mutual satisfaction?

All talk about reunion or union, as it should perhaps be more exactly termed, comes to a head in connection with the proposals for amalgamating the various missions in South India. Considering this scheme of recognition (of non-episcopally ordained men during a term of 30 years pending the gradual supply within that time of men all of whom would be ordained by

a bishop) is sponsored by noted Anglo-Catholics, we may surely hope that there will be ultimate agreement among the episcopate at Lambeth, and that the scheme will have a fair trial. Whether or not Lambeth endorses it, it should be tried out somewhere or other for the good of the larger experience. Are individual bishops so bound up by Lambeth that they now do all exactly alike? By no means. Then why is this? It wants someone to take his courage in both hands and tell Lambeth that the idea is so excellent and so consonant with the Book of the Acts of the Apostles (chapter xv.), that it is wrong to oppose what is evidently the working of the Spirit.



#### Protestantism in Question.

IT is no unusual thing for public speakers to criticise Protestantism, which lends itself to such attack in virtue of its intangible nature. As has been well said, one does not find Protestantism as a concrete thing, one simply discovers that oneself is a Protestant. And because it is founded upon this very individualistic basis it is difficult to get Protestants to act in unison. Moreover, it is conflicting when it is shown how widely divergent are the views of Protestants upon every question from the interpretation of Holy Writ to Church organisation, and even to standards of morals. Whereas, generally, it may be stated that such and such is the Roman or so-called "Catholic" standard, it is impossible to say what the Protestant position is without saying too much. This is because Protestantism is rather an attitude than a code. It is a manner rather than a method. Thus we find the Rev. Penry Evans, of the Independent Church, Melbourne, alleging that Protestantism has failed. But we ask, with the foregoing provisions in mind, in what can it be said to have failed? It did not set out to organise a new religion, but to reform the old. It did not erect an anti-pope. It simply objected to any pope at all. It will be found, that, however disappointing from the organised aspect, that Protestantism is very vibrant and alive. But our great hope is for some one to attack the liberties and religious standards which we enjoy. Then it will be quickly seen that there are more than the seven thousand who have not bowed the knee to Baal.

#### The Port Lincoln Trouble.

WE have received the annual report of the Port Lincoln branch of the Anglican Church League, which we hope to print in the next issue of our paper. In perusing the report, we are pleased to note the progress of the League and the enthusiasm of the members. There is great need for the League's work in Port Lincoln, for we find that in the parish church on Good Friday there was the Roman Services of the Mass of the pre-sanctified and Tenebrae, and on Easter Day celebrations of Low and High Mass. Loyal church-people, 60 in number, who would not join in these alien services, attended a neighbouring parish 20 miles away for their Easter Communion. We understand that our Port Lincoln

friends, when they desire to partake of the Holy Communion at other times, are obliged to go out of their own parish to receive it. It is encouraging to see Church-members so loyal to the Truth, but a tragedy that they are forced by such circumstances to act in this way.

#### SCHOOL TEACHING OF RELIGION.

(Continued from page 5.)

On the other hand the Old Testament has never been proven wrong. Every record that can be checked up by contemporaneous evidence brought to light in recent years by archaeologists has been confirmed, and there was never a time when the humble and unlearned student of the Bible had more solid evidence for accepting the Bible at its face value than to-day. Listen to two of the foremost archaeologists who at one time belonged to the "Higher Critical" School, but were forced by their discoveries to abandon it. Prof. Hommel said:—

"The more I investigate Semitic antiquity the more I am impressed with the utter baselessness of the view of Wellhausen."

And Professor Sayce—England's greatest archaeologist—who has written a book with the suggestive title "Monument Facts and Higher Critical Fancies," said:—

"It follows from all this that the 'Critical' method is scientifically unsound, and its results accordingly will not stand the application of a scientific test. It is quite as much an artificial creation as was the Ptolemaic system of the universe, and like the latter requires for its support an ever-increasing number of fresh hypotheses and complicated qualifications. With its disappearance will disappear also the historical conclusions that have been derived from it."

Mr. Somerwell's book is full of assumptions and contradictions based on his acceptance of the teaching of the subjective School. It simply reduces the Old Testament to a hotch-potch of Babylonian myth and legend idealized and purified by the genius of the Hebrew writers, or should we say "Unknown Redactors"?

To traverse all the errors in the first chapter of his book alone would require a volume.

To submit this superficial and obsolete view of the Old Testament to young immature people as being truly scientific and historical, is wicked, and as Dr. Orr well says in his summing up of the Graf Wellhausen hypotheses—

"That it rests on erroneous fundamental principles, is eaten through with subjectivity, and must if carried out to its logical issues—to which, happily, very many of our carry it—prove subversive of our Christian Faith, and of such belief in, and use of the Bible as alone can meet the needs of the living Church."

Why not let young people hear what scholars of the Conservative School have written?

Men of world-wide reputation and experts in every branch of learning have made valuable contributions in defence of the orthodox position, and many of their books demolishing the theories of the "Higher Critical" School have lain unanswered for years. Sayce, Petrie, Clay, and Kyle, archaeologists; Dana, Dawson and G. F. Wright, geologists; and Dick Wilson, Allis, Baxter, Weiner, Hodge, and many other students of Semitic languages, have demonstrated again and again

that the theories of the Higher Critics have been spun out of their own heads and are without any foundation.

Prof. Dick Wilson, of Princeton, is one of the most outstanding—if not the greatest living authority upon the Old Testament—45 years of his life has been given to its study. He knows Hebrew and all the cognate languages, all languages into which the Old Testament was translated up to 600 A.D., as well as Egyptian, Persian and others. He has challenged the Critical School to put up any linguistic question arising out of the Old Testament that he cannot adequately handle. He is a convinced conservative and stalwart upholder of the Faith held by the Churches throughout the Christian dispensation.

Let our young people know the facts and that there is a School utterly opposed to that known as the "Higher Critical," and give them a chance to form their own judgment.

If they are once introduced to the writings of the Constructive School of Historic Criticism, there need be no fear as to what their attitude will be to the Old Testament.

Two of the most colossal errors ever promulgated amongst people in an unthinking age have been the "Higher Critical" and Evolutionary hypotheses. They stand together and will fall together.

When the Tübingen School's hypothesis regarding the origin of our New Testament was completely shattered by the scholarship of Bishop Lightfoot and others, the London "Punch" summed up its rise and fall thus:

"The Tübingen School, after having led Europe a wild goose chase for 40 years, has now committed suicide."

These words will be found, not many years hence, equally appropriate to be pronounced over the decease of the "Higher Critical" School, when its scholars, with their ruined reputations and discredited theories, will have ceased to have any influence amongst a sane people and will be buried in oblivion.

One or two quotations from the book in question will be sufficient to prove its utter worthlessness as a book of instruction for the young:—

Mr. Somerwell says—

"Hebrew prophecy, like the other elements in the Hebrew religion, can be traced back to a point at which it is scarcely, if at all, distinguished from parallel features in ordinary Semitic 'Heathenism.'"

"Not very far removed above these—Mohammedan fakirs, or, the dancing dervishes—must have been the wild, unkempt prophets of Jehovah in the days of Samuel and Saul."

"The story is difficult to interpret, but it appears that Saul, after the emotional crisis occasioned by his selection as King, fell in with a company of these prophets. Samuel foretells it:

"The spirit of the Lord will come mightily upon thee, and thou shalt prophesy with them and shall be turned into another man,"

and people said—

"Is Saul among the prophets? Not meaning, 'How is it that such a worldly minded man finds himself in the company of such pious people?' but rather, 'How came a person of such distinction to find himself in such low company?'"

Was the late Sir Robert Anderson exaggerating when he said of such writers that they were not benefactors, but blasphemers?



Late Rev. F. Brammall.

It is with sincere regret that we record the death of the Rev. Fred Brammall, of Melbourne. Mr. Brammall, when quite a young man, was accepted as a C.M.S. candidate in England, and trained at their College in London. After passing all the necessary college examinations, he finally failed to pass the doctor. He then offered to the Colonial and Continental Church Society and came to the Diocese of Warragatta, where he was ordained. He did very useful work in the Diocese of Warragatta, and later in the Dioceses of Melbourne and Tasmania. Mr. Brammall was absolutely whole-hearted in the service of his Master. He was an earnest and effective preacher and a faithful and diligent pastor. Although not privileged to serve C.M.S. abroad, he worked hard to further its interests at home. He was a familiar figure on the Board of the Federal Council, and latterly acted as honorary secretary of the Candidates' Committee of the Melbourne branch. He was of an affectionate, open-hearted and loyal disposition, and will be mourned by a wide circle of friends. His passing is a distinct loss to the cause of the people.

Mr. Brammall was twice married and leaves a widow, to whom we extend our very sincere sympathy.

#### Conflicting Arrangements.

##### Sydney Home Mission Society.

Just when Sydney Churchmen are anxious to pull all their weight on behalf of the Diocesan Festival, to be held in the Sydney Town Hall, on Tuesday, May 13, "Catholic" minded Churchpeople have organised a rally of their friends and helpers on behalf of a certain "Community" in the same city, at the same hour. Maybe these folk, when they made their arrangements, were not aware of Sydney great annual demonstration of Churchmen! If they were, their action is an affront to the Diocese of Sydney, and its home Mission work. Not only that, it belies their boasted reputation that these "Catholic" Churchmen are par excellence, the upholders of the corporate ideal of the Church. They would be horror-struck to think that they were individualists. But then, of course, it is only Sydney; and ideals of corporateness, loyalty to the whole, can go by the board so long as so-called Catholic teaching may be fostered. The great spiritual and remedial work of the Home Mission Society, forsooth! does not matter to them. This action by these one-sided Churchmen needs to be noted. We trust, however, that the Festival of the Home Mission Society will be an unqualified success.

Give true hearts but earth and sky,  
And some flowers to bloom and die;  
Homely scenes and simple views,  
Thoughts of heaven may best infuse.  
—J. Keble.



## NEW SOUTH WALES.

## SYDNEY.

## Convention at Chatswood.

The annual convention for the deepening of the spiritual life will be held at St. Paul's, Chatswood, on Monday, June 9, the King's Birthday holiday. There will be services morning and afternoon, at 11.15 a.m., and 2.15 and 4.15 p.m. Well known speakers will take part. The Rector, Rev. D. J. Knox, issues an earnest invitation to all to come. The Rev. H. G. J. Howe will preside.

## Carlingford Homes.

## An Appeal for Blankets.

The winter is now nearly upon us, and the heights of Carlingford are noted for cold nights and glorious days. One hundred and forty odd girls and 110 boys need warm covering at night time, and blankets cost the Committee a lot of money, which is rather scarce at this season of the year. We do not want to work upon an overdraft, for we have one already on the Building Account. Will some of our friends do what has been done in past years, viz., send along some blankets for the children? Do it now! If the children cannot thank you personally, they will thank God for your friendship, and that will mean much, coming as it will from truly grateful hearts.

Communicate direct to the Homes, or any message or gift to this office will be forwarded.

## Manly.

## Picture Shows.

I am deeply disturbed about the type of picture which is too frequently screened. An illustration of what I mean is afforded in the picture now being shown at the Plaza in Sydney, portions of which were strongly condemned by "The Sydney Morning Herald." I say, thank God that the daily press is prepared to take a stand against scenes which are vicious and degrading. I take the strongest exception to many of the picture advertisements which despoil the pages of the evening papers. Many of them are a simple degradation of womanhood, and are absolutely unworthy and harmful. And I affirm without fear of contradiction that they are bad advertising from the commercial standpoint. I recommend you and the public in general to do two or three things. (a) To boycott unworthy screenings; (b) To write a letter of protest to the management when you consider that parts should have been omitted; (c) Cut out crude and vicious advertisements and send them with your protest to the management of the theatre. I do these things as often as I can in order to help a business which can and should be of the utmost value in building up the character of the nation on principles that are strong and enduring.—A. R. Ebbs. (From Manly Parish Paper.)

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## VICTORIA.

## MELBOURNE.

## St. Paul's Cathedral.

A service commemorating the laying of the foundation stone (which, by the way, cannot be found), 30 years ago, was held on Sunday, 27th, in the afternoon. About 20 clergy were present; and a congregation of about 700 people. The Archbishop gave an interesting resume of historical events in the church during the last half century.

St. John's, Toorak, will hold its annual Loyal Orange Lodge Service on Sunday, May 18, at 7 p.m.

## BENDIGO.

## Canon Hillard.

Universal appreciation has been expressed at the appointment of O.O.D.M. as a Canon of All Saints' Pro-Cathedral. There could not possibly be a more fitting recipient than one who has given his life to the arduous and difficult task of work abroad.

His installation to the Canonry, which is the Goe Canonry, took place at the dismissal service recently, when we had a particularly fine service, including a splendid sermon from the Dean. The choir was a massed one, composed of singers from All Saints', St. Paul's, Elmore, and Golden Square choirs. The Dean chose two texts—Acts xiv, 26-28 in relation to the coming home, and Acts xv, 40-41, in reference to the going out. He said he counted it a great privilege in the dual capacity as secretary of the diocesan missionary council and also as an ex-Kenya missionary, to be able to preach the sermon. In a real sense Canon Hillard and Mrs. Hillard were the Bendigo Diocesan's Own Missionaries. "As such, you go from us," concluded Dean Haultain.

"We big you God-speed, and commend you both to His loving care. May you be reminded of our prayers, our remembrance, and our support."

After the service the large congregation adjourned to All Saints' school room, where a valedictory social was tendered to Canon and Mrs. Hillard. The Bishop presided and called upon the representatives of the four Deaneries to express their good wishes to both Canon and Mrs. Hillard. These speakers were the Revs. S. D. Yarrington (Daylesford), representing the southern deanery; S. Muxworthy (Pyramid Hill), the north-western deanery; W. Kenna (Elmore), the north-eastern deanery; and Dr. E. Griffith (St. Paul's, Bendigo), the central deanery. Canon Hillard acknowledged the honour that had been placed on him by the Bishop. He thanked all for their inspiration and good wishes to Mrs. Hillard and himself on the eve of their departure for work on the mission fields. After the Bishop had pronounced the Benediction, supper was partaken of.

## The Answer to a Plea for Incense.

The following comprises salient features of a letter issued by the Priest-in-Charge of Broken Hill. Our contributor "Spermologos" follows up with an answer.

"... Some people are asserting that a Censer is not a proper ornament in the Church of England. It is the purpose of this letter to remove any such doubts.

## The Teaching of the Bible.

"Now we all know that the Church of England takes her stand upon the Word of God. We know too that in the Old Testament dispensation, incense was burnt by God's command in the regular worship of the Temple (Exodus xxx. 1-9; 34-36, and elsewhere), symbolising the prayers which accompanied the offering of sacrifice (Psalms cxli. 2).

The Old Testament ends with the prophecy that in the coming dispensation of the Messiah, in every place incense would be offered with the 'Pure Offering' (Malachi i. 11). Though as Christians we are not bound by the ceremonial law of Moses, yet we are bound to accept its underlying principles.

"So in the New Testament, the use of incense is assumed as a normal feature of worship. The birth of John the Baptist was announced to his father when his lot was to burn incense (Luke i. 8-23).

"One of the three significant gifts offered to our Lord at His birth was incense (Matthew ii. 11). The offering of incense was a regular feature of the elaborate Temple worship in which our Lord and His Apostles shared, but never once condemned. In the Revelation, in the account of the worship in heaven given by one who more than any man knew our Lord's mind, there is mention of no less than 24 bowls of incense (Revelation v. 8), and a further description (viii. 2-5) of an angel with a golden censer, to whom was given much incense, to add to the prayers of the saints upon the golden altar. 'And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.'

"When in 1899 the then Archbishops of Canterbury and York were asked to pronounce incense undesirable in the Church of England, they gave this significant answer, 'The injunction for its use by divine authority in the Jewish Church would alone forbid such a conclusion.'

## The Practice of the Church of England.

"Sometimes it is said that at the Reformation, the Church of England abolished the use of incense.

"But Article 20 declares that the Church has no right to make changes in ceremonial 'contrary to God's word written,' and there is certainly no record of the prohibition of incense at any time in the history of the Church of England.

"You will have noticed that in the Prayer Book there is no list of ornaments, but only a general direction that the ornaments used in the Church of England in the second year of the reign of Edward VI. (1548), 'shall be retained and be in use' to-day.

"That is our one authority for lectern or candle-stick, brass tablet or stained-glass window. Amongst the ornaments also in 1548 was a censer.

"Indeed, far from abolishing incense, the Church of England deliberately retained all the ancient ceremonial that was not contrary to Holy Scripture and the practice of the primitive Church. From the earliest times, incense has been used in Christian worship, and it is used to-day throughout the whole world by an overwhelming majority of Christians. In the Church of England, as its discipline grew slack, so the old customs gradually lapsed. In the religious catalepsy at the end of the 18th century, the use of incense was dropped, but only for some 90 years. With the religious revival in the middle of the 19th century, it was quickly restored, and its use is now quite general in the cathedrals and churches of the Anglican Communion. You may be interested to know that a Committee appointed by the Lambeth Conference, when asked to report upon a form of service drawn up for use in an Anglican diocese and containing explicit directions for the ceremonial use of incense, stated that 'the Committee is of the opinion that the service does generally comply with what scholars of liturgical matters hold to be essentials for a service to be used in churches of the Anglican Communion.'

## Our Present Proposal.

"With all this positive evidence to guide us, we feel that we are right in making some provision for the use of incense in the parish church—the more especially as there are not a few of our most regular and faith-

ful worshippers who would welcome it as a help to their devotions.

"Now there are 52 Sundays in the year, and at least three services every Sunday—156 services a year. Leaving those 156 services unchanged, it is proposed to provide on some six days in the year 'an additional service,' at which incense will be used, and to which no one need come who does not value this particular ceremony.

## Liberty of Worship.

"We believe that within the limits of loyalty to the standards of the Church of England there should sometimes in the parish church be services to help and inspire those of our people who appreciate the beauty of symbolism and ceremonial.

"Wherefore we beseech you in the Name of Jesus Christ our Saviour to put out of your hearts all personal likes and dislikes, and especially all bitterness and malice; to accept loyally our very reasonable proposal; and to co-operate with us in securing and maintaining the peace and harmony of the people of God in this city.

"May the peace of our Lord Jesus Christ be with you.

"Sgd. J. H. A. CHAUVEL, Priest-in-Charge.

"(Then follow the names of the Wardens.)

"December 3rd, 1929."

## SOME COMMENTS ON FOREGOING.

(By "Spermologos.")

THE Broken Hill letter is a splendid example of what Americans call "Putting it over people." The early paragraphs seek to convey the impression that for proof of the propriety of the use of incense, reliance would be placed upon the Scriptures. The Pentateuch, Psalms and the Prophets are paraded to make good impression. These portions of the Scriptures have not been studied. It can be seen that the O.T. regulations are most stringent in regard to method, material and place of offering incense. This privilege belonged to the priesthood, the type of Christ's priesthood, and the offering was made out of sight of the worshippers. It would be impossible for anyone to comply with those regulations if they were binding upon us now. As for the quotation from Malachi a perusal of the verse in the R.V. is commended. But the letter writer takes fright and gives his case away when he admits that "as Christians we are not bound by the ceremonial law of Moses." No greater disproof of his "Teaching of the Bible" could be adduced. Naively he goes on to say "We are bound to accept its (the law of Moses) underlying principles." What these underlying principles are he does not disclose. His readers are left to their own surmises. The writer really suffers from confusion of thought. He grandly talks about principles, but all the time is concerned about details. He confuses signs with things signified.

It is difficult to find how the evidence of St. Luke i. 8-23, can be made to apply to Christian worship and just where the Magi's gift of incense comes into the argument. Mere quotations of texts carries us nowhere. It may be concluded that our Lord and His Apostles took some part in the worship of the Temple, but if the letter-writer would read his New Testament more closely he would find a singular paucity of reference to elaborate Temple services and our Lord's attendance at them. Further, if he will read the Acts of the Apostles and early history he will receive distinct impression that it was the Synagogue and not the Temple that was taken as the model of Christian worship. This is of undeniable significance.

The evidence adduced from the Book of Revelation shows the letter writer as holding an extraordinary view of that book and its interpretation. For starkstaring literalism of crudest type his suggestions are hard to beat. But perhaps he does not want his readers to take him seriously.

Of course some Archbishops must be dragged into the case and their "opinions" quoted; though most folk know that the opinions of such high dignitaries, as the Archbishops of Canterbury and of York (1899), are not authoritative expositions of the law of the Church, leave alone of the Bible. Their opinions are to be respected just as we would respect the opinions of any other two pious and learned gentlemen—but no more. However, this should have been stated by our letter writer; that the Archbishops in question "pronounced" the ceremonial use of incense as illegal." Vide P.B. Dictionary, p. 406. This is a sad omission to make and we thought better things of him.

In the section dealing with the Practice of the Church of England, there is again a parading of authority—this time that of the Thirty-Nine Articles. (It really is refreshing

to find these ancient formularies coming back into their own in certain sections of the Church.) But what a pity it is that Art. xx. so blandly quoted, was not read afterwards. That Article does not say that "the Church has no right to make changes in ceremonial 'contrary to God word written.'" To write so is evidence of rank carelessness to say the least. What the Article does say is "It is not lawful for the Church to ordain anything that is contrary to God's word written."

The trouble is that the letter writer assumes that the ceremonial use of incense as applicable to Christian worship is proved by the Bible (that it has temporary authority only and not that of the N.F. he calmly ignores); then he goes on and misquotes Article xx. as giving authority for its use in the Church of England. Real leap-frog logic this! Even the impartial writer in the P.B. Dictionary is compelled to say that "in the Reformed Books no directions appear for the ceremonial use of incense which indeed ceased immediately. The Archbishop authorities, so readily quoted by our letter writer, had no misgivings about the matter. Let it be stated again: "They pronounced the ceremonial use of Incense as illegal." They only followed the decisions of the Ecclesiastical Courts, and certainly had the backing of the Homily "On Peril of Idolatry," which says that "burning of incense, etc., are abominations before God." So that's that!

Scholars claim that the early Church knew nothing of incense as an accessory to public worship. "Scudamore holds its ritual use to have commenced somewhere in the sixth century or possibly in the fifth."—(Pretorial P. Bk.)

What is clear is that the use of incense for hygienic reasons prevailed in certain places. People of the Tudor and even later ages, had some insanitary habits. Fresh air in their homes and churches was an abomination; and they would persist in burying their dead inside the church if possible. As for drains—well, they rarely bothered about such

Something had to be done, and the only "something" that was thought of was a deodorant. So the Archbishops of Canterbury and York (1899) expressly state that "there is nothing to prevent the use of Incense for sweetening the atmosphere of a church." And that's that again!

Some minor points in the letter only deserve brief comment. Sturdy churchmen of the Anglican Communion are not greatly impressed by the fact that an overwhelming majority of Christians throughout the world use incense in worship. They are sorry to differ from their Roman and Eastern brethren, but if these two communions will continue to ignore the sufficiency and supremacy of the Word of God (as expressed in our Articles), well, we cannot help it.

As for the Lambeth Conference Committee's approval of a form of service containing explicit directions for the ceremonial use of incense," the letter writer is allowed to take whatever comfort it affords him, even though that comfort be as slight as a hair on a caterpillar's back. Unfortunately for himself, he fails to notice the significance of his quotation. For the said Committee (for even this Committee did not pretend to be authoritatively expounding the laws of the Church) only affirmed that "the service does generally comply," etc. etc. If a general approval of a document involves particular approval of every detail in it—well, the English language has lost all sense and meaning and logic is mere "moonshine."

The rest of the letter has only small local interest. Even the ceremonial use of incense which he imagines has the backing of the Bible and Church, is only to be indulged in on six occasions during the year. Why make this liturgical practice which has so proud a lineage (?) a Cinderella of the Church? Or why be so frightened of it that it only be used six times in 365 days?

It is solemnising to read the closing section. It breathes a fine spirit, but we Anglicans are bound to remember that for good or for ill the comprehensiveness of our Church in respect of worship must never go beyond the formularies of Prayer Book and Articles. The letter writer has not proved his case.

He is harsh and unloving in his denunciation of those who are disturbed by his innovation. They may have an utter dislike for contentions; but they may feel it a bounden Christian duty to stand up against error. After all "the wisdom that cometh from above is first pure then peaceable."

## Home Mission Society Festival.

Preparations are well in hand for the annual Festival of the Home Mission Society in the Sydney Town Hall on Tuesday, May 13.

There will be service in the Cathedral at 4 p.m. Tea at 5.30 and 6.30 p.m. Lantern views, at 6.15 p.m. Organ Recital at 7.30 p.m., and public meeting at 7.45 p.m., when Mr. Justice Harvey will preside.

## Our Printing Fund.

ACKNOWLEDGED WITH THANKS.  
Mr. F. L. Foster, Willoughby, N.S.W., 11/-.  
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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, 'On 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 a matrimony, and passages might well be taken from this book for the address."

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

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

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

#### IN THE VALLEY OF THE SHADOW. Words of Comfort in Sorrow.

Form of Memorials of one departed. Short letter of sympathy for signature. The Burial Service. Letter of Comfort: Hope. In Preparation. The Next World. Foundation of Joy. Illustrated, with Antique Cover, 2/.

#### PRAYER AND THE PRAYER BOOK.

An illustrated booklet of the History of the Prayer Book and its Revisions. 3rd Edition, 15,000. Original Diagrams, 4/.

Attractively published, with a number of very interesting and exceedingly helpful diagrams. An astonishingly clear and lucid account, and we heartily recommend it to everyone as a splendid text book."—Ridley College.

"An excellent summary, concise and clear . . . popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1928.

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

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### School Teaching of Religion.

Mr. H. J. Hannah, of Melbourne, writes:

I wonder if the parents of scholars attending our Public Schools are aware of the insidious teaching their children are receiving through the medium of text books on the Old Testament compiled by pronounced modernistic writers.

My children recently have brought two of them under my notice, and I consider they contain most shallow, garbled and biased accounts of the composition of the Old Testament—a real distortion of historic facts.

I pity the children who have not been soundly instructed in the faith by their parents. I present to immature minds views based upon the unproved theories of the "Higher Critics" is grossly unfair and one-sided. Surely teachers are sufficiently intelligent and trained to read and give the plain sense of the Scriptures to their scholars in such a manner as to allow the Living Word to make its own impact upon their minds without resorting to the artificial and wretched text books so full of subtle and mischievous teaching.

### The Separate Cup.

Is it Superstition?

"Perplexed" writes:—

I have enjoyed reading in your paper articles by the "Wayfarer." Perhaps he will pause a while to give some advice to our Rector, who is troubled about the general method of the administration of the Sacrament of the Lord's Supper; and also another matter arising out of that method, namely, the presenting of certain candidates for Confirmation. The Rector sometimes has heart-to-heart talks with me; he says it is a help to have someone trustworthy with whom he can converse. His trouble is this:—He has more than one person suffering with tuberculosis who come to the Communion Service; further, he was told of two persons who attended when suffering from venereal disease, and the person who knew of this returned to the pew without partaking of the visible signs of the Sacrament. The Rector cannot help noticing too, that the men's moustaches are washed in the wine; all this strikes him as very wrong in an enlightened age. He says it may have been the custom to drink from a common cup in the time of our Lord, but He and his disciples wore sandals, but we in our changed circumstances act differently in many respects.

Our Rector feels it is superstition to keep to the common cup, instead of using the individual cups; and he says the practice cannot be justified unless one believes in transubstantiation, and the Church of England has plainly declared her belief in Article 28, so that no honest person in the Church of England can hold the belief that the bread and wine are anything else except bread and wine. I asked the Rector why he did not use the individual cups as sanctioned by the Synod of the Diocese of Sydney? He replied that he would prefer them, for they are cleaner, but as there seems to be a general opposition to it on the part of the bishops and clergy, he is loath to draw upon his head their censure.

Mr. "Wayfarer," is it the custom in a leper asylum for the minister and all the patients to partake of the Communion wine from one cup? If not, why not? And, Mr. "Wayfarer," can you inform me if it is the custom of the bishop and clergy in their own homes to pass cups of tea to their guests after they have sipped from them? The custom should not be tolerated even if everyone were healthy, but when some are suffering from deadly diseases, the practice becomes a grave menace.

The second matter of certain candidates for Confirmation is bound up with the first. A certain person (to give one example only) known to have been on the verge of death with tuberculosis, would like to be confirmed; but, if confirmed, this person will attend the Holy Communion. The Rector thinks it not right to be a party to the probable spread of disease. On the other hand, the person concerned will be deprived of what is a spiritual help to so many. Now, Mr. "Wayfarer," do not tell the Rector he must be both a doctor and a policeman, and also a disap-

pointer of the hopes of convalescents and others, but what advice do you give?

[To answer, at once, one point of the letter. A sick person who desires confirmation must not, of course be denied it; nor may he be debarred from Holy Communion. The Prayer Book provides that sick people shall communicate last of all. (See the Office of the Communion of the Sick.)—W.]

### Home Mission Society Festival.

"Beta" writes:—

I notice by advertisement in your last issue that the Home Mission Society will hold its Annual Festival on Tuesday, May 13. Evidently great preparations are being made for the gathering, and it is certain that all church-people will wish it every success. It seems a pity, therefore, that on the same night another church meeting is to be held to which "Catholic" minded people are being invited, and at which two Sydney rectors and two Mirfield "Fathers" are to speak. The date of the H.M.S. Festival has been known for some time, and as it is the one big diocesan gathering of the year, surely another night should have been arranged for the "Catholics" to meet. We wonder what would happen if Evangelicals in another diocese were to arrange a rally on the big meeting night of church-people of the diocese?

The rival advertisement of the sectional meeting for May 13, alongside the H.M.S. advt. in a church paper of recent date stands as a challenge, and I would urge that rectors and church-people do all in their power to make the H.M.S. Festival the success it deserves to be.



Further Guidance from Robert Browning in Matters of Faith and Practice, by John A. Hutton. Published by Hodder and Stoughton. Price 3/.

"And He gave some Apostles; some prophets; some evangelists; and some pastors and teachers." In that list of ministries where are poets to be placed? St. Paul at Athens, seems to admit by implication that even heathen poets had some sort of spiritual insight. What, then shall we say of Christian poets? Perhaps we may couple them with the prophets. They often see the things of God hidden from prosaic minds. They tell us His truth with erie farsightedness. They bring balm and comfort to us in their words and verse. Such was the ministry of Robert Browning. His theology and his philosophy was that of the heart, and generally speaking, the heart, when informed by the Scriptures, is a sounder guide than the head which ignores them.

Dr. John Hutton has long been recognized as an expositor of Browning, and in the new volume before us he does not fail us. The poet's robust faith, his "trust"-ful dependence upon God, his Christian optimism are emphasised. Many passages, even pages, in the book will prove a strong cordial to drooping souls. We commend it to clergy and laity alike. (Our copy from Messrs. Angus and Robertson, Castlereagh St., Sydney.)

"The Lost Santa Claus," by Rev. J. Ernest Parsons. Published by H. A. Allenson, London. Price 4/6 (cloth). This volume contains "twenty-five stories for children," and is dedicated to "Dorothy and every little child whose eager demand—'Tell me a story,' has kept the heart of the world . . . young."

The best review of this volume would be written by some small boy or girl. Unfortunately, in the nature of things, that cannot easily be obtained. We tried to get near to it when we asked young Australian hopeful what he, after reading a few of the stories, thought of it. With that characteristic economy of praise which marks our native youth, he replied: "Not too bad!" Which, after all, is high commendation indeed. The stories vary in quality; some are particularly interesting in their whimsical fancies. Morals are not tacked on to them, yet the moral is in each of them. A good, healthy, Christian spirit pervades the volume. (Our copy from Angus and Robertson, Castlereagh St., Sydney.)

The Call for Christian Unity—The Challenge of the World Situation, is a remarkable book. It is a volume of essays which represent the outlook of Liberal Evangelicals on the present Reunion question. The word "Liberal" need not frighten anyone. The volume should receive enthusiastic support of most Evangelicals everywhere.

A brief review can give very little idea of the excellent volume, which should be read

## Church Overseas.

### Jubilee of Ridley Hall.

by all who feel the far-reaching importance of this present age of world movement and in view of the Lambeth Conference 1930. Lambeth's 1920 Conference and its practical results from the reunion standpoint are dealt with by two papers: (1) by Bishop of Bradford, who regrets that it was upon the rock of Episcopal Ordination that the friendly relations with the Free Churches broke down; (2) by Dr. Carnegie Simpson, the Presbyterian Professor at Cambridge, whose summary of the present situation is clearly put, and he gives the Free Church presentation.

The first Essay is by Rev. G. H. Harris (C.M.S. Editorial Secretary), who pertinently asks "May not the spiritual renewal tarry until the Churches seek it together, for each other, for the Church of the whole world?"

The Rev. G. F. Saywell deals with "Reunion, and the Primitive Church," and Dr. Tait with the Origin of Orders, in relation to future development. Both essays are thoughtful, the latter being especially good. This emphasises a neglected truth, i.e. the Prophetic as well as the Apostolic basis of the ministry.

To Australians the next essay by the new Archbishop of Melbourne is of special interest. Dr. Head gives a rapid historic sketch of the Church from Apostolic days, rather on the ordinary lines, though he bravely apportions blame, where the Church has failed, and so caused disunion. "The real task," he says, "is to bring back to itself the Puritans and Methodists, whom it never ought to have lost." His belief in the future of the British Empire is emphasised.

In the section dealing with the movement towards unity overseas, Dr. F. Cho-Men Wei gives some sad pictures of sectarian exclusiveness, and shows how deep is the feeling in China towards reunion. Bishop Linton of Persia, gives an inspiring account of the growing inter-mission and inter-Church co-operation in Persia.

Canon Davies (Secretary of the Missionary Council of the Church Assembly) writes with courage and clearness, quoting e.g., from the Bishop of Dornakal, "the divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and scandal."

It will startle some Anglo-Catholics to read in Archdeacon Hawkins' Historical Survey that a High Churchman like the great Bishop Cosin of Durham, and other Bishops in the 17th century, were willing to receive Protestant ministers into the English Church without re-ordination.

Dr. Gibson (Principal of Ridley) in his "Reunion of the Reformed Churches," strikes a note of warning by illustrating from Australia, that the negotiations between the Anglican and the Protestant Churches came to an end here by the former insisting on Episcopal Re-ordination.

Canon Guy Rogers, in "Unity at Home," is under no delusions as to the impossibility of any question in this generation of reunion with either Rome or the Greek Orthodox Church, and shows the foolishness of the "Bridge Church" argument. And Canon Storr concludes the remarkable series by his essay on "The Mind of Christ and Lambeth 1930," in which he sets forth rightly that all schemes of reunion must be regarded in the light of the mind of Christ.

We should advise our readers to secure a copy of this new book, which was published in February by Hodder and Stoughton. (Our copy is from Angus and Robertson. The price is 7/6 only.)

### The Bridge You'll Never Cross.

(Written for A.C.R. by Grenville Kleiser.)

It's what you think that makes the world  
Seem dull or bright to you;  
Your mind may colour all things gray  
Or make them radiant hue.  
Be glad to-day, be true and wise,  
Seek gold amid the dross;  
Waste neither time nor thought about  
The bridge you'll never cross.

There's useful work for you to do  
With hand and brain and heart;  
There's urgent human service, too,  
In which to take your part.  
Make every opportunity  
A gain and not a loss;  
The best is yours, so do not fear  
The bridge you'll never cross.

If life seems drab and difficult,  
Just face it with a will;  
You do not have to work alone  
Since God is with you still.  
Press on with courage toward the goal,  
With Truth your shield emboss;  
Be strong, look up and just ignore  
The bridge you'll never cross

## Church Overseas.

The jubilee of Ridley Hall, Cambridge, will be celebrated from June 18-20 with a reunion of old members.

Some 1500 men have been prepared for the ministry at Ridley Hall. In the last fifty years twenty-eight old members have been raised to the episcopate, and two have become Archbishops. Those engaged on the Imperial or missionary work of the Church number 275.

Those taking part in the celebrations will include the Bishops of Winchester, Bristol, Uganda, Christchurch (New Zealand), and the Niger, the Archdeacon of Coventry, the Dean of Bristol, Canon E. S. Woods, and Canon A. J. Tait.

### The National Gift to Archbishop Lord Davidson.

Archbishop Lord Davidson has written the following letter to the Prime Minister:—  
My dear Prime Minister,

Ever since you handed to me at Lambeth on our Golden Wedding Day, the day of my resignation, that wonderful gift from thousands of our fellow countrymen and fellow-Christians, I have been awaiting the day when I could write to you with adequate information before me as to the facts. Your eloquent and moving words stated them in outline, and now, on the evidence of the admirably clear and carefully compiled list of names which has been placed in my hands, I am able to write with fuller knowledge.

The wonderful generosity of the whole matter is literally bewildering to my wife and to myself. As I examine the far-reaching list I am profoundly moved. I see the names of very many who are bound to me and to my wife by ties of closest friendship and affection, or by memories of common work, common endeavour and common prayer. I see the names of hundreds who have in the long years been in touch with our lives, and have gone on their way. I see the names of hundreds, or even thousands, of men and women whom, as far as I can tell, I have never met face to face; these include names from scattered parishes in England or beyond the seas. The amazing list humbles us while it inspires and cheers our lives in countless ways.

I desire through you to offer in simplest words our heartfelt thanks. It would be affectionate to deny that such a gift does in practical ways smooth and brighten for us our life's evening pathway. It is our anxious wish to be worthy of this unexpected and spontaneous generosity. We pray that, in the ways that still remain open to us during the time longer or shorter that may yet be ours, we may, with the encouragement of this gift and all that it means, be enabled to do better service to our Lord and Master and to His children. Such kindness is voiceful. It breathes an affectionate regard which we would fain deserve. In presenting the gift to us you spoke in words which I shall never forget about the power of love. Love has indeed upheld us during these testing weeks of severance and change. The abounding goodness of our friends should give us fresh forcefulness therein. In Edmund Spenser's words:—

"Love is the lesson which the Lord us taught."

I am, most truly yours,

(Signed) DAVIDSON OF LAMBETH,  
Archbishop.

It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited. True love transcends the unworthy object, and dwells and broods on the eternal.—R. W. Emerson.

ON THE BLUE MOUNTAINS—"Stratford," a Church of England School for Girls (under a Council of the Church of England). Applications are invited for the position of Headmistress of the above School, and will be received up to May 23rd by S. Radcliff, Hon. Secretary, from whom all particulars may be obtained.

WANTED for Parish of June, N.S.W., Goulburn Diocese—An Assistant Priest, £250 per annum and transport; Deacon, £225 per annum and transport. Apply: Rev. H. Staples, Th.L., Rectory.

CLERGYMAN recommends refined lady (widow), for position, preferably in a C. of E. Children's Home, experienced in nursing and sewing. Apply: "Thalassa," c/o "Church Record," 242 Pitt Street, City.

## Recent Publications.

Devotional Studies in the Holy Communion. By the Rev. A. St. John Thorpe, M.A. Cloth 1s., paper cover 6d.

Confirming and Being Confirmed. A Manual for Confirmation Candidates and others. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s.

Helps to the Christian Life. A Manual for Communicants. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s. 3d.

The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

A Communicant's Manual. By Canon C. W. Wilson, M.A., Second Edition, 1d. All Prices are net.

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**The Diocesan Festival**  
 OF  
**The Home Mission Society and**  
**The Mission Zone Fund**  
 Will be held  
**On Tuesday, 13th May, 1930**

4 p.m.—Service in Cathedral. Preacher, Rev. H. S. Cocks, B.A.  
 5.30 and 6.30 p.m.—Tea in Basement of Town Hall.  
 6.15 p.m.—Lantern: "The History of Church and State in Canterbury Cathedral," Rev. S. M. Johnstone, M.A., F.R.H.S.  
 7.30 p.m.—Mr. T. W. Beckett, F.R.C.O., L.R.A.M., A.R.C.M., Cathedral Organist  
 7.45 p.m.—Public Meeting.  
 The Hon. Mr. Justice Harvey has kindly consented to preside.  
 Speakers: The Very Rev. A. E. Talbot, M.A., Dean of Sydney; the Rev. J. F. Chapple.



**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.

"Nelmar," Riversdale Rd., Hawthorn, E.3., Victoria.  
 May 8, 1930.

Dear Girls and Boys,

I'm just longing to know how you like the changes we are making in this page. Do you like the serial? Keep on reading it, because it's ever so exciting.

There hasn't been time for me to receive any letters from you yet; I have put my address on top of this letter, and I do hope you will set to work straight away and write to me.

Would you learn this prayer? I think it would be so nice if every night Aunt Mat and all her boys and girls said the same prayer, don't you? Here it is—

Into Thy loving care,  
 Into Thy keeping,  
 Thou, Who art everywhere,  
 Take us, we pray.

Goodbye, girls and boys.  
 Your own loving,

*Aunt Mat*

**The Tiger Spirit.**

**Summary of last chapter.**

Ramchandar Dass, the head boy of an Indian Christian School, has been talking with a school fellow about the terror caused in their village by a man-eating tiger.

But, in spite of his confident words, Ramchandar Dass was very heavy-hearted as he walked towards the School, beyond the clustered houses of the village.

It was quite true that the man-eater had brought about a reign of terror during the past months. The great brute was enormously bold and fearless, actually entering houses, or snatching people from the doorways of their homes. He would prowl about the village in broad daylight, leaving those distinctive tracks, which spread fear everywhere—tracks which showed two claws missing on the left fore-paw.

At sight of those footmarks, children would run home, terror-stricken, and men look round uneasily. Even now, as Ramchandar Dass walked through the village, an ominous quiet hung over it, and there was none of the usual afternoon bustle and chatter. There were other signs, too, which made the boy uneasy and unhappy—indications of heathenism springing up again, conflicting with Christianity everywhere. Brahminy bulls paced unregarded through the bazaar, mon-

keys of all sizes sat in rows on the roof-ridges, or stole, unharmed, from the fruit and vegetable stalls; peacocks roosted in the trees, all symbols of the religion which treated such creatures as sacred. Knots of people, too, were clustered thickly about the little mud-cupolaed temple, with its fluttering red flag, who muttered and gesticulated.

Even in the grounds of the School there was something of the same atmosphere. There was no sound of bat striking cricket-ball, no laughter and cheering from the playing-field. Instead, the pupils stood in groups, like the villagers, talking uneasily, and, as Ramchandar Dass soon discovered, they were all talking in much the same way.



Sher-ka-khuda—the tiger-god and his exploits—that was what they discussed. And all the discussions seemed to reach the same conclusion: that the Christian teachers were helpless, and that it was better to leave them, and trust the Hindu swamis to try to propitiate the tiger-spirit with sacrifices. "Mishun ka jadoo accha nahin," one of the schoolboys scoffed, "the Mission magic isn't any good—we must try something else. That's what every one in the village says now."

In vain Ramchandar Dass protested and argued; they only listened sullenly, or mocked openly like Emerat Mull. And at last he left them, to go and think out the tough problem for himself, sitting on the veranda outside the Head Master's bungalow.

Ramchandar Dass felt responsible for the School and all it stood for, especially at this time. He was Head Boy, and he was leaving school at the end of the term, to go on to his engineering course at Roorkee College, having passed first of the Indian students. But, in the meantime, things weighed upon him more than usual, for Mr. Graham, the Head Master, had been very ill with fever, and the others masters particularly busy in consequence.

(To be continued.)

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



A country rector in England has adopted an original way of raising funds for the British and Foreign Bible Society. All the eggs laid on Sunday by the rector's hens are sold for the benefit of the Society. Last year £3 was raised in this way.

The Bishop of Berlin has had built in the Wallstrasse a cinema, where he is to try out films that are to be used as propaganda abroad and for other educational purposes. This is the only episcopal theatre in Europe. The architecture is quite distinctive, and there is over a mile of pleated grey silk on the walls.

On the eve of the election for the Malta Legislative Assembly an order has been issued to all the churches from Monsignor Conzi, Bishop of Gozo, contrary to the Archbishop of Malta's attitude. It has created profound consternation. The order condemns voting for the Constitutional Party as a mortal sin, and prohibits the party's adherents from approaching the altar.

A Children's Essay Competition, being conducted by the Melbourne branch of the Anglican Church League, offers prizes of £1 is., 15s., 10s.6d. and 5s. The subject is, "The Life and Work of any Great English Hero of the Reformation." The best ones will be published in this paper. Apply Mr. Thick, 3 Chaucer Avenue, E. Malvern, S.E.5, Victoria.

Cocoanut milk instead of champagne was used to name the London Missionary Society's new three-masted schooner John Williams, launched by Lady Carmichael, widow of Lord Carmichael, who was Governor of Victoria from 1908 until 1911. It is the third ship named after John Williams, a pioneer missionary, who was murdered by cannibals in the New Hebrides in 1839.

For several months, the Rev. L. B. Ashby, Rector of Dickleburgh, has contributed a weekly devotional article to the "Morning Post" under the title of "A Plain Man's Sermon." Recently the "Morning Post" announced that the article that day had been reprinted from an earlier issue, the reason being that Mr. Ashby had undergone an operation for the removal of his vocal cords, thus depriving him for ever of speech.

The Church of St. Thomas', Nottingham, having ceased to be used and being no longer required for the purposes of Divine Service, has been closed by Order in Council. The site has been transferred to the Southwell Diocesan Finance Association. The Order in Council authorises the Bishop of Southwell to appropriate the Font, Communion Table, Bells, furniture and other fittings for use in any other church within the diocese.

The Bishop of Kingston said the biggest question facing the Church of England to-day is the shortage of clergy. The Church was losing five hundred clergy every year. Twenty-one years ago they had in England 21,000, to-day they had only 16,000. In Southwark 365 curates were engaged sixteen years ago, now they had only 244. The Church did not realise the seriousness of the situation. "If

I had to choose between new churches and new clergy I should immediately choose clergymen first," said the Bishop.

At Hoddesdon Parish Church, Herts, two families—one consisting of a father, mother, a daughter and three sons, and the other a mother with a son and two daughters, and with these a child who was brought with her guardians—were solemnly re-admitted into the Church of England after having been for some years members of the Roman Catholic Church. The service was conducted by the Rev. C. B. Greaves, vicar of Hoddesdon, who had previously instructed the converts, and he was assisted by the Rev. W. A. Limbrick, vicar of Epping Upland, and the Rev. W. Sullivan, who was himself received into the Church of England from the Roman Church in August last.

**Topics of the Day.**

**Indian Church Reunion.**

THIS will no doubt be a warmly-debated point at the Lambeth Conference. The extreme Anglo-Catholics are bitterly opposed to it for two reasons. First, for 30 years the Church is to acknowledge the validity of the ministry of many who have not been episcopally ordained. A bitter pill, that! And then, secondly, when the thirty years are over, by which time it is expected that all clergy in the United Church will have actually been episcopally ordained—it is expressly provided that the United Church will not be committed to any particular theory of Episcopacy. For instance, there might even arise a case where some minister was elected and appointed bishop without due observance of the recognised line of descent from the Apostles. And our Anglo-Catholic friends would find the swallowing of that pill a harder matter than even of the first.

Evangelicals, happily, find no such difficulties. The Church of England, in its 23rd Article, says that lawful ministers are those who are called to the work by men who have had public authority given to them in the congregation to call and send ministers into the Lord's vineyard. Among Methodists that authority has been given to Conference; among Presbyterians, to the Presbytery; among Anglicans, to Bishops; and our Church recognises all equally. We don't want to see the fulfilment of Christ's Prayer for Unity delayed in order that one particular theory of episcopacy may be maintained.