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

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

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

Printed by William Andrews Printing Co. Ltd., 442 Kent Street Sydney, and Published by The Australian Church Record Limited, at 125 Castlereagh St., Sydney.



YOUNG RECORDERS.

Aims:

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

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

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

My dear girls and boys,

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

Is it any wonder that people all over the world want to read this book? And I want to tell you something about the society that makes it possible for peoples of all nations and languages to get and read the Bible. It is called the British and Foreign Bible Society and you will have all heard of it.

In the year 1800 a little girl called Mary Jones lived in Wales. She had learnt to read—not everyone could do that in those days—she had also often heard the Bible stories and just longed to possess a Bible of her very own. She decided to go to the nearest big town and buy one. So off she set to walk 25 miles across the mountains. When she arrived at the town there was not a Bible to be bought, and she would have had to go home disappointed if a man living there had not heard of her. He gave her one of his own, and she went home happy. This man was, however, worried; he kept thinking how

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

I wonder which is your favourite Bible story. Tell me, I should be so interested to hear, and I won't ask you anything to look up this time.

I am, your affectionately,

Aunt Mat

Answer to question in last issue:—
St. Matthew xxii. 87-89; St. Mark xii. 30, 31; St. Luke, x. 27.
A small award will be given at the end of the year to all who send in a sufficient number of answers.

The World's Bible.

Christ has no hands but our hands
To do his work to-day,
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read,
We are the sinners' gospel,
We are the scoffers' creed,
We are the Lord's last message,
Given in deed and word,
What if the type is crooked?
What if the type is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements lie?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Exchange.

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The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT & REFORMED

Vol. XV. 47. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

OCTOBER 10, 1929.

[Issued fortnightly.] Single copy 3d.
6/- per year, post free



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General Editorial Communications: The
Editor of "The Australian Church Record,"
and all news items: c/o St. John's Vicarage,
Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 192 Castle-
reagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book
Depot, Miss M. D. Vance, Brookville Road,
Toorak, or care of B.C.A. Office, St. Paul's
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delivery or change of address.



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

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

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

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

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

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

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

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

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

In a certain church porch a box was
provided for communications for the
minister. On one occasion the minister
preached, by request, on recognition
of friends in heaven. During the fol-
lowing week he found a letter in the
box referred to, which read: "Dear
Sir,—I should be much obliged if you
could make it convenient to preach to
your congregation on the recognition of
friends on earth, as I have been com-
ing to your church for nearly six
months, and nobody has taken any
notice of me yet."—From Church Maga-
zine.

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

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

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

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

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

Jesus Shall Reign

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

THE CHURCH MISSIONARY SOCIETY

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

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The Bush Church Aid Society

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

Because of the

TYRANNY of the Drought, a tremendous call is being made upon their

FAITH in God and in Australia, and their **FORTITUDE** in facing grim conditions. If the Church fail who can help them?

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

We need generous and sacrificial gifts.

Grateful acknowledgments will be made by

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QUIET MOMENTS

Voices.

(By Grace L. Rodda.)

"SO many kinds of voices!" The whole world is filled with the sound of varying voices. Ocean, earth and air, re-echo a multitude of language. Sea, city or bush, each has its own appropriate sound; or, rather, its many individual, differing sounds, which yet merge into one harmonious whole.

Coleridge says that, "Earth, with her thousand voices, praises God."

And Longfellow speaks of "voices from the deep caverns of darkness." There are

"So many kinds of voices";
The world is filled with sound;
Above, beneath, afar or near,
The echo floats around."

"So many kinds of voices"! Listen to the thunder of the mighty ocean, while a tumultuous storm is raging; and a fierce wind is lashing the waves into fury. The wild majesty, and the deep tone of Ocean's forceful speech, fires the imagination, and arouses the enthusiasm of the most indifferent mind. Who does not listen spell-bound to the majestic anthem sung by one of Nature's most vehement voices?

"So many kinds of voices";
The ocean waves unite,
Proclaiming in tremendous tone,
Majesty, regal might."

"So many kinds of voices"! From a quiet strip of beach, upon the edge of an inland bay, we gather a tiny, conical shell of infinite delicacy. Small and fragile, it lies within the hand, where a single touch of roughness would instantly shatter its dainty beauty.

Holding it closely to the ear, we are able to discern the minute voice that speaks within the shell.

From its tiny depths there resounds a sweet, faint melody, which flows on unceasingly.

And here also we are content to listen in wonder; nay, in admiration, to the musical rhythm of one of Nature's smallest and humblest voices.

"So many kinds of voices";
And some are sweet and low;
As gentle whispers, scarcely heard,
The while they come and go."

"So many kinds of voices"! Our thoughts revert with ever fresh delight and wonder to the marvellous voice of the wireless.

Here, distance is annihilated, while State speaks to State, and country to country, though far apart they be.

See, we are now in a hospital ward. The sufferers are supplied with all the comfort, all the aid, made possible by modern science. Medical men and women untiringly devote time, patience and skill to alleviate distress and sickness, trained nurses move deftly hither and thither. Despite the atmosphere of pain and suffering, in which of necessity she lives and works, the nurse maintains a cheerful attitude; and always has a happy smile to help to lighten the lot of the afflicted ones.

Yet, hush! Whom have we here? 'Tis an English lad, far from his home-

land, who is lying sick in one of Australia's well-equipped hospitals. Sick is he, but not neglected. Care and kindness are lavished upon him. Yet, hark! His thoughts continually leave the hospital ward, and fly unbidden to a loved one, in far-off England.

That one is his mother. Could he but hear the dear, familiar voice, he feels that he could make the needed effort towards recovery.

But how is this possible? Separated as they are, by many thousands of miles, how may mother and son in any way speak to each other?

Yet, stay! The impossible is accomplished, the marvel is performed. The modern miracle of wireless has come to the rescue, and the sick boy, soothed and comforted, is now on the high road to recovery; while the mother-heart, in that distant land, is gladdened beyond the power of words to describe.

"So many kinds of voices";
They lift our soul above;
They speak of kindness and help;
Of faith and hope and love."

"So many kinds of voices"! 'Tis the voice of the busy city, at one of its busiest hours.

The throb of the motor, the whistle of the engine, the rush of the electric tram-car, the rumble of machinery, the sound of hurrying footsteps and of mingling voices; all alike proclaim the stir and activity of busy, city-life. The shrill, treble voice of a little lad, his arms filled with freshly-published newspapers, attracts the ear, and catches the eye. "Paper, sir? Paper, lady?" To and fro he darts, in and out amongst the traffic. Oftimes, it would seem, in imminent danger of life and limb. Yet always re-appearing unharmed, and in perfect safety. Surely he bears a charmed life.

As we watch the lithe, active, small figure, we feel that the great and prosperous city would lose at least one of its many charms were it bereft of the ubiquitous, little newsboy, and his cheery, eager voice.

"So many kinds of voices";
The city, vibrant, clear,
Bespeaks the dignity of toil,
To ev'ry list'ning ear."

"So many kinds of voices"! 'Tis the heart of the Australian bush. And in this magnificent solitude, our soul responds to the impressive silence; while at the same time we greet and recognise a myriad friendly voices.

For the quiet speech of the bush is no whit less attractive; no iota less beloved, than the familiar one of the sonorous city. We listen to the murmur of the leaves, as they are gently stirred by a passing breeze, and, listening, we mark the resemblance to the music of the eolian harp.

The song of the thrush suddenly peals out in the branches above our head; 'tis almost startling in its volume of overpowering sweetness.

A nearby creek lends a musical chime, and a miniature waterfall adds its own attractive note. The warble of the magpie; the sudden, small "whirr" as a rabbit scurries past; the refreshing sound of a shower of rain; all the melodious voices of the mighty

forest, combine to form the irresistible attraction of Australia's bushland.

"So many kinds of voices";
They thrill the forest wide;
They sweetly echo back again,
They linger and abide."

"So many kinds of voices"! David speaks of the voice of "supplication" and "the voice of joy and praise."

The prophets tell of the "voice of singing"; and also of "the voice of weeping," "The voice of mirth, and the voice of gladness." John the Baptist describes himself and his mission as a voice in the wilderness.

"So many kinds of voices";
The voice of praise or prayer;
The voice of gladness or of woe;
The voice of ease or care."

"So many kinds of voices"! Yet one Voice there is, which speaks with authority, high above every other voice in Heaven or upon earth.

'Tis the Voice of "the Good Shepherd," Who calls "His own sheep by name." And "they know His Voice."

All, shall yet hear and know; and all shall own allegiance to that Voice. For we read, "Unto Me, every knee shall bow."

"The dead shall hear the Voice of the Son of God; and they that hear, shall live."

"A still, small Voice" is near us;
A Voice that fain would stay;
A Voice that speaks of One above;
The Life, the Truth, the Way."

Diet of Spires.

The following address was given by Bishop Bathurst, D.D., LL.D., of Hungary, at the 40th anniversary celebrations of the Diet of Spires in Germany in May last:—

"Beloved Brethren,—We speak before God in Christ, for 'it is not we that speak, but the Spirit of our Father which speaketh in us' through the Word. The power of the Holy Spirit has twice shaken to its roots the foundation of the spiritual world that the earthly shackles should fall therefrom and man should again hallow the image of God in freedom and in truth. We Protestants 'obey God rather than men,' and give the glory 'to God the only wise.' We do not accept any other foundation than that which is once laid, which is Jesus Christ. We Protestants have not only heard but we feel that the Holy Ghost is eternal and dwells in us till all eternity. The inspiration of the Almighty gave us our understanding. 'We do not seek the living among the dead,' and we account him a liar who says, 'My righteousness is more than God's.' Our understanding is by the will of God, and therefore do we hate all the ways of falsehood. God's Word is the only lamp unto our feet and the only light unto our path. We have sworn, and we will stand fast in keeping the judgment of the Lord's truth. We are not ashamed of the Gospel of Christ; we confess it to be the only and entirely sufficient divine power unto salvation to everyone that believeth. And by this sacred charge of Protestantism we justify ourselves before Christ in that He says, 'In vain they worship Me, teaching for doctrines the commandments of men.' We will not dare to speak of any of those things which Christ hath not wrought by the power of God's Spirit."

We are pleased to record the following resolution which was unanimously carried by the Sydney Synod. This year being the 400th anniversary of the Diet of Spires, which contributed so conspicuously to the success of the Reformation Movement, this Synod of the Diocese of Sydney approves of the proposal to commemorate the event by the setting apart of a Sunday, preferably November 3, when special references could be made in the Churches and Schools of the diocese to the benefits which have come to us through the Reformation.—

REFINED COMPETENT YOUNG LADY desires position. Domestic duties or Lady Help, in Christian home. Apply Miss Harris, 42 Wigram St., Parramatta.

Sydney Synod.

The Synod of the diocese of Sydney opened on Tuesday morning, October 1, with the service of Holy Communion. The Dean of Sydney preached the sermon and took as his text Eph. 4: 4. Amongst other things, the Dean said:—

"The greatest challenge to the Church to-day is secularism. That is the great obstacle, not only to the Christian Church, but also to all great religious faiths.

"It consists of such absorption in the interests of this world as practically to preclude all thought of the eternal verities. The Church to-day is not so much attacked as disregarded and ignored.

Science and industry.

"Moreover, the fundamental truths of the Christian faith are continually being brought into question by men of science, and their theories appeal to the popular mind.

"The development and intense organisation of industry magnify the importance of material things, and the increasingly varied forms of entertainment occupy a great part of the leisure time of the people."

Archbishop's Charge.

The Archbishop delivered a lengthy charge which was attentively listened to.

The Constitution.

Referring to the proposed new constitution of the Church of England in Australia, Archbishop Wright, in addressing the Synod, said that it had been suggested that the diocese of Sydney had displayed unreasonable lack of promptness in considering the proposals, and under this misconception regrettable remarks had been made in different synods. Such extravagances constituted what was called "good copy for the Press," and received publicity while more statesmanlike speeches were refused. However, a sub-committee had drawn up a report upon these aspersions on Sydney, and he proposed to endeavour to arrange a meeting of Australian Bishops in England, near the date of the Lambeth Conference, to discuss the matter.

"It is vitally important for the life and well-being of our Church that we should obtain a working constitution for the whole Church," added Dr. Wright. "What I should most regret would be a decision that would be only coldly negative. That would do much to encourage the wrongful imputations that are sometimes made against us as being careless and wilful hinderers of true progress."

The Archbishop said that he proposed to sail from Australia next May to attend the Lambeth Conference, and would return early in November. The conference would be the first over which Dr. Cosmo Lang would preside as Archbishop of Canterbury, and the question of reunion was bound to be prominent in its deliberations.

Twenty Years' Work.

Referring to his work in Sydney since he was consecrated in St. Paul's Cathedral, London, 20 years ago, Dr. Wright said that he had consecrated 12 Bishops in St. Andrew's Cathedral, ordained 149 priests, 135 deacons, 21 deaconesses, dedicated and licensed 125 churches and mission rooms, and consecrated 24 churches as at last free from debt. He had confirmed more than 64,000 candidates for confirmation. The clergy of the diocese had increased in number from 223 to 322, and the number of parishes and districts had increased from 121 to 170 during the two decades of his episcopate. The question of the Home Mission Society was now of especial urgency, and he urged that the clergy should make great efforts to secure subscriptions. He had learnt recently that the society was in debt to the amount of £2000, a position which had come about through making grants without adequate support.

Synod Business.

The Rev. A. L. Wade moved that an ordinance should be brought in providing for the spending of the income from the remainder of St. Philip's glebe, and that a first call on the income should be a suitable pension for retired clergy, widows of clergy, and deaconesses, and, secondly, for the general augmentation of clergy stipends.

Mr. Wade said that the spectacle was not uncommon widows of clergy coming to the Church in dire straits and being told to apply for old-age pensions. There was no disgrace in the widows applying for such pensions, but it should not be necessary when the Church had money to provide for them. If it was possible to mortgage the future for a Bishop Coadjutor and expendi-

ture on Bishops court, it ought to be possible to do the same for pressing needs.

"I know of aged clergy obliged to live on a pension of £150 a year," said Mr. Wade, "and men 80 years old, still working in parishes, who would like to retire but dare not."

The Rev. A. C. Stubbin (Ryde), in seconding the motion, said he believed that there were many widows of clergy on the verge of starvation.

The Dean of Sydney said that the synod would be wrong in binding itself in the manner suggested. The field ought to be left open for other objects besides the ones suggested.

Church Fire Insurance.

The Ordinance to authorise investment of Church Trust Property in shares in a Church Insurance Company and the insurance of Church Trust Property in such Company was passed.

The Constitution.

Mr. W. J. G. Mann explained the grounds on which it was proposed that the diocese should defend itself from charges of vacillation and delay in dealing with the Constitution. He said that Sydney had been unwaveringly constant in its policy, and the recent delay was not caused by the diocese.

Dr. Micklem said the rank and file of the Church had been unduly kept in the dark as to the outcome of the meeting of the Consultative Committee and the Bishops. Meanwhile, it was very probable that Sydney's strategy would be good for the Church.

It was decided that the Standing Committee should publish a statement explaining Sydney's attitude.

The Synod lasted only three days, and closed on Thursday night.

Tribute to Archbishop of Sydney.

At Synod it was decided to place on record the Synod's appreciation of the work of Archbishop Wright during the 20 years of his episcopate.

The Dean said that the Archbishop would be remembered in future times as a great ecclesiastical statesman. He had filled with great success the offices of archbishop and primate, and had shown his statesmanship in an anxious period of transition for the Church in Australia. Dean Talbot added that, since he was a curate at Manchester, he had been acquainted with Dr. Wright, and had known him to be a Christian gentleman of character, ability and great sympathy.

Sir Albert Gould said that throughout his career, Dr. Wright had done everything for the happiness and progress of the diocese over which he ruled. It was the good fortune of Sydney to possess an Archbishop of such character, ability and wide sympathies.

Archdeacon Charlton, Messrs. Cowper and W. J. G. Mann added their tributes.

Dr. Wright, in returning thanks, expressed his gratitude to clergy, laymen, and the press for their help during his stay in Sydney.

AS A CHURCHMAN

you must attend the MEETING to be held in

The Chapter House

at St. Andrew's Cathedral, George Street, Sydney, on

Monday, November 4th,
at 7.45 p.m.

in commemoration of the 400th Anniversary of the DIET OF SPIRES, and in thanksgiving for the blessings of the REFORMATION.

Addresses by prominent speakers.

The Cathedral Chor will render Anthems.

Pictures, illustrative of the great men of the Reformation, will be screened at 7.15 p.m. prior to the meeting.

Thank offerings will be taken up.

WE DEPEND ON YOU to come.

WE DEPEND ON YOU to bring others.

Chairman: Hon. F. S. Boyce, K.C., M.L.C.

The Speakers will include the Dean of Sydney and Rev. S. J. Kirkby, B.A.

"The Australian Church Record."

(By W. G. Acocks.)

The following article appeared in the parish paper where the writer is a parishioner. We are pleased to have his permission to re-print it in our paper:—

"Many of our parishioners are quite unaware of the existence of this Church newspaper, which is published in Sydney, edited in Melbourne, and has a large circulation in New South Wales, Victoria, South Australia, Queensland and Tasmania.

It is, other than parish newspapers, the only newspaper in Australia which upholds the Evangelical cause and "protests" against the intrusion of un-Anglican doctrines and practices into the Church of England.

The Anglo-Catholics are very energetic everywhere, and, whilst Evangelicals remain indifferent, they are gaining ground. They will continue to progress while the average Churchman or Churchwoman remains lethargic on the matter and does not actively "protest" as his or her forefathers did at the time of the Reformation.

"When we find the Anglo-Catholics openly advertising 'masses,' calling their priests, 'Father,' advocating compulsory 'confession,' practising 'Reservation' as well as using sacrificial vestments, incense, etc., it is time that those who object to all or any of these practices should awaken to the situation.

"We have already in Australia at least one Archbishop and one Bishop who are members of 'The Confraternity of the Blessed Sacrament,' one of whose rules is that no one can partake of the Holy Communion unless he or she first goes to 'Confession.'

"Whilst we do not quarrel with the Church of Rome, we feel that the distinctive Anglican contribution to the Faith of Christ must be maintained. These Anglo-Catholic practices can find no authority in our Prayer Book, and therefore we must defend our Faith and oppose these doctrines once jettisoned by our Church.

"If you want to know more of the matter you should read the 'Church Record,' and, if you do that, you will see that the danger is real and not imaginary.

"I shall be pleased to send a free copy of that paper to any parishioner who will give or send me his or her name."

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Protestantism.

THE late Archbishop Benson, of Canterbury, shortly before his death, publicly stated that "Protestantism" was not a word to be forgotten, but to be understood. We are frequently told to-day by certain folk that "Protestantism" is merely a negative term and that its distinguishing feature is the denial of the cherished belief of "Catholic" Christians. Nothing of the sort! Protestantism or the Protestant Faith, is nothing more or less than the simple faith in Christ Jesus as revealed in the New Testament.

The Protestant faith, as we are all aware, existed some centuries before the name itself was coined. We may well speak of St. Paul as the chief protestant, but fifteen centuries passed, until the 19th of April, 1529, when the Elector of Saxony headed a great deputation into the great hall of Spire in order to protest against the Emperor's decision to limit the rights of free liberty and religion. These men made positive appeal to Holy Scripture as the sole sufficient rule of Faith, which earned for them—which in fact originated—the very name Protestant. At the above celebrated Diet of Spire, which was promulgated to suppress all Reformed teaching, the famous "Protestation" was drawn up by the Reformers. In this they appealed from the Edict of the Diet to the Word of God as "the only truth, the sure rule of all doctrine and life."

What is a Protestant?

A Protestant means one who makes a "protestation," which Samuel Johnson defines as "a solemn declaration of resolution, fact or opinion." The verb "to protest" had in these Reformation times the same meaning as Shakespeare uses in the lines, "I have a wife whom I protest I love." "Do me right, or I will protest your cowardice." The Lutheran princes and some Free Cities in 1529 in their protestation simply made assertion of the liberty of reforming Diets. These were called Protestants, and their followers derived the same title. The central thought in "protest" comes from the Latin word *testis*, which stands in the English for "witness," so that every time we read the word "witness" in our Bible, the Roman Catholic reads *testis* in his Latin vulgate. The prefix "pro" reminds us of how in the war the word pro-German was constantly in use, standing for "in behalf of" or "on account of." Therefore when we use the word Protestant we really mean that we are bearing witness to something that is eternal, Divine, and that we stand for it, or on behalf of it, to propagate and maintain it. In other words, when we proclaim our living faith as Protestants, we witness to the saving truths of the New Testament.

It has been said and rightly so that the essential function of Protestantism should be its constant effort to check the tendency to corruption and degradation which attacks every institutional religion. Protestantism is always in intention a return to an earlier simplicity and purity (see Dean Inge's "Protestantism," page 3 and 4); or, in the words of another great present-day leader, Evangelical Protestantism represents "a repudiation of accretions from paganism, and a return to the faith taught by Jesus in the Gospels."

Protestantism's Seven-fold Witness.

Thus true constructive Protestantism in season and out of season wit-

nesses (1) to the fact that the soul of man may come into right relationship with God through the private study of the Word of God beneath the illuminating teaching of the Holy Spirit. That is the Bible bears its own witness to the earnest devout soul. We stand there and listen to the Saviour speak.

(2) We surely stand and witness as Protestants that the Church is composed of all those who are in Christ. That directly a soul unites itself by living faith to the Saviour, and bears witness in Baptism, that soul becomes part of the Holy Catholic Church which is His Body, the fulness of Him Who fills all in all.

(3) To the fact that we need no intermediary between our souls and God. The priest as such is dismissed. God Himself stoops to us in Christ, and He our Great High Priest, has entered into the Holiest and has constituted us also priests and kings unto God.

(4) We bear witness also to the great doctrine of Justification by Faith. That is directly a man by repentance and faith avails himself of the pardoning will of God, he enters into a correlation with the eternal world and with God Himself that needs nothing from man to amend or improve it. Such a faith leads to works. He is crucified with Christ, and from the Crucifixion of the soul with Christ new life bursts out like a river, to make beautiful and glad his life.

(5) Then again we bear witness that the Holy Spirit is alone the Vicar of Christ. We believe that when our Lord Jesus Christ ascended to sit at the right hand of God to be our Advocate, He sent the Holy Spirit of God to be our Comforter, stand by, sitting on the throne of the Church. There is no Vicar of God, no administrator for God, but that the Holy Spirit, brooding over the Church working in the Church the Will of God, pressing the Church to missionary enterprise, lifting the Church to worship, is the true Vicar of Christ, and that no one must dare to intrude.

(6) Then, lastly, in our Protestant Faith we realise this, that our great testimony to the world is not only a Crucified Christ, but also a Risen Christ—Christ Crucified and Risen! We thank God that our Lord Jesus Christ, by His most precious death, has put away sin for ever, but we also remember that the eternal Saviour to St. John on Patmos said, "I am He that liveth and was dead, and behold I am alive for evermore."

To sum up, the true Protestant is one who lives in the Word of God, soaking in it, and knowing as he reads that God Himself is living in its pages and speaking through them. He believes in the constant illumination of the Spirit of God brooding over the Church in our own lives and working with the Word. The call to-day is for a Protestant revival, and to the constant realisation of the fact that the prosperity of Protestantism depends on the relation of the Church to the Bible and the relation of the Church to the way of salvation, with this reminder, that the worst enemy of Protestantism is perverted Protestantism.

OPPORTUNITY.

Heedless though you've been before,
Opportunity raps at your door—
Waiting meanwhile to come in.
Open wide the door to him;
Treat him royally, my friend,
Lest his visit quickly end!

—Grenville Kleiser.

The Reformation and What We Owe To It.

(By W.F.P. and J.P.D.)

THE following are a few observations which we hope will prove interesting to our readers in view of the decision to hold a Reformation Sunday throughout the Diocese of Sydney on Sunday, November 3 next.

The Reformation is one of the great and most important events in the history of the English Church and English-speaking people. As a result of the Movement in England (and also on the Continent of Europe) the Reformation brought many blessings. It re-formed the Church of England and restored her early doctrine and discipline. For centuries commonly called the "Dark Ages" the Church had been corrupted by Roman teaching and practice, and, sad to say, had deviated from apostolic custom.

We believe that the Reformation movement was the work of the Holy Spirit of God, and the Church was enabled to cast off the Roman yoke. Let us review the situation in England.

The Anglo-Saxon Church was kept apart from the corrupting influences of Rome until the Norman Conqueror William replaced the English Bishops by French prelates who were Roman Catholics.

Men like Beckett and Anselm were responsible very largely for laying English Church liberty and independence at the Pope's feet. The cowardly King John was but a vassal of the Pope and popery was fully established in his reign.

From this time popular feeling set in which in due time brought about the Reformation. The English people resented the interference of the Pope in their Church and State.

John Wickliffe, in the 13th century, publicly attacked the Papal Doctrines of Transubstantiation and the Supremacy of the Pope. Reformers under the name of the Lollards were persecuted by the King and priest. Sir John Oldcastle was burned alive as a heretic.

Dean Colet, Sir Thomas More, Erasmus and others sounded the bell of the Reformation. The Bible was translated into English; printing was invented. The tenets of the Early Church could now be studied and a reformation of Doctrine was the result.

In 1532 Cranmer was made Archbishop of Canterbury and during his lifetime the King, the Church and the people shook off the papal yoke. They rejected the Papal Supremacy once for all.

The first Prayer Book in English was published in Edward VI.'s reign, to be soon followed by a second from which all Roman forms and doctrines were abolished.

During Mary's reign an effort was made to re-establish Popery, and Cranmer, Latimer, Ridley, Hooper and 220 others were burned at the stake for their resistance.

The Reformation Settlement was not complete before the reign of Queen Elizabeth. Both Henry VIII. and Elizabeth did not intend "to decline or vary from the congregation of Christ's Church in any thing concerning the very articles of the Catholic Faith of Christendom."

The Church of England from this time had taken its distinctive character. It was both Catholic and Protes-

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Parents or Guardians.

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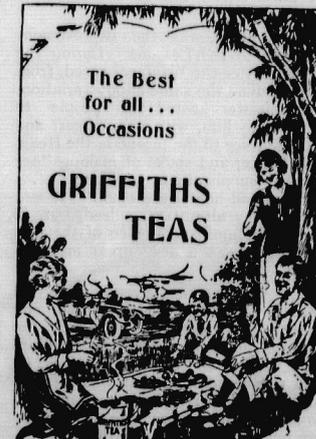
Spring exultant, all insistent,
Preaches, life anew,
Life immortal—life triumphant,
Life forever true.

Life, where we shall solve the problem
Of our earthly cross,
Learn the love that, never failing,
Turns to gain, our loss.

Life, where we shall still endeavour,
Farther, greater, height,
Ever seeking His perfection,
Who is perfect Light.

Thus the Spring, as sweet custodian,
Leads our thought above,
Teaching us in fullest measure,
Faith and hope and love.

—Grace L. Rodda.



Roadside Jottings.

(By The Wayfarer.)

THE Wayfarer is a happy man. He humps his bluely, or buys his second-class ticket, or he gets a lift in a carrier's cart, or a squatter's motor car; and so he wanders "ala bab Allah" (towards God's gate); as an Arab says when he neither knows nor cares where he is going.

But chiefly, on Sundays, the Wayfarer loves to go into the churches of the towns and villages that he visits. He likes to observe the various customs and peculiarities of ministers and people; and where he sees something specially to be praised, he loves to note it; and, when a fitting opportunity comes, to send an account of it to the "Australian Church Record." And he does so in the same happy-go-lucky way that characterises the doings of all true wayfarers; he sends his notes, uncertain, nor much caring, whether their destination shall prove to be the columns of the A.C.R. or the Editor's W.P.B.

The Wayfarer found himself, some few Sundays ago, in a small Church, not far from Sydney. The service was just the ordinary Morning Prayer, the Psalms (all of them, the Wayfarer recalls with pleasure), and Lessons and Litany, were just what one would expect in a church where modern innovations had happily found, as yet, no place. Nor was there anything remarkable in the sermon. The minister either had no notes or made very little use of them; his sermon being rather a talk, though evidently carefully prepared, from the Old Testament Lesson.

The only peculiarity, indeed, was rather connected with the Lessons, and the Service in general, than with either the Minister or his sermon. And for a time the Wayfarer was puzzled to know in what it consisted.

The Bible was being read, but it sounded almost as if some modern Eastern story was being listened to. It was the old familiar story of David and Jonathan, contained in I Sam. xx., and it was some time before the Wayfarer realised that the sole peculiarity consisted in the fact that the minister consistently read "to" instead of "unto." "David said to Jonathan, and Jonathan answered and said to David."

Only a small change in the phraseology, but the result in the more familiar reading, was surprising. It became modern, instead of 16th century English. Said the Wayfarer to himself, "I must report this to the editor of the A.C.R."

Nor, indeed, was the improvement confined to the Lessons. During the whole service the Wayfarer noted, from time to time the same happy variation. The minister invited the people to accompany him, with a pure heart and humble voice to the throne of the Heavenly Grace; and spoke of making "our humble supplications to Thee, . . . to whom all hearts are open." It was only a tiny alteration, indeed; but, in the more familiar cadence of the language, it was a very great improvement.

The Wayfarer has already intimated that in that little village church, on that Sunday morning, he heard the Litany. For several Sundays, worshipping in town and country churches, he had not heard it; and it was refreshing to his heart to hear it again; and to have again the privilege of responding petition by petition to that wonder-

ful list of intercessions for human beings of every class, laden as they are with every variety of human need and sorrow.

As he sauntered back after the service to the cottage where he had found a lodging, the Wayfarer wondered within himself as to why so many ministers never use the Litany! Is it, indeed (he mused) part of the modern craze for shorter services? If so, how little do some ministers know the hearts of their people.

The Wayfarer has had many a confidential talk with the people, mostly of the humbler classes, who attend these little village services. With its worshippers in the big cities, naturally, he has less opportunity. After Morning Prayer they hurry away to their dinners.

But in the country, and often in the suburbs, when the Wayfarer dines at some humble cottage, or it may be at a village boarding-house, the Morning Service is very often the chief subject of discussion; and the shortening of the services is often the chief matter of regret. "Our minister, he do always seem in a hurry to get away! He leaves out everything he can leave out, and he preaches so short like, that there's very little that us poor folk can get hold of."

When (the Wayfarer wonders) will ministers realise that their people are not perpetually craving to have less and less of the worship of God?

On board a man-o'-war, or in the army, where men are compelled by strict discipline to attend the Church service, it is doubtless wise and right that the chaplain should put restraint upon himself, remembering that many of his congregation are there against their will.

But in our parish churches, where the best of our people gladly and expectantly assemble, week by week, to worship God—there is an aggrieved feeling—and often an undercurrent of resentment—when the minister announces only one Psalm; or, worse, only one Lesson or no Litany. The people have come prepared to worship God in the full and familiar round of our grand old Liturgy; and in almost every case the minister may be sure (the Wayfarer knows it through mixing with so many worshippers and learning their thoughts) that abbreviations of the services are always at first resented, even though in time the people may learn to acquiesce. Though, probably, the feeling that they are being robbed of their birthright, never entirely dies away.

Trinity.

The early world refused the God of heaven,
Who walked with men,
Then came the days of scornful, mad rejection,
Man He liked them,
To-day in Spirit form His gracious Presence
Has come again.

Three choices these given to men on earth,
Beyond the grave all choice will be withdrawn,
And on the sight of men will slowly dawn,
The Godhead—Father, Son, and Holy Ghost,
All then united in the self-same Being,
Surely too wondrous for our clear seeing!
—"M."

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Crisp, Royal Parade, Parkville, Victoria, 12/-.
Mrs. Starling, Wentworth Road, Rose Bay, £2.

The Church in Britain.

THE CHURCH UNDER THE PLANTAGENETS.

(By Mr. A. Exley, Brisbane.)

DURING the reign of Stephen of Blois, both bishops and barons were a law unto themselves, but it was in the days of the early Plantagenet Kings that the authority of the Latin Church reached the zenith of its powers in Britain. This was largely due to the influence of the greatest church statesman in British history, Thomas a'Becket, a man of humble origin, but of great intellectual gifts. During his early manhood he supported the claim of Henry II. to the throne of England, and, as a reward for his services was made Chancellor of England. In this office he did much to alleviate the oppressed conditions of the commonalty of England consequent on the feudal abuses of the reign of Stephen, and was regarded by the people as their champion. While holding the position of Chancellor he was the constant companion of the King, and proved himself to be both a bold and daring soldier, and a wise and competent administrator.

Upon the death of Theobald, Archbishop of Canterbury, 1162, A.D., Henry, hoping thereby to curb the power of the Church, caused Becket, at that time only in deacon's orders, to be elected to the position of Primate of all England. Never was a greater mistake made. Becket resigned his position as Chancellor, lived the simple life, became a close student of the Bible, and the most doughty champion of the Church. Much to Henry's disappointment, Becket resisted every effort of the King to curtail the privileges of the clergy. The system of Ecclesiastical Courts was productive of great scandals in the administration of justice. Many criminals escaped just punishment by claiming, "Benefit of Clergy." More than one hundred murders committed by Churchmen in Henry's reign went unpunished. Henry claimed that when a churchman was convicted of murder or theft by the Church Courts, he should be handed over to the King's Court for sentence, so that equal justice could be meted out to all the King's subjects. With this object in view, Henry caused the legal officers of the Crown to draw up a series of regulations known as the Constitutions of Clarendon. The main clauses of this document were—Appeals to Rome were forbidden without the permission of the King's Court; no clerics to leave the kingdom without the consent of the Court; the King's consent was necessary to the election of prelates; Churchmen were to pay feudal dues for their lands; clergy accused of crimes were to be tried and sentenced by the Civil Courts, and a King's justice was to have the right to be present in the Church Courts.

When the Constitutions were submitted to the Primate for his approval, he at first refused to consider them, but under pressure from bishops and barons he gave a verbal consent. Henry demanded that he should confirm his words by archiepiscopal oath and seal. Becket refused and as a consequence had to fly the kingdom. During this period of voluntary banishment, the Archbishop visited Rome. To obtain the support of Pope Alexander, he surrendered to him his archiepiscopal ring in token of resignation of his office, and received it back next day as a vassal of the Pope. At this time two rival popes claimed the chair of St. Peter, and Henry threw the weight of

his influence to the claims of Alexander's rival Paschal. Finally, through the mediation of the King of France, a reconciliation took place. Pope Alexander received recognition as the true Pope and Becket returned to Canterbury. His first act was to excommunicate all those prelates who had favoured Henry's cause. On receipt of this news the King was furious, and in his rage cried, "Will none of the fools and cowards I have nourished rid me from the insolence of this turbulent priest?" The immediate result of this outburst of fury was the murder of the Archbishop within the sanctuary of the Cathedral of Canterbury, a deed which thrilled with horror the whole of Christendom. Henry, to atone for his rash words, undertook to submit to whatever penance the Pope imposed upon him, and practically placed the Church in Britain under the heel of the Papacy. The reign of Richard, Coeur de Lion, did but assist to consolidate the papal power, for the King gave all his energies towards the conduct of the Third Crusade. Hugh, Bishop of Lincoln, was justiciar during the absence of Richard and successfully maintained the Church's revenues against encroachments by the King. The stage was now set for the greatest of all struggles between England and the Papacy.

(To be continued.)

Clergy Transport.

THE publicity given to the recent transport trouble at Epping, Victoria, has brought letters which indicate an urgent need for action which may lead to the establishment of a central clergy transport fund, and certainly a definite ruling by Synod that the provision of transport must be as much a diocesan matter as are the stipends. There must be a motion to the effect that it is the duty of the diocesan authority to arrange with Church vestries the means of transport and its regular maintenance for the use of the clergy. It should not be left to the clergy to fight for such things.

The following extracts from letters and conversations indicate the urgency of the need for immediate action. All letters speak of lack of efficiency caused by financial strain. Sentences such as these are common:—

"A lamentable state of things, as directly affecting the clergy all over Australia." "Many vicars are crippled financially in an endeavour to provide transport."

"Although I have eight church centres and the stipend is only £175, they are not able to give me big enough allowance to keep the car running. I can't possibly do all the visiting I would like, but I have earned a good bit making wireless sets and that has helped. We have one little girl and my wife would have liked more children but we couldn't afford it. Even now we cannot afford to give her the education I would like."

"They do not give as liberally as they might, for they are nearly all wheat growers and really have plenty of money, for they all have expensive cars. I have to manage with an old Ford and if I fight for it get £15 allowance a year for running expenses. . . . Every other Sunday I travel over 70 miles between services."

"As I am a single man I don't fer' the strain. The car costs me somewhere near £100 a year to run. I keep it in the garage next door and they keep it in order. The vestries allow me £25 a year for running expenses. At some seasons the roads are so bad I can't go out to the services. I have tried a horse, but it is too far and the work cannot be done in the time. (Stipend £275)."

"I have four services every Sunday and travel about 40 miles in the jinker. I pay for the horse food myself. . . . am often wet through all day. The stipend is £150. They talk of trying to get me a car."

"We have a Ford, on which there is over £100 owing to the bank. I am supposed to have £20 a year running expenses, but it cost last year nearly £70 for petrol and

tyres. The work is simply crippled by lack of adequate means of transport."

"My wife tries to help by making jam and doing fancy needle work which she sells. We have no children, which is a misfortune, although I cannot see how we could afford to do our duty to them if we had them."

"My stipend is £200 p.a. I had to buy a horse and jinker myself when I came and the stewards of the circuit occasionally give me some chaff." (Five children and ailing wife.)

"I made nearly £70 last year growing cabbages. This brought my stipend up to £200. . . . grew some potatoes and a member of his congregation bought them for £20. . . . has taken up farming altogether, as he could not stand the strain. He seems much better, his nerves and steadier but he still wears the collar!"

"One of our churchwardens guaranteed the bank against the loan for the car. He was then always trying to interfere with the vicar's work and threatening to take the car away. It so got on the vicar's nerves that he flared up one day at a meeting and spoke publicly against him. He would not come to church and tried to influence people against the vicar. The whole thing caused so much bitterness that people stayed away from the services. Then . . . began to get the bank manager to write to members of the vestry worrying for payments, so he tried to worry the vicar out of the district. . . . it all goes to show that the question of transport should not be left to local people but ought to be fixed up by the central body. It should be decided by Synod."

Other letters show that to try and make ends meet one parson's wife sold eggs, another parson bought young calves in the market, fattened them, and sold them in the meat market. Another made a little in writing paragraphs for the city press, etc.

"I had outlying places for services, and amongst them . . . situate some twelve miles from here. The congregation had been complaining that he had not been holding regular services. The next Sunday happened to be 110 in the shade. He secured a rat-trap bike but broke down several times on the way out. On his return he had more break downs and was late for the service. He found many motor cars in the church compound and the congregation all waiting. He hurried in and rushed through the service, evidently suffering from nerves. Then he said, 'I had several troubles with a borrowed bike to-day in getting out to . . . and more trouble on the way back. I noticed several people out there who could have come in for me and many here who might have motored me out, but no one troubled. I want you to know what I think of you as a congregation: I have come to the conclusion that you are nothing more or less than a set of hypocrites—little short of a pack of unenlightened heathen, and when I leave here to-night you may take it as final you must get someone else to minister to you, for I'm damned if I will. Goodnight!' He had been to the war, and had been a missionary in Queensland. The next morning he went off by the 3 a.m. train and we have not heard of him since. Personally, I with several others think he was justified. He was a brave man, and I wished he had stayed. May you have good luck in your fight against something for which many of us are ashamed."

It will be seen that some of these extracts are taken from matter sent or given by other denominations than the Anglican. The majority are from Anglicans. They speak for themselves—comment would not make out a stronger case.

—H. E. E. HAYES.

Our ability to stay with God in the prayer closet is the measure of our ability to stay with God out of it. To be little with God is to be little for God.—E. M. Bounds.



The Dean of Brisbane, Very Rev. F. de Witt Batty, M.A., has accepted the position of Bishop Coadjutor of Brisbane.

Canon Head, of Liverpool, will be consecrated Archbishop of Melbourne at Westminster Abbey on All Saints' Day, November 1, by the Archbishop of Canterbury.

The Archbishop of Sydney preached the sermon at the annual reunion of Moore College students in Synod week. There was a large gathering of old students.

The Bishop of Gippsland will conduct a Confirmation at St. John's, Toorak, Melbourne, on his way from the Mission at North Sydney.

Rev. S. J. Kirkby, B.A., Organising Missioner of the Bush Church Aid Society, has returned to Sydney after a visit to the Society's work in South Australia, and the far-west of New South Wales.

Archdeacon Charlton, Organising Secretary of the Home Mission Society, Sydney, was welcomed home by members of Home Mission Council at a luncheon at C.M.S. on September 27. The Bishop Coadjutor presided.

Archdeacon Briggs and Mrs. Briggs, of Central Tanganyika, arrived in Australia by the Maloja. They will be welcomed in Sydney by C.M.S. at a meeting at Y.W.C.A. on Thursday evening, October 10. Archdeacon Briggs has been 37 years in Tanganyika.

St. Stephen's Harriers (Richmond, Vic.), completed a run to Sydney, covering 564 miles. Twenty members took part. They were received by the Chief City Commissioner in Sydney. It is believed to be a world record run.

Mr. C. Goodwin, of Lithgow, N.S.W., has the fine record of having served in St. Paul's Choir, Lithgow, for 60 years. A presentation was made to him recently to commemorate his long service. Mr. Goodwin is a supporter and reader of the A.C.R.

Archdeacon and Mrs. Briggs, of Central Tanganyika, were given a warm welcome at the Chapter House, Melbourne, Mr. and Mrs. Burtine being the kind hosts, and entertaining the Committee of C.M.S. A glowing report of the work, particularly the educational part, was given by the Archdeacon.

Mr. W. E. Gates, who died recently, was a Warden at St. Andrew's Cathedral, Sydney, for 30 years. Mr. Gates had a long experience as a Sydney business man, and was an ardent worker in the Church. At the funeral service at the Cathedral, the Archbishop paid a fitting tribute to his work in the Church and more particularly at the Cathedral.

Canon Head, a correspondent writes, when a resident Fellow of Emmanuel, was always spoken of by the undergraduates as "Freddy." When an undergraduate paid his call, he was soon put at his ease by Freddy and also by Mrs. Head. His features are very stern in their lines, but the impression of sternness was usually removed by the twinkle in his eye. His voice is particularly deep.

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No house can stand, no kingdom can endure
Built on the crumbling rock of self-desire;
Nothing is living stone, nothing sure,
That is not whitened in the social fire.

OCTOBER.

- 10th—Panama Canal Opened, 1913.
11th—Transvaal War begun, 1899.
13th—20th Sunday after Trinity. "Ready both in body and soul." What more can be said of any Christian? Ready for service, as well as ready for judgment.
16th—Latimer and Ridley burnt at Oxford, 1555. C.M.S. Federal Council meets in Sydney.
17th—Ethelreda. From her name comes the word "tawdry." She founded Ely.
18th—St. Luke, Evan. Intercessions for Medical Missions. Edict of Nantes revoked, 1685. It had given liberty to Protestants in France. When it was revoked 400,000 of the best people left for England and other lands.
20th—21st Sunday after Trinity. Pardon and Peace is the subject suggestive of the cause and effect of true Christian happiness. To be able to "serve God with a quiet mind" is an inestimable possession. Much good work is prejudiced because the worker has not that poise of soul which corresponds with the message of peace to the world.
21st—Nelson Day, in remembrance of Trafalgar, 1805.
23rd—Massacre of 40,000 Protestants in Ireland, 1641.
24th—Next issue of this Paper.



TO AUSTRALIAN CHURCHMEN

Government by Synod.

(By Rev. Dr. A. Law.)

(Continued.)

THE separation of the Provincial Synods into two Houses does not date, says Hook, "from very high antiquity."

We may note that the Convocations of the Provinces of York and Canterbury were composed of two Houses, the Bishops and the Clergy, until after the long suspension of Convocation, from 1717 to 1852, when the laity were added, a historic amendment, and a return to primitive democratic government. Of course, the Diocesan Synods were formed upon the same plan. Undoubtedly there were laymen present at the Councils of the Church, and probably they took much more part in the deliberations than is recorded, for there was the ancient, as there is the modern, tendency to centre all reports of statements and of acts around the person of the bishop even when humble clerics or humbler laymen often really did the job.

The Rev. T. C. Hammond's erudite and handy volume published in 1921, on "Authority in the Church," demonstrates the point.

It is recorded that often the most striking contributions to the work of the Church were made by those whom we might term "floor members," notably Athanasius at Nice, and Wilfrid at Whitby. Cardinal Pole at Trent was but a deacon.

Marcian and his Commissioners proposed the subjects of debate at the Council of Calcedon, 451 A.D.

Constantine, the Emperor-convener and president in fact, at Nice, was not even baptised as it is well known.

Orders in the ancient church depended upon the people's choice. We still read our "Si Quis" to an astonished and admiring congregation, to ask if anyone knows why we should not be ordained. The pity was that no one objected, not that our congregations might have been spared some poor sermons, but that there might have been proof of the power of the laity in deciding who should become a minister in Christ's Church. Ambrose was elected by the populace to be bishop, and he only a layman at the time. Dr. Frere says in "Early Forms of Ordination" that importance was attached to the election of a bishop by the people, and he quotes Cyprian to that effect. In the Didache we may read: "Elect therefore for yourselves overseers (p. 59 H) and Deacons worthy of the Lord." It is Cyprian who says he always consults the clergy and laity before taking any important step he contemplates. It is a simple fact that a Bishop without a See has absolutely no official status in the Church, for his position is constituted by the clergy and the laity who comprise the See. Without them he does not exist in any official sense, though he retains power to administer episcopal acts of Confirmation and Ordination when permitted so to do by a Diocesan.

History tells us that the episcopate by itself is no guarantee either of orthodoxy or of economic management of affairs. In the days of Arius the episcopate almost went totally astray as we know. The Roman episcopate has, we also know, simply become an echo of the Papacy—the Pope's Curate is the term applied to a Roman bishop.

And we are simply killing our bishops by forcing them to become servers of tables which work is essentially the layman's.

The Constitution of the Synods of Australian dioceses calls for close examination.

That historic meeting of six bishops in 1850 in Sydney proposed Synods which should include the laity, and in 1854 that statesman, Bishop Perry, of Melbourne, took first action, and the Victorian Parliament gave power to the Church to constitute her own Synod accordingly.

But I must point out that it is one thing to have a name and another matter to live up to it. It is doubtful if we in Melbourne have of late enjoyed the freedom and powers which were given so long ago. There are members of our Synod who tell us that our debaters are not at all to be compared for initiative and for independent expression of the mind of the clergy or of the laity, with Synods, or Assemblies as they were called, in earlier years. Whose fault this is may well be questioned. On the one hand there has been a lamentable decrease of free expression of Synod as transgressing the privileges and rights of the episcopate, and consequent loss of interest has ensued, and on the other hand there has been fearfulness lest it should seem to savour of disrespect for the episcopal office to uphold or even to maintain the undoubted rights of the other Houses gathered in conclave.

Two results have followed. The episcopate has been accorded an isolated and remote position, which has divorced it from the affection and zeal

of the rest of the Church. And the door has been opened for the exercise of a bureaucracy of committees, which have become almost as numerous and as onerous as Mr. Bruce's Commissions in the Commonwealth. The danger is that individuals by this method avoid responsibility, while affairs may drift into danger, and no one person rightly be held to blame. Another danger is the over-burdening of machinery to the destruction of spirituality and of spontaneous effort by the main body of believers. There is far too much of "Gape Sinner and Swallow" method in many of our clerical gatherings called for the general good.

Every Bishop appointed considers it is his own grave responsibility to preserve and hand down to his successor the rights and privileges of the episcopal position, and while this remains so not one step of progress is possible. We shall have a difficult task to effect any improvement. Maybe, we shall be but path-finders, blazing a track for others to make the way plain, as we ourselves are but following lines laid down by other men.

It will require Parliamentary sanction to amend our Constitution to enable the more urgent reforms to be carried out. For example, only so could a Synod to be held in the absence of a bishop, or the elections of members of Synod held, say, at an annual meeting, and not in the hole-and-corner fashion of to-day, which makes it practically but the nomination of the clergyman or of the vestry.

There is the inability of members to introduce business into the Council of the Diocese except as an act of grace under permission liable to refusal, and not as a regular exercise of right and responsibility.

But the Commonwealth does not flinch at amending its own Constitution, nor do various societies which are active and progressive. Why, then, should the Church falter in setting right a long overdue defect.

There are other matters such as the vast disparity between incomes of the top of the tree and those of the majority who do the root work of the Church.

Bureaucracy encroaches. Professor Morgan, Professor of Constitutional Law in England, writes to the "Evening News" of late deploring the loss of Parliamentary government, and complaining that in English public affairs too much is increasingly done by Orders-in-Council. He concludes with reference to the Church of England. By Section II of the Union of Benefices Measure, 1923, power is given to the Ecclesiastical Commissioners to deal in drastic fashion with the temporalities of the church so far as committed to them. He says there has been nothing like it since the days of the Stuarts.

It is this same loss by other means which we deplore in Australia, the very land which has led the world in some safe and progressive ideals and methods of Democratic government.

No Church can for long remain healthy or active when the laity are excluded or cold-shouldered out of its deliberations. The suppression of either clergy or laity simply results in loss of interest in all the work of the Church. The Church of England complains with reason that her laity do not take so much interest in the activities of the Church as do the members of other denominations. The cause is not far to seek. The remedy lies in our own hands to some extent, as we are trying to show in this Forum.

The flatness of welcome to appeals of a diocesan origin is but one symptom that all is not right in Zion. We cannot rest content in Australia with an echo of the monarchical form of the Episcopate, inherited in days when we were in ecclesiastical swaddling clothes or of a bureaucratic control, suppressive of our Christian and spiritual personality.

Only by united forces can we effect any improvement along the lines yet to be indicated, as well as in the particular matter with which I have tried to deal.

Only by uniting in the manner we already do, as at a diocesan function or cathedral service, can the best results of the Church be gained. Only by realising that there are certain things which no single party or style of thought or set of people can by themselves accomplish, can we decide today to join forces, and take a resolute step forward in this way. Only by recognising that this is essentially the work of God, that the cause of Christ is at stake, and that interests are involved, affecting our most cherished convictions, whatever they may be, can we hope to do anything worth while to-day.

The call is to study History, not only as a tonic to jaded nerves, but as a stimulant to resolute action and ambition to make the Church of God far more effective in its witness to the world.

We may finally and pertinently ask ourselves some few questions.

Where are we at all in regard to our own internal Government?

Whither are we drifting, for the Church, like every individual, is either going forward or backward?

What inheritance shall we bequeath to our successors, earning either their reproach or their continual commendation?

John Wycliffe.

The Morning Star of the Reformation.

JOHN WYCLIFFE, the Morning Star of the Reformation, was born in the North Riding of Yorkshire. According to general tradition, the year 1324 has been agreed on as the date of the Reformer's birth. Three religious movements have found their beginnings at Oxford, Wycliffe and his reformation, the Wesley Revival, and the Oxford Movement. The first two have made the greatest appeal to the majority of Church-people.

At Oxford, Wycliffe was Master of Balliol and Warden of Canterbury Hall. Both these offices required for the faithful and efficient discharge of their duties, high character, sound judgment, firmness and decision, practical sincerity and kindness of heart; all of which Wycliffe pre-eminently possessed. In his theological teaching his final appeal was to the Word of God.

In his first conflict with the Papacy Wycliffe displayed moderation and firmness as well as ability. By reason of his ability and learning, his character and patriotism, the Reformer was held in the highest esteem by the nation.

When in 1381 he published 12 short theses upon the Lord's supper against Transubstantiation, he undertook to defend them against the world. He had come to the conclusion a year before that this doctrine was opposed to the teaching of the Word of God. The publication of the theses caused a great sensation in Oxford. A conference was called and a decree issued prohibiting them from being taught. On



Protestantism.

ANGLO-CATHOLICS and others are somewhat fond of asserting, without advancing much proof, that Protestantism is dead beyond recovery. We, who, perhaps, are in a better way of judging, feel that when there is no particular crisis or threat, Protestants are so sure of their position that they allow undue inertia to affect their lives and actions. This makes it difficult to procure sufficient demonstration of a public kind to gainsay the assertion. But it does not mean that at heart the people have recanted. Let but an important question arise, and there would be no mistake of the general opinion of the people, even of such as are bred in extremely tolerant ideals as in Australia. This was abundantly evident during the war, when certain anti-Protestant forces made themselves objectionable. We could wish that the placidity which now envelopes those same forces was divested of that specious assumption of charity, which, after all, is only a cloak, assumed for temporary effect. The time will assuredly come again, and perhaps sooner than we think, when it will be necessary to rally the forces of Protestantism in defence of those liberties which Rome can only tolerate for a time in Protestant lands. She neither grants toleration in Roman countries, nor does she really like to have to extend toleration in Protestant lands. But Rome at home is a very different thing from Rome abroad, as every informed Protestant knows.

Mixed Marriages.

IT has been boasted that Rome is increasing her converts from Protestantism. It is asserted that in England 12,000 persons a year change their faith. We should like to know how this compares with the many unrecorded who turn away from Rome. We have an impression, it can be no more, that Rome is losing more than she is gaining, and that that applies throughout the world, in a general national sense as well as of individual cases. The chief way in which she seems to be making any headway in Australia is in respect to Mixed Marriages. It was stated some time ago that a certain Roman Catholic centre celebrated 900 weddings in one year, of which nearly 800 were Mixed Marriages. Under the Ne Temere decree the offspring of all these weddings must belong to the Roman Catholic Church. We cannot have much respect for those flabby Christians who change their faith for the reason that they have married a wife or a husband. Nor can we admire the ignorance which so often excuses the act by saying that there is no difference between Church of England and Roman. Unfortunately, there are those amongst us whose teaching encourages that very loose thinking.

The Archbishop of Melbourne.

THERE has been universal felicitation expressed on the happy issue out of the selection proceedings, and we shall all give most enthusiastic reception to the new Archbishop, assumed that he will bring us a real contribution from overseas. He has the

heart of an Imperialist, with the soul of a Christian, and we confidently anticipate that he will show how a man "can be a bishop and remain a Christian," a combination not easy of retention, in these days specially when far too much is expected of all clerical workers. The Melbourne "Forum" should make for easier conditions, and if the Archbishop-elect can harness this new force to his chariot he is sure of success beyond what any occupant of the see has yet attained. We quote a parish paper: "There are those who, for many good reasons would have preferred an Australian appointment, but it would be quite wrong to say, as has been stated, that there was any wish to exclude any overseas appointment. The Church is wide enough to justify appointment from any part of the world. We can assure the Archbishop that there is no feeling existing now that the appointment is made, and we shall all unite in prayerful support of his work."

Church of England Defence Association.

The September meeting of the Church of England Defence Association was well attended. Many matters of interest to members were discussed. Mr. St. George Caulfield proposed that a suitable badge of membership should be procured and trusted that a badge of membership would always be a sufficient introduction of members to each other. The motion was carried unanimously.

The members consider that Melbourne is to be congratulated upon her choice of Archbishop and expressed a fervent hope that Canon Head's desire for the reunion of Christendom (as reported in the Press) commencing with reunion of British Christianity, would commend itself to other dioceses in Australia. It was considered that such a union would eventually develop into the greatest force for spreading the gospel of salvation that the world has ever seen. Reunion, not uniformity, is apparently the aim of Melbourne's Archbishop-elect.

What can only be considered as an impertinent letter to the chairman of the Association by an avowed Anglo-Catholic priest, together with an effective reply thereto, with the offender's final and discourteous acknowledgment were read and at the request of the chairman passed over without further comment.

Mr. Burkins reported a matter which proved of great interest to members. He considered a certain effective action taken was largely due to the Defence Association's propaganda. Further publicity may be afforded at a later date. The campaign director Mr. A. Exley, continued his lectures on Church History, dealing with the decline of papal power during the reigns of the late Plantagenets. On the motion of Mr. M. S. Herring, a cordial vote of thanks was accorded the lecturer, who, at the request of the chairman, undertook to deliver a further lecture at the meeting to be held on October 16 prox.

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NEW SOUTH WALES.

SYDNEY.

The quarterly conference of the Sunday School Teachers' Association for the Rural Deanery of Patramatta was held at St. Paul's Church, Wentworthville. The Rev. Geo. Laverack, rector of Prospect and Seven Hills, presided. There was a large attendance of representatives and clergy from the various parishes in the deanery, who were entertained to tea in the Masonic Hall by the local Sunday Schools. After a short service in the church, the conference was opened with brief remarks by the chairman, welcoming the visiting clergy and schools for the first occasion to Wentworthville. Routine business was then gone through, in the course of which it was decided to accept the invitation of Castle Hill for the next conference. A very interesting and inspiring lecture on the Reformation was then delivered by the Rev. D. J. Knox, of Chatswood, illustrated by lantern slides. The whole conference was very successful, both in point of attendance and interest.

RIVERINA.

The Rev. W. A. B. Brice, of Lockhart, has declined nomination to the parish of Ariah Park.

VICTORIA.

MELBOURNE.

St. John's, Toorak, has acquired a fine property in the shape of a residence for the assistant, by the purchase of a house for which the whole of the cost has been met by parishioners, including a sum for extras.

Indication of the steady progress being made by the Band of Hope movement in Australia was given in the report of the general secretary (Mr. W. H. Rose) to the Federal conference.

There were 648 societies with a total membership of 33,156 enrolled in the various State unions, Mr. Rose reported. The largest State organisation was in Victoria, which had 185 societies and a membership of 8,860. South Australia followed closely with 170 societies, and 8164 members. During the year 54 new societies had been formed, and 4,439 members had been added.

The President of the Provincial Council of C.E.M.S. (Archdeacon Best) addressed a meeting of the society in the Chapter House. Representatives from each diocese in Victoria were present. Archdeacon Best said that a branch of the C.E.M.S. should be formed in every parish.

The national treasurer of the C.E.M.S. in Australia (Mr. G. E. James) said that churchmen must resolutely unite for witness and service. There was a too-ready desire to apologise for the shortcomings of the Church.

The general secretary of the Church of England Boys' Society (the Rev. P. W. Robinson) appealed for greater support of the movement that he represented.

TASMANIA.

Christ College, Park Street, Hobart, was opened in the presence of a large gathering, which included the clergy of the Church of England, Major C. F. W. Echlin, and other members of the Board of Christ College, the Revs. Charles Matar, M.A., B.D., president of the Council of Churches, Robert Williams, C. Barber, M.A., B.D., and A. C. Nelson, Mr. T. Hytten, M.A., and other representatives of the University, the Mayor of Hobart (Mr. J. Soundy, M.H.A.), Mr. P. H. Mitchell, B.A., and other leading citizens.

The College would be open to University students of all faculties, and although the devotional rules would not be compulsory for them, it should be a great help for them to be gathered together. The tone and atmosphere of the College would reflect not only on the students, but he hoped, on Hobart and the University also. (Applause.)

Mr. W. F. Dennis Butler, B.A., M.Sc., LL.B., said that the opening of the College marked the fulfilment of the wishes set out in the will of the late Mr. J. D. Toosey.

The warden's lodge (formerly Trinity rectory) has 12 rooms, which are to serve as dwelling for the warden and the staff. The dining room is to be called the Toosey Hall, in memory of the late Mr. James Denton Toosey, and an oil painting of this benefactor by Munday hangs in this room.

The main building, which is of brick, is nearing completion. On the ground floor are eight students' rooms, the chapel, the common room, and the bathroom. On the first floor are nine single rooms, one double room, and a sick bay. On the second floor are the library and the lecture room, which will bear the name of St. Wilfred. Five more rooms could be made if needed. There is electric heating throughout and a hot-water service. There is in each room a radiator with a 1s. slot meter. Two beautiful old cedar cabinets of ecclesiastical design, part of the Toosey bequest, have been brought from Cressy. One is to stand in the common room, the other in the warden's study. The Bible in the chapel at St. Wilfred's was given by Mr. Thomas Stevens in 1839, and has been brought to Christ College. But to commemorate the association with the parish of Cressy a new Bible (revised version), given by that parish, will be used at the chapel in Christ College.

New Guinea.

Ordination.

Saturday, August 10, was a red letter day in the history of the Diocese of New Guinea, for on that day three Papuan deacons were advanced to the order of the priesthood. That is the largest ordination in the history of the diocese. The date was chosen for three reasons. It came during anniversary week, when there would be representatives of the Papuan Church at Dogura from all parts of the diocese, where the mission is at work amongst the native people; it was on the anniversary day, the day on which 38 years ago Albert Maclaren and Copland King landed near Dogura on the East of St. Lawrence, Deacon and Martyr; it was the day after the Quiet Day for the Papuan Christians, which was conducted by Canon Tomlinson, and was a preparation for the ordination both for the ordinands and the congregation. Canon Tomlinson, who has been working in Papua for 38 years, our veteran, was present to his great happiness.

Francis Tutuana celebrated the Holy Communion at 7 a.m., so that all the Papuan Christians could make their communion and pray for those to be ordained. Edwin Nungoro read the second lesson at Mattins, and of the deacons Clement Waddika assisted at the 7 a.m. celebration, and Gregory Auri read the first lesson at Mattins, so each and all the Papuan clergy had something to do in connection with the ordination. A number of the members of the white staff were also present.

When the service began at 9.30 a.m. the Cathedral was packed with Papuan Christians and their white brothers and sisters. How they all got in is a mystery, but as Papuans do not have seats, can be packed like sardines, and yet manage to kneel, we can get a large congregation into a small space, still the packing was a proof of how badly we need a larger church if such services are to be as dignified as they should be.

The congregation was very reverent, even the little babies were very quiet, the singing was as hearty as Papuan Christians can make it. There were only a few communicants at the ordination, just one or two near relatives of the ordinands, so the service took only two hours, quite long enough in such a climate and in such a packed church.

The whole of the anniversary week, with all the services has been most inspiring, the best we have ever had—but then we always think that, every year. Nearly all the services have been taken by Papuan clergy, nearly all the sermons preached by them, nearly all the arrangements in connection with the services made by them, the lessons read by Papuan Christians. There has been needed a little unobtrusive guidance of course.

The conference had to discuss two subjects, the language question, whether we should have the language for services, lessons from Scripture, and all teaching being in the local dialects, and, if so, whether the language should be Wedanana or English. On the whole the opinion of the native clergy, leaders, and others was in favour of Wedanana.

The other matter for discussion was the building of a cathedral, large enough for gatherings from all parts of the diocese, and one in which the services may be conducted with more dignity than is possible now. Our Sanctuary is so small that when the clergy are grouped to sing the Te Deum as an act of praise and thanksgiving, the impression is of a crowd packed together uncomfortably.

Rain prevented our usual pilgrimage, on anniversary day, to the spot where the first missionaries landed, which spot is marked by a large wooden cross. It was as well, since to have had the pilgrimage on the same day as the ordination would have been too much for one day. It was postponed to the next day, Sunday, and was a very wonderful service, the preacher being one of the Papuan deacons, Robert Madoune.

And now the people have gone to their homes, to their work, inspired and strengthened, we humbly believe, by all that the Holy Spirit has during eight days been teaching them in various ways.

Reformation Sunday.

Debate in the Sydney Synod.

IN furtherance of the movement for the observance of Reformation Sunday in commemoration of the famous Diet of Spires, 1529, the Dean of Sydney, Ven. A. E. Talbot, submitted a motion dealing therewith before the recent session of the Synod of the Diocese of Sydney. In vigorous utterance the Dean showed clearly the positive value of the great work of Luther and his fellow Reformers. The prevailing corruption of the Church as revealed by the sale of indulgences had stirred indignation, but the Reformers went further and took opportunity to affirm great principles of undying significance, and recovered also truths, long since forgotten. He showed that the movement was the harbinger of religious and political freedom, and that by the place that it gave to the Word of God it established a native piety in the hearts and homes of the people. The Dean showed that the Church of England was a "Bridge Church," but only so long as she adhered steadfastly to Reformation principles and claimed that by the observance of Reformation Sunday the whole Church in the diocese must be edified.

The motion was seconded by Rev. L. Gabbott (St. John's, Rockdale), who significantly showed the Synod that if 1929 could be given to thanksgivings for removal of political and religious disabilities on Roman Catholics 100 years ago, much more should it be given to thanksgiving for greater freedom won for us 400 years ago. He traced the influences that the Reformation had upon our Church and its Liturgy and made spirited defence of the great movement.

The only layman to speak on the subject was Mr. H. Rogers, of Bondi parish, whose contribution to the debate was thoughtful and most enlightening. He well deserved the applause that marked the end of his address. The motion was carried unanimously by a large synod, and it is understood that a pastoral on the subject will be issued to the Church by His Grace the Archbishop.



Incitements to Sensuality.

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

Why is the Roman Catholic Church left alone to castigate the prevalent immodesty in women's dress, and the alarming growth of the cigarette and "cock-tail" habits? Are not the Protestant Churches equally alive to these evils? If they are, why do they not take concerted action to stem the torrent of these abuses? The daily newspapers (or rather, some of them) publish pictorial advertisements of picture shows which contain figures of more than semi-nude women in all sorts of vulgar and suggestive attitudes, purposely to draw crowds of young people of both sexes. This is doing the devil's work with a vengeance; and yet Christian Churches are silent. Cardinal Bourne, Roman Catholic Archbishop of Westminster, in his inaugural address to the R.C. Congress last week, said, "None can deny that there are many things going on around us, uncorrected and unchecked, which are rendering continence far more difficult than it ought to be; while the allurements to vice have proportionately increased. Authors, painters, actors, and women, who—in their various roles—render self-control more difficult to the average person, thereby making the craving for sinful gratification more imperious, are doing a great moral evil." There can be no doubt whatever, that in this great land of ours the greatest evil of all is sensuality; and yet the same feeling which prompts parents to be silent on sex matters to their children, at the age of puberty, keeps Christian Churches dumb while countless bodies and souls are being destroyed.

(Our correspondent is not quite correct in saying that Rome is the only one to denounce this evil.—Ed. "A.C.R.")

King Jotham.

Rev. P. W. Dove, of Lakemba, N.S.W., writes:—

It was interesting to note in your last issue a remark by the Rev. W. H. Irwin, implying blame to King Jotham because "he entered not into the Temple of the Lord."

May I point out that this fact is recorded not as blame, but to the credit of King Jotham. Laymen, even kings, were not allowed within the Temple; and Jotham's father, Uzziah, though a good king, had transgressed in this particular: "He entered into the Temple and offered incense," for which sin he was struck with leprosy. Jotham, his son, was an equally pious man with his father; but he excelled his father in this one respect, that he was not presumptuous. "He entered not into the Temple of the Lord." Only the priests were allowed in the Temple. All the people, including the kings, were only allowed in the outer courts.

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Proposed Constitution of the Church in Australia.

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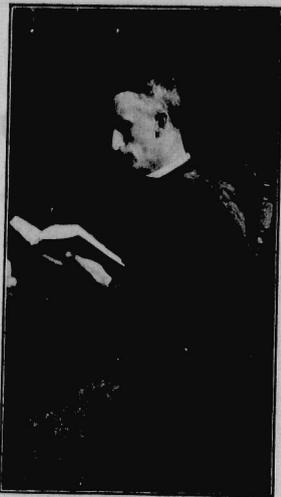
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Rev. Eustace Wade, B.A., B.D., Principal.

Ridley College, Parkville, Melbourne.

DURING the early part of the present century, the Church Missionary Society maintained an institution at North Melbourne for the training of candidates for the foreign mission field, but the need was constantly felt for some permanent establishment where such men could be trained in a congenial atmosphere, and the foundation laid upon which could subsequently be built a course for admission to Holy Orders. There were also many parishes in the Melbourne and other dioceses which would find it more or less difficult to obtain clergy with the necessary qualifications when the inevitable vacancies occurred with the passing of the years.

Many meetings were therefore held in 1908 and 1909 attended by both clergy and laity to discuss the possibility of founding a theological college to meet these ends.

A provisional council, including the Bishops of Bendigo and Gippsland, was formed in 1909, which, after agreeing upon the broad lines of the college foundation, issued a prospectus and an appeal for funds.

Inter alia, the former defined the purposes of the proposed College as being not only to provide a course of theological training for candidates for the ministry of the Church of England, and for mission work on the foreign field up to the Th.L. standard, but also to provide a course of instruction in university work for theological and other students who desired to proceed to a degree.

The proposal was submitted to the late Archbishop Clarke, who having in mind the service such a college would render to country dioceses, gave his approval to the scheme, and heartily agreed to its establishment in his diocese of Melbourne.

As soon as £1000 was assured, the council arranged for the occupation of a house known as "Norwood," in Sydney Road, and the College was opened with five students on March 1, 1910, under Canon Sadler, M.A., B.D., who kindly acted as Principal pending a permanent appointment. In the meantime the Rev. G. E. Aikin, M.A., now Dean of Melbourne, and Administrator of the diocese, had been appointed Principal, and entered upon his duties in November of the same year.

Owing to the desirability of the Council having sole control over the college premises, it purchased in 1912, a large house in Royal Parade, known as "Koorina." With some remodelling and additions, this proved very suitable and was thought to be sufficient for some years. But the continued progress of the College necessitated further accommodation, and in 1921 the council sold "Koorina," and with the proceeds supplemented by donations from generous friends, purchased "Cumnock," formerly the residence of the late Mr. George Howat, a fine roomy house, with twice as much land as at "Koorina," and facing Royal Park.

An extensive two-storey block, including convenient study-bed rooms, wide balconies, cloisters, and the necessary domestic offices was added and officially opened by His Grace the late Archbishop Lees in 1926.

There is now residential accommodation for thirty-six students, for the Principal and the usual domestic staff.

Thirty-two students are now in actual residence, of whom twenty-one are "theologs," and eleven are reading for university degrees. Four of the "theologs" are also studying for a degree.

In order that non-theological students may have the benefit of the special teaching given at the university colleges, the Council pays half the fees for such teaching for all resident students of Ridley College, attending lectures at Trinity, Ormond, Queens or Newman.

In such an institution it is essential that there should be a chapel as a devotional centre for the corporate life of the College, and where also the students would be able under skilled observation and direction to take their part in reading the daily services. At present the only available room in which services can be held is very small and inconvenient. The Council is therefore hoping to be able to build a separate college chapel, and to that end recently purchased the adjacent block of land, 90 feet by 270 feet, as a suitable site for £2100. Of this sum £1600 has already been paid, leaving £500 still due, and the Council invites donations up to £450 to enable it to claim the fulfilment of Mr. Henry Larcombe's generous promise of the final fifty pounds.

The total area of the College grounds is approximately one and a quarter acres, and includes lawns, well-kept gardens, and a tennis court. Its isolation is ideal for the student, facing Royal Park, it is very quiet and undisturbed by traffic noise, and is within easy walking distance of the university. The total cost of the property to date is £18,576, of which £11,730 has been paid off, leaving £6846 still due.

In 1916 Principal Aikin resigned on his appointment to St. Paul's, Bendigo, and the Rev. Eustace Wade, B.A., B.D., was appointed in his stead with the approval and benediction of His Grace the late Archbishop Clarke, and entered upon his duties in January, 1918. Mr. Wade has a fine personality, is a cultured scholar and possesses the invaluable capacity of being able to stimulate and inspire all who come under his influence. The College is very fortunate in having such a man as its presiding genius.

Turning now to some of the results achieved, the last annual report shows that up to December, 1928, seventy-nine students have completed the theological course, and may be accounted for as under:—At work in the Melbourne Diocese, 27; at work in the Gippsland Diocese, 15; at work in the Bendigo Diocese, 9; at work in the Ballarat Diocese, 1; at work in other States of the Commonwealth, 8; at work in the British Isles, 5; at work on foreign mission fields, 10; deceased, 4.

Of these, 53 hold the diploma of Th.L. of the Australian College of Theology, and on six separate occasions a Ridley student has headed the class lists for all Australia. Eight of these students also held between them ten university degrees. This is an excellent record, of which any institution considering what a comparatively short time the College has been in existence—might well be proud, and fully justifies the anticipations of the original sponsors of the College.

In order to fulfil one of the aims of the founders that no student should be excluded on the score of expense, the fee was fixed at £70 per annum, as compared with the much higher fees at the university colleges. But even now students occasionally require more or less financial assistance, and this is forthcoming in a small way through four scholarships of various values donated by and named after generous friends of the College, and furnishing a much appreciated help in time of need.

Almost every year suitable candidates for the ministry are deterred from coming forward because of their inability to pay the fees for residence and tuition. Surely there is an opportunity for service to the Church by the endowment of further scholarships, and thus to make it possible for such students to enter on the course of training for their life work.

The College has only two sources of income, viz., students' fees and donations. In 1928 these amounted respectively to £2235 and £440. The students' fees are insufficient to cover the annual running costs of the College; there is therefore need for an additional sum to meet the deficit, and this can only be obtained by seeking donations. Hitherto these have been given in generous fashion, but never quite enough to meet the deficit, which is thus a course of continual anxiety to the Council.

This deficit is largely caused by the heavy interest payment (£390 per annum) on the outstanding balance of the purchase monies, and the Council makes an earnest appeal to the readers of the "Record" and other friends for contributions, large or small, to-

wards reducing the debt of £6846; they will be thankfully received and faithfully applied.

The design for the chapel shows a handsome building in keeping with the recent additions and providing accommodation for eighty worshippers. The estimate of the architects, Messrs. Gawler and Drummond, of the cost of the structure is about £7000.

With the existing indebtedness the Council does not feel justified in proceeding with the erection of the chapel at present; but it would be thankful indeed to be able to put the work in hand at once, and would gladly name the chapel as his perpetual memorial if any generous benefactor would undertake to pay the entire cost.

The College has met with all sorts of weather since it started in 1910. But the barometer seems to be now at "Set Fair," and with the blessing of God and the continued help of its friends there is every reason to anticipate a bright and useful career before it in the future in the continued supply of what is perhaps the Church's greatest need, an educated and efficiently trained clergy.

The College motto is "Fidei cotricula crux" which, being interpreted, means "the cross is the touchstone of faith."

It would not be fitting to close this sketch of the College without expressing the deep gratitude of the members of the Council to the many friends, known and unknown, who in so many ways have freely and generously helped them in the past with gifts, donations and personal service, and thus contributed so largely to the fine position in which the College finds itself to-day. The Council would specially acknowledge the splendid service of the ladies' organisations of both Melbourne and Geelong.

The Principal will be pleased to show visitors over the College any afternoon by appointment. Telephone, Brunswick 396.

Sydney Cathedral Site.

The Government's Attitude.

The Archbishop of Sydney in his Synod Charge, made a direct reference to the Cathedral site.

"We still claim what we believe to be our righteous claim," said the Archbishop, referring to the Government's attitude to the St. Andrew's Cathedral site.

"As we wait," he added, "we still wonder why it is that our church, with all its members, influence and usefulness in the community, yet appears to receive in certain respects a treatment inferior to that which has, from time to time, been accorded by the Government of the State to other people."

A long discussion took place on the Cathedral site on a motion moved by Canon Langford Smith. The motion, which was an indignant protest against the action of the Government in the matter, was carried with much enthusiasm by 128 votes to 17.

Canon Langford Smith, in proposing the motion, said he believed he was voicing the opinions of thousands of churchmen in the State who were smarting under a sense of gross injury received at the hands of the Government. The agreement made with the Lang Government had been repudiated by its successor, which had taken away from the Church consecrated ground hallowed by the association of over a century. The agreement with the then Government had been made in the name of the King and signed by the Premier of the day. Acting on it a special Synod, called two years ago, had ratified the agreement by a large majority. The Premier of this State refused to do his part in submitting the agreement to Parliament and would not allow it to be treated as a non-party matter. Yet a question of honour was at stake.

Bishop D'Arcy-Irvine, in seconding the motion, said the Premier had alleged that for the Government to submit the agreement to Parliament and say the Government was against it would be to treat the Church unfairly. "There I differ wholly," he said. "The agreement should be submitted to Parliament because it is an honourable agreement, and it is for the people's representatives to deal with it, not the Cabinet. Our Church has not had a fair deal from the Government of New South Wales."

Dean Talbot said that the executive minute of the agreement had been signed by the Governor, who would have made it clear if he had felt the stop-gap Lang Government was exceeding its powers. "It is intolerable that we have a Government that cannot act

in a matter of this kind," he said. "Ten feet of our land was taken away even before notification was made to the Cathedral authorities, in spite of the assurances by Mr. Lang and Dr. Bradfield that there would be no encroachment. This has precluded the enlargement of the Cathedral, which ought to be the largest and finest in the city. The thing is unthinkable, and we must drive it home that the Church of England has not resigned its position in the community."

Is It Coming To This?

(Contributed.)

THEY were discussing next Sunday's services. "I suppose," said the Rector, "that I had better have some prayers and lessons, very short ones, of course, and we must see if we can't find a more catchy setting for the Creed; and I daresay the choir will be able to give us a couple of anthems. Anthems? No, I don't think I shall have a sermon—people nowadays don't like sermons. They say they know how to behave quite as well as we can teach them, and that they know as much as we do that the Old Testament is full of mistakes. You know you preached a sermon on Good Friday, and I heard no end of complaints about it."

"It was a very short one," said the curate, humbly.

"No," said the rector, "not so very short. It was fully ten minutes. But it wasn't only the length that mattered. People said it took all the brightness out of the service!"

"Psalms? Yes, I suppose we can't altogether omit the Psalms. I think I will take half of one, the 117th, I think. The choir don't like the Psalms. They say they are too full of piety."

"By the way, I am getting quite anxious about the choir. Jones and Tomkins are not nearly so regular as they were at the bi-weekly dances; and when I told some of them that it was bad form to read novels in the intervals between the singing, some of them got quite nasty. They said that as long as they were ready to sing when they were wanted, it was nobody's business what they did in between."

"Yes, I wish we could afford to have a set of automatic choristers; but they are so frightfully expensive, especially those that walk in and out of church and bow when you press the button."

"Then, too, the choir are beginning to ask when they are to have their annual excursion, and I don't know where we can afford to take them! When I was a young man, the choir used to be satisfied with a week in Hobart or Launceston; but since Jones motored his choir all round Australia, our choir naturally look for something of the same kind. I had thought of chartering an airship and taking them to Perth, but really the church funds are so low; even the poor fund is nearly exhausted."

"Then, I am quite anxious, too, about the Sunday School. Snooks, in the next parish, has his annual picnic every month, and our kindergarten children are clamouring for us to do the same. If we didn't give them buns and tarts every Sunday I don't think they would come at all."

"When I was a young man, the banjo was an excellent means of obtaining influence in the Sunday School. But when I played mine last Sunday, even the youngest children almost refused to listen to it. How few people realise the anxieties and worries that beset ministers now-a-days?"

"Shall you have any hymns?" asked the curate.

"Oh, yes, Hymns? Of course. I am like John Wesley in that respect. I firmly believe in hymns; and I am told that there are some very good hymn sheets published by Williamson and Co., set to all the latest popular airs. If we advertise that we mean to use them it may bring a few more people to the church. It is dreadful to see how few people come to church now-a-days, and especially how few men!"

"There was a young man at church last Sunday," said the curate; "but he was yawning all the time."

"Yawning!" cried the rector. "Oh, dear, dear. That mustn't happen again! What can I do to amuse him? I must leave our another collect or two. Dear me, how hard it is to attract people to the church! What can we do?"

"Suppose," said the curate, humbly, "we were to try a little religion!"

The Bible Union of Victoria.

ANNUAL MEETING.

The annual meeting was held in the Assembly Hall, Collins Street, on Thursday, 22nd August. There was a large attendance. Prof. J. Gillies, M.A., B.D., occupied the chair and the report of successful work done by the Union was presented by the Secretary, Rev. H. T. Rush. Over 200 new members had been enrolled. 55 young people and others had been engaged in the distribution of 34,000 pieces of literature. About 30 lectures had been given by prominent members of the Union. The membership was only 2/-, but £170 had been contributed in subscriptions, donations, etc. E.g. T. Naish, of England, has rendered fine service by his addresses in the city and suburbs.

The following officers were elected for the ensuing year: President, Prof. J. Gillies, M.A., B.D.; Vice-Presidents, Col. J. McD. Graham, Rev. R. Kelly, Dr. J. J. Kitchen, Canon H. T. Langley, M.A., Rev. C. H. Nash, M.A., Rev. A. D. Shaw, Pastor J. E. Thomas; Committee, Rev. J. F. Anderson, B.A., Rev. G. T. Arthur, M.A., Mr. J. H. Betheras, M.A., Mr. H. Buchanan, Mr. H. B. Denniston, Mr. L. L. Dobson, B.A., Rev. H. W. Doudney, Mr. A. S. Eggleston, Mr. F. S. Fitchett, LL.M., Mr. G. Forman, Rev. R. A. Green, B.A., Mr. S. Hanna, Rev. D. Ross-Hewton, Rev. W. H. Hinton, Dr. S. J. Hoban, Mr. W. Howat, Mr. S. Howell, Rev. A. Law, D.D., Dr. D. S. McColl, Mr. E. Lee Neil, C.B.E., Mr. C. A. Perrin, Rev. F. J. Rankin, Mr. D. E. Renshaw, Rev. I. Rooney, Rev. H. T. Rush, Mr. A. W. Sandland, Rev. D. W. Smith, Mr. H. P. Smith, Mr. F. J. Stillwell, B.A., Rev. H. F. Wright, Rev. A. Yule, Hon. Secretary, Rev. H. T. Rush, 5 Station Street, Regent, Victoria; Assistant Secretary, Mr. S. Hanna, Hunter Street, Malvern.

Reg. T. Naish delivered a lecture on the Bible as an "Up-to-date book of Science." Though not primarily intended to teach science, its accuracy in regard to scientific matters was remarkable. He instanced among other things the fact of light before the sun, the sphericity of the earth, the volume of the waters of the ocean, the death of stars in the north quarter of the heavens, the relation of the lightnings to rain, etc.

Mr. C. H. Dyer and Mr. C. Sandland and party contributed vocal items.

Prof. Gillies said there was a great neglect of the Bible to-day and a consequent ignorance of its truths. Together with this was the prevalent misuse of the Bible on the part of many others. Right at the heart of the Bible was the truth in regard to the atoning work of Jesus Christ, and that truth constitutes a great test in the religious world.

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The Oxford Movement.

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

No. III.

THE disruptive energy of the period 1833-45 is perhaps only equalled by its intellectual insecurity and uncertainty. There is a wearying and endless discussion of rival schemes—not a contention for the Faith once delivered to the Saints. Between the "assurance" spoken of by St. Paul, and the nebular hypotheses of Tractarianism there is a great gulf fixed. To this maze morass of conflicting opinions and emotions there has been added a mystery, to wit, the "Mystery of Newman." All personality is, in the last analysis, mysterious; but it is not all mystery. Many of its lines and much of its lineage can be traced. Newman was not a super-man. Great and good as he was, there is something pathetic in the drift that overtook him, and in the tides that bore him struggling out to sea; where, let us hope, the restless waves rocked him to a merciful sleep.

Dr. Arnold said of Froude's "Remains" that its prominent characteristic was its extraordinary impudence. That Froude and Newman should have acted and re-acted on one another so largely is perhaps explained by the facts that both were equally restless, dissatisfied and uncertain. They both groped darkly after some objective infallibility and authority, in which all religious woes would find permanent solution. How far speculation went in those days is indicated by J. M. Capes (To Rome and Back) when he remarks that it was seriously argued by some disputants that there would be no peace in the Church till the Pope came back; and others even went so far as to affirm that their belief in the inspiration of Holy Scripture rested entirely on the fact that the Roman Pontiff said that such was the case. Credulity of this kind is as far removed from the "Faith of the Gospel" as the ultimate poles are apart.

But to return to Newman. His mother was of Huguenot origin, so that there may have been something Gallic—or even Galatian—in Newman's make-up. His father is supposed to have been of Dutch origin—and perhaps of Semitic extraction. Newman's earlier years were rendered somewhat uncertain by the failure of his father's bank; and he remarks how, when elected to a fellowship at Oriel, a sense of security came over him. He was henceforward settled in the University, with recognised status

and prestige. But the inner restlessness of the soul seemed now to find vent; and to blaze into an activity which from 1833-45 nearly rent him asunder. But it may be asked: Was there nothing in Newman's experience which acted as a skid on these destructive ebullitions. The answer is that, as the Apologia says, Newman passed through a definite religious experience—an experience derived from his earlier evangelical days; an experience that was never effaced, and the influence of which never become totally negligible. Such were some of the strands in Newman's complex make-up, which conjoined with Whateley's intellectual restlessness, Blanco White's mordant scepticism, and the continual and unceasing roar of the mental maelstrom, in the Oriel common room, began to make (or unmake) the future Newman.

In estimating Newman, it must not be forgotten that he had two brothers—similar in one respect if in no more. They all broke away from their earlier moorings and ultimately landed in strange places. Francis William Newman was brilliant as a Latinist, and obtained a double first at Oxford. In an early poem, a birthday ode to his brother, John Henry has high hopes of both himself and his brother proving themselves victorious in the future fight of the Faith. Alas! this brother Francis was as restless as John Henry himself. He went through various experiences, was a member of a missionary expedition to Persia, and became in turn, a faddist, theist and radical. (Hall, p. 66.) He made shipwreck of faith; and, worst of all, wrote an unworthy book about his brother John. This rather painful but pertinent production sheds light on family disruptions, which were as melancholy as the ecclesiastical disruption in which Newman subsequently figured. When John Henry discovered some resting place for his wandering feet in Augustine's epigram "Securus judicat orbis terrarum," his brother Francis, as Professor of Latin, when asked what it meant said he could not make intelligible sense out of it. Thus high religious and fraternal hopes and good wishes ended in a painful domestic vendetta. The third brother, Charles (Hall, p. 66), became a convert to Robert Owen the Socialist; then he became an atheist, and tried to originate "A New Moral World" of his own. He tried banking, and afterwards went to Bonn, but failed to take a degree. Becoming more and more erratic, and verging on insanity, he was at length maintained by his brothers and Rev. T. Mozley. The question, what was the mystery of Newman? may be enlarged into what was the mystery of

the Newman family? There was nothing remarkable about the three sisters. The three brothers, on the other hand were all of restless mentality, intellectual vagrants, waves of the sea—one ended in Rome, one in unbelief or free thought, and the third in semi-insanity. How far John Henry would have wandered it is hard to say, but that the inward light he gained in the days of his evangelical experience acted on him as a pole star, and saved him from the fate of his two brothers. Whatever Newman stands for in Anglo-Catholic or Roman circles is not primarily due to these systems, but to the fundamental evangelical element which formed the vertebral column of his ever-changing and volatile career.

(To be continued.)

Nineteen Centuries of Witness.

A. D. 29—A. D. 1529—A. D. 1929.

ACCORDING to Professor C. H. Turner, the present year marks the nineteenth century of the most stupendous event in human history, and the evidence which he adduces in support of his contention has gained the assent of a majority of Biblical scholars and commentators. The Christian era, as fixed by Dionysius Exiguus in the sixth century, assumes the date of our Lord's Nativity to have been coincident with 753 A.U.C., but the Gospels imply that He was born not long prior to the death of Herod the Great, which we now know to have occurred in 750 A.U.C. The actual date of the Incarnation must, therefore, have been a few years previous to the present era. If Professor Turner's calculations are correct, the Crucifixion, Resurrection and Ascension took place in the year A.D. 29, and it must have been just nineteen hundred years ago that the risen Redeemer constituted his disciples Protestants when He charged them, saying: "Ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And, lo, I am with you always, even unto the end of the world." During the centuries which have rolled away since these words were uttered, God has never left Himself without a witness upon the earth. Even in the darkest days there have been faithful men, who have contended earnestly for the Faith once delivered unto the Saints, shining as lights in the midst of a crooked and perverse generation. True Protestants, i.e., "witnesses for" Christ, many of them, died their testimony in blood, counting not their lives dear "for the witness of Jesus, and for the Word of God."

Liberty of Conscience.

The term "Protestant," although applied to God's witnesses throughout all ages (vide, e.g., 2 Chron. xxiv. 15; Vulg.), did not come into general use in its present form till 1529. Three years previously the Diet or Parliament of the Holy Roman Empire had been convoked at Spire, the capital of the Palatinate, by command of the Emperor Charles V., for the express purpose of suppressing the Reformed religion. But God had ordained otherwise. The Papal party mustered weak, while the Evangelical princes were present in full force. Embroidered on the banners of these princes, on the escutcheons hung out in front of their hotels, and woven in badges on the liveries of their retainers, appeared the letters V.D.M.I.E., denoting Verbum Domini manet in aeternum ("The Word of the Lord endureth for ever.") For the first time at any Diet the Reformed princes opened the halls of their temporary residences for Gospel preaching, to which citizens and rustics resorted in multitude, the grand cathedral with all its pomp entirely failing to draw them away. Many conversions ensued, and "great grace was upon all." In Charles' absence the assembly was presided over by Ferdinand, his brother, and denoting Verbum Domini manet in aeternum. Instead of suppressing the Diet Reformation, in Rome's dismay, the Diet enacted that in the matter of religion "every State shall live, rule and believe so that it shall be ready to answer for itself before God and His Imperial Majesty." Here was

virtually a victory for the Reformed party, which might now increase and multiply without fear of molestation. The widespread adoption of Reformation principles which followed the promulgation of this decree of toleration led the Popish party to strain every nerve to secure its revocation.

"Breathing out Slaughter."

Another Diet was summoned to meet at Spire in 1529, King Ferdinand again presiding in his brother's continued absence. The business of these assemblies was initiated by a message from the Throne, known as the Emperor's propositum, proposal, or recommendation of the measures to be passed if acceptable; and this was entrusted to the charge of commissioners who carried it through the Diet if possible. On the present occasion Charles proposed that the tolerating decree of 1526 should be abrogated, and the persecution of the "heretics" rigorously enforced. The ecclesiastics and their sycophants thronging this Diet in overwhelming numbers were filled with exultation. The Reforming princes, however, maintained their courage, and continued the preachings as before, which were better attended than ever. In many debates they struggled hard to prevent the adoption of the Imperial Proposition, but were inevitably defeated. Finally on April 19, Ferdinand announced that the Diet, having made its decision, was about to frame the imperial decree in the sense arrived at, and that nothing remained for the dissentients but to submit to the majority.

The Great Protest.

The Evangelical minority, consisting of six of the Sovereign Princes and fourteen representatives of imperial cities, thereupon retired to an ante-chamber, where they drew up a declaration of their views. On the following day when the Diet assembled, the document was presented to King Ferdinand. Five days later, at a private house in Spire, under the eyes of lawyers and public functionaries, an Instrument of Appeal was formulated, in the sense of the Protestatio which had been presented in the Diet, occupying twelve sheets of parchment to contain the official documents necessary for its elucidation, while a thirteenth was filled with signatures and seals. The Protest in the Diet ran as follows:—"We protest publicly and declare before God, our only Creator, Preserver, Redeemer and Saviour, Who as the sole Searcher of all our hearts, judges justly, also we protest before all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to His holy Word, to the dictates of conscience, to the salvation of souls, and to the last degree of Spire." They were ready to render obedience to Caesar in all things wherein it was properly due, but the things in question were things "which concern the glory of God and the salvation of the soul of every one of us, and in which, according to the divine commands, and for the sake of our own consciences, it is our bounden duty, before all things, to have respect to the Lord our God. In matters relating to the glory of God and the salvation of our souls, every one of us must stand before and give account of himself to God. . . . We, therefore, appeal for ourselves, and for all who receive, or shall hereafter receive the Word of God."

"To the Law and to the Testimony."

The appeal from the traditions of men to the authority of Scripture embodied in this Protest constituted, in fact, the very essence of the Reformation. The Reforming princes

and cities protested and declared, for themselves and for their people, their resolution to maintain, at all hazards, religion agreeable to God's Word written, in the face of public decree designed to suppress it by force. As Dean Wace puts it, they "came forward with a solemn, positive protestation, before God, and the Empire, and the Estates, that they had acted in obedience to what they believed to be the teaching of the Word of God, which was their supreme authority, and in accordance with their conscience, and that they could not admit the right of a majority in the Diet to coerce or control them in such a matter" ("First Principles of Protestantism" in "Church and Faith," p. 12).

"For the Witness of Jesus and for the Word of God."

Historically, a Protestant is one who "witnesses for" Jesus as his personal all-sufficient Saviour, and for the Word of God as his sole and sufficient authority in all matters of faith and practice. The principle maintained by those who displayed the V.D.M.I.E. in 1526, and protested in 1529, underlies all genuine Protestantism. In connection with the 400th anniversary of the noble Protest which gave the title of "Protestant" to Evangelical Christians, three excellent pamphlets have been published by the Church Association, entitled respectively "Is the Church Protestant?" "Protestant: Its Origin and Meaning," and "The Use of the Term 'Protestant' in England." The last-named tract traces the earliest application of the term to English Churchmen to the year 1547, a fact which seems to have hitherto escaped the attention of ecclesiastical historians. All who glory in the Protestant name would do well to purchase and circulate these interesting and instructive publications, with the prayer that by their means God may show "to them that be in error the light of his truth" (Collect for the Third Sunday after Easter).

Merus Hibernicus.

Egypt General Mission.

The annual meeting of the local branch of the above Society was held in the Chapter House, Sydney, on Monday evening, September 23, when the Rev. J. Bidwell, B.A., occupied the chair.

The Mission, solely supported by freewill offerings, originated in Belfast, Ireland, when a band of seven young men (known as the Egypt Mission Band), drawn together by the Holy Spirit, went forth in dependence upon God, to preach the Gospel in Egypt. The Mission is undenominational, its present staff consists of over 60 missionaries. The scope covered comprises evangelistic, educational, medical, literary and pastoral work.

The secretary's report, given by Miss F. Bayley, was full of inspiration. She pleaded for the formation of more prayer circles.

Miss M. Reeves-Palmer dealt with the difficulties and problems confronting the missionaries in trying to win fresh converts from Mohammedanism. "A beautiful story but your religion does not apply to us, we have Mahomet," is their reply. They stop short at the foot of the cross.

An educative and interesting series of lantern slides, depicting pictures of work done by the missionaries in Egypt, was given by the Rev. R. B. Robinson, lately returned from his trip abroad.

The meeting closed with the benediction —F.E.T.-H.

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All particulars may be obtained from the Headmaster, or from Major R. S. Coates, Clerk to the Council, M.U.I.O.F. Building, 160 Castlereagh Street, Sydney.



Vision and Authority of The Throne of St. Peter, by John Oman, D.D. New and revised edition, published by Hodder & Stoughton. Our copy from Angus & Robertson. Price 8/6.

The man who is sure has an invariable advantage over the man palsied by uncertainty. In other words, certitude is strength. We need Christians of unwavering conviction. Well, here is an arresting volume, with this main thought running through its brilliant pages, that in spiritual insight or vision there is the real and final rest of what is truth, with the authority that may be behind it. Dr. Oman's burden is that no external authority of any kind will bring conviction of truth—a conviction that will be fruitful in the transformation of the character and life—apart from the inward consent to, that springs from spiritual vision. "Human evil is too subtle, too pervasive to be controlled by any regulation from without or even could outward compulsion be enforced, it were only a hypocrisy and a dangerous covering up of a malignant sore. Nor will pretence of vision, nor vision by any other than ourselves, suffice. The highest Creed taught merely from without becomes superstition. And even in the midst of superstition the people cast off restraint. "What Principal Oman desires to emphasize is the truth that the inward illumination of the Divine Spirit is necessary to the right conception of Divine things externally revealed. The sunlight may fall disclosing an entrancing scene of beauty, but to the eye without power of vision, it would be nothing. The opening of the inner eye is absolutely essential to our personal discerning of the great thoughts about God disclosed in the Gospel.

So far the volume has our strong recommendation. It presents this aspect of the subject of inner illumination so forcefully—touching as he does upon many topics in an exceedingly deft way—as to be inspiring and strengthening! When he comes to the Holy Scriptures or his view of the method of divine revelation, we are not altogether convinced. Dr. Oman seeks to argue that our Lord Jesus Christ did not give His word as enshrined in the N.T., to be merely an enslaving authority over man's mind, to be as it were an infallible word, but to be a living word, ever needing interpretation in man's soul by the Holy Spirit. His reason for this is that the human element in our Lord's followers, to whom the transmission of His Word and teaching was committed, were human, with all their fallibilities and not likely to understand what He revealed. In other words, with this human element there must be, he assumes, misunderstanding as to what is revealed. Hence man needs vision, spiritual insight, by the Holy Spirit, and it is this which not only opens the way for the truth externally revealed to enter in, but enables man's inner being to test and sift that truth itself. How Dr. Oman gets over the fact of the deposit of truth, which the Church is called upon not only to exhibit, but to guard, he does not say. Besides, Jude speaks of the "faith" once for all delivered to the saints, for which it is called upon earnestly to contend. Surely there must be some external authority, otherwise there can be no recognition of it by the authority within. The book needs close reading, and deep thinking. It certainly is a mental and spiritual tonic, and reveals the weakness of hierarchical authority.

Six Great Anglicans, by Canon F. W. Head, M.C., B.D. (Publishers, Student Christian Movement, price 6/-.)

This volume engages our interest not only because of its contents, but because its author is the Archbishop-designate of Melbourne. It stands as a biographical study of certain representative churchmen of the nineteenth century, yet indirectly proves to be an autobiographical disclosure of one who, under God, will undertake responsibilities in the great metropolitan diocese of the South. The historical scholarship of the author stands out from the simple fact of the terseness and brevity of each of the six studies. Canon Head sees the things that matter in each of the great divines and their teaching. He has made a thorough study of the characters and from the material has selected those essential features in each and has discarded the accidental and non-essential. His choice of men who should serve

as examples is striking. Is there any significance in the fact that none of them ever attained to the Episcopate? Charles Simeon, John Keble, Dean Hook, F. W. Robertson, Charles Kingsley, and "Toynbee" Barnett make up the gallery—and a noble company they are. The succinct history of each which the author gives enables us to understand them and to appreciate their labours.

But this volume is written rather as a study in pastoralia and represents an attempt to glean from the personal histories leading principles for ministerial life and service to-day. No theological professor with fine-spun theories comes before us, but living red-blooded men who speak the things which they know. Simeon, with his stress on individual values; Keble with his appreciation of ancient order; Hook with his Anglican solidity; Robertson with his sensitiveness to modern aspirations; Kingsley with his wholesome sanity; and Barnett with his intense social passion, all help the present-day parson who serves a perplexed Church and who faces a bewildered world. Readers will be grateful to Canon Head for stimulating studies and for sound advice.

As already foreshadowed, the book affords a disclosure of the author's mind on several important matters. Australian Churchmen are wondering what the Archbishop is like. The following quotations may help towards an understanding: "The terminology of the Evangelicals is a little out of fashion to-day yet it seems to me to express what is needed in a revival of religion to-day." "I am myself a firm believer in the value of Evening Communion for those who cannot come in the morning. If the Church is to hold the great mass of the working classes this seems to me to be one of the methods by which it will be done." "The more I study the works of the Tractarians and those of the Reformers the more I believe that the Reformers were right in their attitude towards the Church. We are Reformed. We are a Protestant Church, and I am not ashamed of the Reformation." "English people still look to the Reformation as the guarantee of its rational religion and distrusts any act of worship which seems to seek its inspiration in the middle ages." Apparently Melbourne must look forward to an Archbishop who speaks with no uncertain voice. We warmly commend the volume to our readers. (Our copy from Messrs. Angus and Robertson, Booksellers, Castlereagh Street, Sydney.)

Twenty Years Among Primitive Papuans, by W. E. Bromilow, D.D. This is a missionary book we can heartily recommend. It is the autobiography of the late Dr. Bromilow and is written in an interesting and compelling way, and will rank as one of the outstanding modern missionary romances. The doctor's and Mrs. Bromilow's pioneering efforts among the Dobuan people is indeed a fascinating story, and the account of the conversion of these head-hunters and cannibals is one that forcibly illustrates again the power of the Gospel. Those who read the first pages of the book will find themselves pursuing the story to the end. It will undoubtedly be widely read by people of all denominations, and it certainly should find its way into our Church and Sunday School libraries. Our copy from Methodist Book Depot, Castlereagh-st., Sydney.

Separation.

I must go, little ones, and when,
Or in what place we meet again,
Neither men nor angels know,
Who knows but this, that, fast or slow,
The Kingdom comes; and then, as they
Who gather on a wedding-day,
We shall foregather. Until then,
Watch, lest we never meet again.

Let your loins be girt about,
Never let your lamps go out,
Be yourselves like men who wait,
Eager at their Master's gate;
Just think: had the good man known,
When the thieves were come and gone,
He would have watched and saved his gear;
"Watch, then, lest I should appear,
While you slumber, and the Reign
Of heaven come nigh to you—in vain."

Children's Chat.

We are sorry through unforeseen circumstances to hold over the Children's Chat till next issue.

And soon Lot moved into Sodom; and before long Sodom moved into him.

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC & REFORMED

Vol. XV. 48. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

OCTOBER 24, 1929.

[Issued fortnightly.] Single copy 3d. 9/- per year, post free



Illustrations of the Reformation Epoch.

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The Soul of the Reformation.—Leader.

What the Archbishop-elect of Melbourne Thinks.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record" and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—N.S.W.—Sydney, Manager, 192 Castlereagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

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Subscribers who pay for the paper are its best helpers. This paper is out of debt, but we want more subscribers to enable us to improve the paper.

Beauty competitions do not add to the beauty of living, judging by the recent deplorable suicide in Brisbane.

Bishop Baker, of Bendigo, told his Synod that he considered civilisation was endangered by the lack of Church Union.

Bishop Ross (R.C.), of Hiroshima, Japan, deprecates the materialistic trend of Japan which has adopted Western civilisation without its religious ideals.

The evolutionist says, sin is a survival of animalism, and that the ape and tiger will die; the Master says, No, it is an infusion of diabolism.

In the last three and a half years Roman Catholic buildings in the archdiocese of Melbourne have cost £1,320,000.

The three great books in the world are the Bible, Man, and Nature. To understand the last two, you must know the first.

Six o'clock closing of Liquor Bars is re-affirmed by the N.S.W. Cabinet. This is most commendable. But some of us would like to be assured that bars are closed at 6 p.m.

The Queen, Princess Mary and the Duchess of York have paid special visits to Lambeth Palace to see the gardens to which new beauty has been given by the skill of the gardener who came with the Archbishop from Bishopsthorpe.

The Artists Section of the Stage Guild at the annual general meeting passed the following resolution by a large majority:—"That this meeting is entirely opposed to the Sunday opening of theatres in any shape or form whatever."

The Vatican is the largest palace in the world. It has eleven hundred rooms, and thirty-six courts, and together with St. Peter's, was erected at a cost of nine millions sterling, and requires for its upkeep an annual budget of a quarter of a million, with an income for the Pope of £20,000 a year.

The net migration to the Commonwealth in August was only 1627 persons, about one-half the number recorded in August, 1928, when the arrivals exceeded departures by 3151 persons. White persons of British nationality comprised 82 per cent. of the arrivals and 81 per cent. of the departures.

A gathering of prominent Jewish laymen in the city of Denver has as its objective the formation of an organisation to make possible the calling together of the Jewish Sanhedrin, consisting of seventy-one Jews from all over the world. It is hoped that this Great Sanhedrin may meet in the city of Jerusalem and review the life, trial and crucifixion of Jesus.

The Pope's transmitting station has a maximum power of 200 kilowatts, compared with the Daventry and Eiffel Tower stations of 50. When this station is working all other stations will be silenced. It will broadcast Papal sermons in several languages, ecclesiastical information, concerts of the Sistine Choir, and ceremonies at St. Peter's.

Opening a sale of work at Hamilton, New Zealand, Bishop Cherrington expressed disapproval of such sales, which he said were really means of robbing the poor, as they competed with people who sometimes had difficulty in obtaining a living by selling needlework, etc. People desiring to assist the Church should put their hands in their pockets; not patronise sales of work.

The hope is expressed in an editorial article in the "Presbyterian Messenger," that when Canon Head assumes office as Archbishop of Melbourne he will direct his influence toward promoting Church reunion. The article assumes from Canon Head's writings that he is disposed to be willing to meet members of Free Churches in this matter if they in turn are open to receive advances.

Westminster R.C. Cathedral is the centre of great interest just now on account of the installation of the highest lift in Europe. The lift takes people up and down the great Campanile of the Cathedral in about one minute. Thus there has been eliminated the somewhat exhausting climb of 300 steps. As everyone knows, who has been to the top of the Campanile, there is to be had one of the finest views of London. This is the first Cathedral in England to possess a lift.

By means of a gift of £20 from a donor in Bournemouth, Mr. F. Parrett, Secretary for the British and Foreign Bible Society in Kobe, is distributing copies of the Scriptures to lepers in the Government Hospitals. Missionaries living in the localities in which these Hospitals are situated will arrange for the books to be given to the inmates, and it is hoped that the distribution may effect an entrance to these institutions which otherwise might not be possible.

Sale of Work for "Australian Church Record" funds in Chapter House, Sydney, on Tuesday, November 26, opening at 3 p.m. You must help.

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"Australian Church Record" Sale of Work.

Tuesday, November 26th, has been fixed as date of Sale to be held in the Chapter House, Sydney.

May we appeal to our friends for promises of help either in kind or money.

Information regarding Sale or ways of helping, may be obtained from Mrs. E. Bragg, 242 Castlereagh Street, Sydney.

JOHANNESBURG.

The July magazine of Christ Church, Johannesburg, and its two sister churches at Kenilworth and Boksburg North, shows that the work of maintaining a Protestant and Evangelical witness amid the darkness of the priest-ridden Church of South Africa quietly and steadfastly continues in spite of misrepresentation and opposition. "The days of persecution are not over yet, and if we continue to contend earnestly for the faith once for all delivered to the saints," we need not expect to meet with any better treatment than those who have gone before us have received, who did likewise."