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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 the Rev. 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."



Vision and Authority or 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-important. 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 sensitivity 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 Dobuans 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.

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For Church of England People
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Illustrations of the Reformation Epoch.

Is Anglo-Catholicism Passing?—Rev. W. H. Irwin, M.A.

Peeps into Churches.—Grace Rodda.

The Late Rev. Frank Lynch.

The Man with a Bludgeon.—Rev. T. H. Rush

The Oxford Movement.—Rev. A. S. Devenish, M.A.

The Soul of the Reformation.—Leader.

What the Archbishop-elect of Melbourne Thinks.

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

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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 Bishopthorpe.

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.

Jesus Shall Reign

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

THE CHURCH MISSIONARY SOCIETY

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

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Send your Cheque to the Society at—
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92 St. John Street, Launceston.

The Bush Church Aid Society

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

Because of the

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

FAITH in God and in Australia, and their **FORTITUDE** in facing grim conditions.

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

We need generous and sacrificial gifts.

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Peeps into Churches.

(By Grace L. Rodda.)

"The moon is hid, the night is still,
A single church below the hill
Is pealing, hidden in the mist."

READING Tennyson's lines we visualise an old stone church in an English hamlet, picturesque, ivy-grown, and venerable in appearance. High above our heads we view the square, Norman tower, whence in clear ringing tone, the belfry peals forth its invitation to one and all.

Drawing near, we enter, for the door is invitingly open. "A dim, religious light" within the building does not at all detract from the interest and enjoyment derived from our visit of inspection.

The font at the entrance, where the young soldier is baptised, and enrolled as "Christ's faithful soldier and servant," greets us as we walk inside.

Here, a brass vase is filled with freshly-gathered flowers, and the metal, catching a ray of sunshine from the open door, gleams like burnished gold.

On either side of the aisle, the high-backed pews give a distinctly old-world atmosphere, for each pew is securely closed with a door, and here and there we note what used to be known as "a family seat," that is a pair of pews facing each other, also fastened with a door, and appearing, to modern eyes, to be very much like a small, closed-in room.

The Holy Table is graced with flowers in season, and everywhere there are plentiful signs of care, neatness and spotless cleanliness, telling of loving, willing hearts and hands.

Leaving the church, we pass through the garden around it, and find ourselves once more in the village street.

"The Wizard of the North"—as Sir Walter Scott was aptly named during the days when he wrote anonymously—describes the attitude of the Puritan in relation to the splendid churches and cathedrals in Scotland at the time of the Reformation.

To read of the wholesale and deliberate destruction of costly and sacred edifices, with priceless statuary, and wonderful works of art, is sufficient to make the heart ache, even in this far-distant day.

In his novel, "The Abbott," Sir Walter Scott says—

"There is no doubt that the humour of demolishing monuments of ancient piety and munificence, and that, in a poor country like Scotland, where there was no chance of their being replaced, was both useless, mischievous and barbarous."

But to linger here will not re-build the little chapel, nor restore the security and happiness of the one-time worshippers.

Hark! we mingle in the busy hum and stir of a great city, a city that claims allegiance to Britain's King, is part of Britain's "far-flung empire."

Toilers in tens of thousands daily meet and work in this city. And here, just where the traffic is most insistent, just where train and tram and motor-vehicle meet, we view with delight and admiration a stately cathedral, raised in noble lines of Gothic beauty. The hour is seven o'clock in the evening; the season, mid-summer.

The day has been hot and sultry, and even at the present time the tempera-

ture has only slightly dropped, and the air is still oppressive.

But once inside the Cathedral, we feel an almost startling change, for the spacious building is refreshingly cool and pleasant.

Pausing for a few moments within the large doors, we dwell upon the glory and the beauty unfolded before our eyes.

The magnificently arched aisles, almost disappearing in distant perspective, the rich carving, the wonderful mosaic, the splendour of the great stained-glass windows, the wealth of fragrant flowers, and the gleam and glow of well-kept brass-work. All is orderly, regulated, and scrupulously appointed.

The sweet strains of organ music are floating through the building, and Evensong is about to begin.

The last notes of the organ die away only to rise again in fuller tone, as the white-robed singers enter the choir stalls.

The hymn chosen is the well-known evening one, "Abide with me," and the familiar and consoling words rise and fall in softly-rhythmic cadence.

Evening prayer concluded, we pass out into the brightly-lighted streets, and mingle with the busy throng of a mighty city. Yet we shall not readily lose the atmosphere of faith and hope and love—the serene assurance that "in quietness and in confidence" we shall find our strength—which lives and lingers in the precincts of a gracious cathedral.

Yonder is a small weather-board structure, standing in a fair-sized piece of ground, far from the city's din and tumult. 'Tis a little country church, in a farming district, and the houses are widely separated.

The church bell is ringing, for the hour is drawing near for Divine Service, which is held every Sunday afternoon at 3 o'clock. A fair number of people are already here, and more are arriving, some on foot, others in buggies or cars.

They are lingering at the gate, or near the church door, in friendly conversation, discussing the crops, the herds, the weather, the market, and the prospects.

But now a little stir and movement amongst the waiting congregation, announces the arrival, on horseback, of the busy, zealous "bush parson."

The previous week's work has included, for him, the looking-up of a farmer and his wife with a sturdy young family of five, in the "way-back."

Both parents and children are here to-day. The latter are brought to the baptismal font, and are there enrolled under the banner of Christ.

The congregation join heartily in the hymns and responses and create a most encouraging volume of sound, in the baptismal hymn, the first verse of which runs—

"In token that thou shalt not fear,
Christ crucified to own,
We print the Cross upon thee here,
And stamp thee, His alone."

The service is concluded, the worshippers disperse, and the rhythmic sound of the horses' hoofs, and the hum of the motor die away into the distance.

Hush! we are in a suburban church, amongst a kneeling and reverent congregation. The deeply solemn air is

significant of sorrow, and we are not left long in doubt as to the reason.

"I am the Resurrection and the Life."

A stifled sob is heard, but is instantly checked as the words of hope and inspiration vibrate throughout the building. The little band of mourners up-life their hearts to "the Throne of grace."

"Though he were dead, yet shall he live," the earnest voice continues, and a sense of peace and security steals into the soul. Sorrow is hushed and doubt disappears.

The coffin, mute symbol of our mortal life, has been carried into the chancel, where it remains during the brief Burial Service, ere its journey is continued to the last, long resting-place.

Loving hands have heaped it with flowers, and these fair blossoms breathe of life renewed, of immortality beyond the grave. They seem to speak in tender tone, bidding us not despair, for death but leads to further life.

And we kneel to pray that—
"Afterward," when the shadows
Are deep'ning on our way,
We may not fear nor falter,
For night still ends in day."

Before we leave the church, one of our sweetest hymns is sung, the words of which bring consolation to the bereaved relatives, as they have done to numberless hearts in the years gone by—

"Now the labourer's task is o'er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleep-
ing."

The Church in Britain.

(By Mr. A. Exley, Brisbane.)

(Continued.)

THE licentious and cowardly John succeeded his brother Richard. He wished the monks of Canterbury to elect his choice, the Bishop of Norwich, to the Primacy. The monks refused, and nominated their sub-prior for the position. Both nominees proceeded to Rome for investiture. Pope Alexander III. refused to invest either claimant, and ordered the monks of Canterbury to elect Stephen Langton, an Englishman, then Chancellor of the University of Paris. The monks obeyed the Pope's mandate and Langton received investiture at the hands of Innocent III. John threatened Langton with death if he dared to land in England, expelled the monks from Canterbury, and confiscated all its revenues. The Pope retaliated by laying the kingdom of England under an Interdict and prohibited the clergy from performing any spiritual duties therein. The principal sufferers were the commonalty who were provoked to hatred of both Pope and King. The King expelled from their sees all prelates who obeyed the Pope, and his action was upheld by a section who stated that the Pope had no legal right to issue an "interdict" against England. The Pope then proceeded to excommunicate the King and his supporters, and finally called upon the King of France, as a faithful subject of the Church, to depose a monarch whose subject were absolved from their oaths of allegiance. Upon this John grovelled, proclaimed his total submission to the Pope's will, surrendered his crown to the papal legate, and received it back as the submissive vassal of the Papacy. The formal receipt for his kingdom, with the seals of the Pope and his cardinals attached, can be seen in the British Museum. The Latin Church claims dominion over England on account of that document, overlooking the fact that by the Constitution of the Realm of England, the Crown of England was never at the disposal of the Monarch, and so its claim is null and void.

The abject submission of their King offended prelate, baron and freeman. "The King has become the Pope's man, he has

degraded himself to the level of a serf," was the cry of disgust that echoed throughout the realm.

A peculiar situation now arose. John had made peace with the papacy, but still robbed and oppressed his people. The English Archbishop, Stephen Langton, allied the Church with the barons and freemen of England in an endeavour to wrest from John a promise to rule with justice. This was the occasion of drawing up that document setting forth the ancient laws and liberties of England, known as Magna Charta.

John's subjects smarted under the recollection of the indignity of the Interdict, and of John's surrender of power over Church and State to the head of the Latin Church. Consequently, the first and final clauses of Magna Charta assert the freedom of the Church in England. Translated into English, Clause 1 states: "That the Church of England shall be free and hold her rights entire, and her liberties inviolate." After specifying the rights, and providing for the freedom of free men in England, the concluding clause asserts "That the Church of England is free, and that all men have and hold the aforesaid liberties truly and peacefully, freely and quietly, fully and wholly in all things and in all places forever."

When confronted by The Army of God and Holy Church and requested to give his consent to Magna Charta, John, with his usual duplicity, asked for time to submit the demands to the papal suzerain of England. Stephen Langton pressed for an immediate consent, as this was an affair in which the Latin Church had no right of decision. The King was compelled to submit, and by his oath and the affixing of the Great Seal to the document, granted and confirmed all the clauses of Magna Charta. When the news of its signing reached the papal courts, Innocent III. was furious. He at once obliged John from his oath, and declared the Charter void. But the King and his followers stood firm and refused to promulgate the papal decree. Whereupon the Pope suspended Langton from his office and excommunicated the leaders of the barons. In spite of those fulminations, Langton still exercised the duties of his office and Magna Charta is yet the sure foundation of the civil and religious liberties of the English-speaking peoples. Fortunately for England, both Innocent III. and John died before any further evil eventuated and the new Pope, Honorius III. accepted accomplished facts.

Still the Latin Church persisted in its efforts to subjugate all Christendom to its will. During the reign of Henry III. Pope Gregory IX. imposed taxes on the English clergy, exacted a fee on all appointments to benefices and began to fill positions in the Church of England with Italian priests. The mode of oppression had changed. Pope and King now joined forces to exploit Church and people. Papal aggression was met by an association calling itself "The Society of the Commonalty of England." The Pope's messengers were beaten, sometimes to death, his edicts were torn to pieces and trodden in the mud, the harvests of the foreign priests were reaped, and the products sold for the good of the poor. These methods were rough but effective.

Fight.

Fight in the early morning,
Fight thro' the sun of noon,
Fight as the evening closes,
The dark night comes so soon.

Fight when black doubts assail thee,
Fight when all seems secure,
Fight till thy last breath fails thee,
And thou canst fight no more.

Fight for the right God gives thee,
His aide-de-camp art thou,
Fight for the glorious future,
His mark upon thy brow.

Fight for the good of others,
The stragglers in the race,
Help weaker, poorer brothers,
With thee to see His Face.

Then, when life's long day closes,
Thy sword thou wilt resign,
Knowing thy feeble efforts,
Have helped in God's design.

The Crown of Life Immortal,
Is held for thee at last,
Sweet peace in God's own Heaven,
Thy fighting days all past.

—"M."

"He that saveth his time from prayer shall lose it. God always flags behind the door those He honors in public."—C. H. Spurgeon.

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The Best
for all ...
Occasions

**GRIFFITHS
TEAS**



A Sunday in Wittenberg.

WITTENBERG (Saxony) is aptly described as "The Cradle of the Reformation." It was here the light dawned on Luther's soul. The morning of Sunday, August 4th, broke in glorious sunshine, and before breakfast we walked in the Reformer's steps from his house, formerly the Augustinian monastery, through Collegien Strasse and Schloss Strasse to the site of the ever memorable doors.

At the Town Church.

After breakfast our party, brought together for this tour by Capt. R. M. Stephens, R.N., attended the Town Church at 9.30, the hour of morning worship. Here we joined in the service, somewhat inadequately by reason of the language handicap, but certainly we mingled our praises and our prayers with the large congregation, even though words were not fully formed on our lips. The service opened by the singing of Luther's great hymn, "Ein feste burg ist unser Gott," and it was sung to the tune which is not at all strange to English ears.

The congregation was seated for the singing, and the assistant Minister entered, arrayed in black gown and bands towards the close of the hymn. Then standing, the congregation listened to a call to worship, to which they made a sung response. The congregation took their seats whilst an anthem was rendered by an efficient choir in the west gallery. Praise was the very dominant note in the service, but there were two long pauses for silent prayer. The sermon was on behalf of the Gustavus Adolphus Society, thus by a coincidence we were present for the annual Protestant service.

At the close we received a cordial welcome from the church authorities, who conducted us round the ancient and thoroughly restored building.

The Lord's Table takes the form of a stone structure on which were burning two candles, and the crucifix is also prominent. The open Bible, however, stands central on the Table. The Rector answered our enquiries keenly, and declared that the lights were without significance, and the Holy Communion was administered without vestments and simply in the gown worn that morning. We were privileged to be the first to sign our names as English visitors in the present Visitors' Book. Professor Conradi, of the University, afforded us much enlightenment on the history of the church and of its structure at the present hour. It was the first church where the Lord's Supper was administered in both kinds. This was by the staunch Protestant Rector (Carlstadt) in 1521.

Where Luther Nailed his Theses.

We walked as a company to the Schloss (Castle) Church and found divine service still proceeding. A notice intimated that the doors are kept shut, and no one allowed to enter whilst the service is being conducted. We came to the place where the original doors stood. To-day they have been replaced by massive bronze doors, on which Luther's theses have been cast, so that his words remain as a witness to all time. We called to mind the great scene on October 31, 1517, when he seized a hammer and nailed his epoch-marking challenge to the old doors.

As the service closed we were warmly invited to view the interior, and there before us the graves of

Luther towards the south, and of his bosom friend Melancthon towards the north. New wreaths in tribute to their memories are frequently laid. On Luther's we found two placed during July from America. One reads, "America thanks Germany for Luther," whilst another had the words, "In grateful appreciation of the Evangelical faith and spirit of Martin Luther." We immediately resolved that on the morrow we would lay a wreath from the Protestant Truth Society, which we did with the following inscription:—

"A party of English Protestants thank God for Martin Luther, and resolve to stand where he stood for the supremacy of God's Word against the claims of the Pope to spiritual and political power."

If God be for us, who can be against us—Rom. 8, 31."

On the Monday Mr. Kensit placed the wreath saying a few appropriate words and then leading in prayer.

An Evening Open-Air Gathering.

In the early evening we took our position under the oak, planted about 120 years ago, which marks the site outside the old Elster Gate, where Luther burned the Pope's bull. Mr. Kensit led the gathering and first called upon Capt. Stevens to read the account of the historic scene as given in Dr. Stoughton's "Homes and Haunts of Luther." This included Luther's own statement recording the great deed, and dating it December 10, 1520, at the hour of nine.

After Capt. Stephens had engaged in earnest prayer and the company had read aloud the 46th Psalm, Mr. Kensit gave a short address, in the course of which he said: "This is the psalm on which Luther stayed himself through the fierce days of conflict, and this spot on which we stand marks one of the great watersheds of history."

At the close of Mr. Kensit's address, a season of prayer followed. By this time large numbers of people had gathered, anxious to know why a company of strangers had come for a religious service to a spot they so often heedlessly passed by. The experiences of the day were crowned by a short service in one of the rooms of the Golden Eagle Hotel, where the party stayed over the week-end.—Taken from "The Record."

The Rev. Frank Lynch.

We sorrowfully record the untimely end (humanly speaking) of the Rev. Francis Lynch, M.A., B.D., a brilliant student, and an orator of no mean order; he also possessed a loving disposition, and though in temperament he was warm and quick in expression, he universally commanded admiration. For a long time he was a regular and valued contributor to the columns of "A.C.R." and, in other things, his originality was manifest. We offer, on behalf of our readers, the most sincere sympathy to Mrs. Lynch and her family. He died at Colac, Victoria, where he was vicar.

Born at Ballarat, Mr. Lynch was educated at the Christian Brothers' College, Ballarat West, and later he entered the service of the Education Department as a teacher. After he had determined to enter the Anglican priesthood Mr. Lynch was admitted to Trinity College, and he graduated with first-class honours and the Hastie Scholarship in Mental and Moral Philosophy in 1894. Later he was awarded the Bromby Prize in successive years for Biblical Greek and Biblical Hebrew. Mr. Lynch was granted the degree of Bachelor of Divinity of London University in 1908. He was ordained to the priesthood in 1896, and served in later years at St. Paul's, Kyneton; Holy Trinity, Williams-town; at Ivanhoe; and from 1927 at Colac.

Mr. Lynch leaves a widow and an adult family of one son and two daughters.

What the Archbishop-elect of Melbourne Thinks.

Canon Head, in "Six Great Anglicans," expresses his personal convictions:—

"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."

"While recognising thankfully all the wonderful spiritual force which is due to the Catholic revival in England, I believe, as a lover of our Church, that this movement has not fulfilled the expectations of its leaders."

"I am myself a firm believer in the value of evening communion for those who cannot come in the morning."

"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 a Protestant Church, and I am not ashamed of the Reformation."

"The more I studied and taught, the more I learned to admire and love the text book for Confirmation, the Church Catechism."

"There is one place in particular where stress should be laid on the priesthood of the laity, and that is the home. The tendency in recent years is to concentrate all Christian activity upon the services in the Church, etc."

"Services are multiplied in the Church, children and young people are urged to be at clubs and meetings night after night, friendships and loyalties are begun which weaken the ordinary ties of the family."

"I believe that the revival of family prayers, however short, at least once a day, would be worth more to our young people than some of our special services in the church."

"The English people still look to the Reformation as the guarantee of its national religion, and distrusts any movement or act of worship which seems to seek its inspiration in the Middle Ages."

"Another distinguishing feature of the Church of England has always been its quest for truth."

"Nearly all who have done great work as clergymen have been readers."

"No Church is dead if it is really thinking."

Christianity's Greatest Rival

Dr. Law's Lecture.

A splendidly illustrated lantern lecture was given on Tuesday, October 15, at the Chapter House, Sydney, entitled "Christianity's Greatest Rival." Over one hundred beautiful scenes were depicted, including several Buddhist Temples, the touching story of Gautama, a picture of the successful tableau play, entitled, "The Message of Hope." The meeting was well attended.

The chairman, Mr. W. G. Acocis, in introducing the lecturer (Rev. Dr. Law, of Toorak, Melbourne, and Editor of the "A.C. Record") asked all those who had not already become members, to subscribe to and be supporters of "The Australian Church Record," because of its steadfast and consistent protestant aims and views.

The lecturer gave a scholarly description of the tenets of the disciples of Buddhism. At the close of the meeting the Rev. S. J. Kirkby, on behalf of those present, thanked Dr. Law for his very interesting and educational lecture, on one of the finest of the old philosophic religions of the East.

—F.E.T.H.

Rev. L. L. Wenzel, of St. Stephen's, Richmond, met with a severe motor accident on the way to Sydney, and is being treated at Pambula Hospital. We are glad to learn that he is progressing favourably; and that his injuries are less serious than at first was feared.

The death of Dr. R. B. Trindall, of Newtown, Sydney, who passed away suddenly on Friday evening October 11, comes as a great shock to his many friends. The doctor was connected with St. Stephen's, Newtown, for about 40 years, and for 23 years acted as Churchwarden. He was also in many activities of Church life in Sydney, and for some time undertook the duties of Hon. Treasurer of the Anglican Church League.

Lambeth and Reunion.

Lecture by Rev. T. Quigley.

"LAMBETH AND REUNION" was the subject of a lecture given by Rev. T. Quigley at the quarterly meeting of the St. George's branch of the Church of England League.

"At the outset," said Mr. Quigley, "it is necessary to define the meaning of the word 'reunion,' as it may mean anything from a loose federation to a rigid system, such as the Church of Rome. The reunion, which is God's will for the Churches to-day, is something more than a mere federation of the Churches. We see this when we turn to our Lord's prayer in the 17th chapter of St. John's Gospel. There He prayed for the unity of all who should believe in Him in the words, 'As Thou, Father, art in Me and I in Thee, that they also may be one in Us.' St. Paul, interpreting the mind of our Lord, refers to the Church as one body composed of many members. The unity then of the Church must be of the same nature as that of the Godhead or of the human body. It will not be a uniformity, but rather the oneness of harmony from variety, just as the unity of the body is not any one member, but many organs making up one whole. Notwithstanding the underlying unity of all the Churches, this fuller unity of harmony and fellowship is lacking to-day, and we must aim at this fuller unity if we are to avoid the sin of schism."

"From this conception of reunion we must have in mind the coming together of the Episcopal and the non-Episcopal bodies, and so should consider the Latin, the Orthodox, the Presbyterian, and the Free Churches. For this great enterprise we are in a favourable position to-day, owing to the modern research of our scholars. From this great light is thrown upon the difficulties of reunion to-day."

No Uniform Government.

"In the first place, we see that there is no uniform government of the Church handed down by the apostles. About 100 A.D. there seem to have been localised forms of Episcopacy, Congregationalism and Presbyterianism. There was intercommunion, and all who confessed the name of Christ, and were baptised, were considered to be in the body of Christ. So we see that in the realm of order, Church order was one of divine expediency rather than of direct divine command. As Professor Gwatkin says, 'Even during the second century every Church was independent of the rest, and free to serve Christ in its own way, if only it did serve Christ.'"

"In the second place, differences in custom and usage have always been acknowledged. Whatever the special form or practice may be, if it possesses the value attributed to it, and if in the case of ritual it be not excessive, but be symbolical of truth, then it will survive in the universal Church."

Questions for Lambeth Conference.

"The Lambeth Conference of 1930 will have before it the question of reunions, and so cannot avoid the serious consideration of reunion with the following Churches:—

I.

"The Church of Rome.—The Lambeth appeal of 1920 was sent to the Cardinal Secretary of State in Rome, but beyond acknowledgment there was no response to the appeal. Since then the Malines Conference has been held, the reply to which was given by the Pope in his encyclical, 'Mortalium animos,' issued in January, 1929, in which Pius XI. writes: 'The union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it.' In this we see that the final word of the Roman Church is 'submit and unite.' At the present time it is foolish to expect any change in the Roman Church from this rigid position. As at the Reformation, the Church of Rome cannot reform itself, it can only break."

II.

"The Greek Church.—The rapprochement between the Greek Church and the Church of England has been fostered since the 17th century. Lambeth of 1908 appointed a permanent committee to consider a closer union with the Greek Church. The English Church Union prepared and published a remarkable 'Declaration of Faith' in 1922, which was signed by 3715 Anglicans, and presented to the Patriarch of Constantinople. This document acknowledged belief in practically all the distinctive Roman doctrines which distinguish us from the Church of Rome, and which were repudiated at the Reformation. An interesting light is thrown

upon the mind of the Greek Church on the question of reunion by the statement of the Metropolitan of Thyatira at the Cheltenham Congress in 1928. He said: 'Why should we not think that a time is coming when the Catholic nucleus which always existed in the Anglican Church should not prevail over the whole body, so that it would appear in that form which would make reunion with our Orthodox Church possible?'

What Greek Church Stands For.

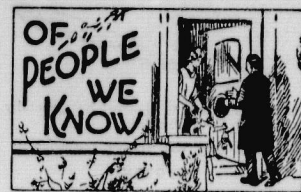
"Very few people understand what the Greek Church stands for. No one who knows the history of our Church could imagine it could find within it a place for the Medieval Christianity of the Greek Church, or could have any union with it without a repudiation of the Reformation. It is clear then that Rome will not consider reunion except on her own terms of absolute submission, and that the Greek Church will only consider it when the so-called 'Catholic nucleus' has gained possession of the whole Church of England. The third finding of the Cheltenham Conference on Reunion, held a few months ago, puts clearly our attitude towards the question of Reunion with the Roman and Greek Churches. It says, 'In a review of the present condition of the Christian world the conference is convinced that approaches towards reunion between Reformed and Unreformed Churches are impracticable and undesirable, and that efforts should be concentrated on reunion between the Anglican and other Reformed Churches.'"

III.

The Free Churches.

"The great Lambeth appeal of 1920 was welcomed by the Free Churches. A special joint committee of Anglicans and members of the Free Churches were appointed, which issued several reports between 1921 and 1924. These reports were not satisfactory, owing to the ambiguities of the question of Reunion, especially over the question of reordination. In connection with these discussions Dr. Scott Lidgett, the eminent Free Churchman, says: 'All the influences which operated in 1920 continue to weigh, and they should constrain us steadfastly to persevere in pursuit of Reunion, whatever may be the difficulties that confront us, or the delays that must inevitably take place before these difficulties are overcome. The crux in the conversations, which were in no sense negotiations, was the position of the non-episcopally ordained ministers in the reunited church, and of their celebrating Communion in Anglican churches.' This is the position which confronts the Lambeth conference of 1930 with regard to reunion with the Protestant, Reformed Churches, and the Free Churches. However, since 1920 great advance has been made among the Protestant Churches towards reunion. In Canada the Presbyterian, the Methodist, and Congregational Churches have united. In Scotland the Church of Scotland and the United Free Churches hope to unite next year. In Great Britain the union of all the Methodist Churches is within sight. In the Mission Field there has been formed the South Indian United Church. In Persia there is a strong movement towards reunion. All these movements in the Mission Field are waiting for the decision of Lambeth next year, and if not considered sympathetically will possibly go forward without the Home Church. Meantime it is well that we considered the points which separate us from the Free Churches. It is evident that our first union must be with our own fellow Christians."

Mr. Quigley then dealt with what he described as the 'Fgment of Apostolic Succession.' He said the Apostles as such had no successors. Nature and grace were not closed orders. They must stand for a free God in a free universe. As God was not confined within the laws of nature, so He was not confined within a rigid and ecclesiastical or sacerdotal system or realm of grace. He also dealt with the need for intercommunion if they were to have that fellowship and love which were necessary for any scheme of lasting union.



The Earl of Meath, founder of Empire Day, has died at the age of 88 years.

Mr. W. M. Buntine, M.A., effectively presided over Federal Council of C.M.S. in Sydney, held on 16th and 17th October.

Bishop Chambers will shortly visit England to appeal for support of Central Tanganyika.

Canon Langford Smith, of St. Andrew's, Summer Hill, Sydney, has been knocked down recently by a motor car. Fortunately his injuries were not serious.

Lord Craigavon, Premier of the Northern State of Ireland, arrived in Melbourne on 21st, and was accorded welcome by many loyal Irishmen.

Rev. A. C. Kellaway, M.A., of All Saints', Northcote, and Chairman of Victorian C.M.S., is very seriously ill.

The Dean of Bendigo will preside at the Victorian C.M.S. Summer School, to be held at Seaford in January next.

Rev. S. H. Denman and Mr. J. W. McKern have received recognition for long and able service by their election as Life Governors of C.M.S., England.

Mr. Strong, for 47 years accountant to C.M.S., Salisbury Square, is visiting Sydney, and was accorded a seat at the C.M.S. Federal Council sittings last week.

It is pleasing to note that Archdeacon Boyce, of Redfern, Sydney, has recovered from his long illness. The Archdeacon was able to preach on Sunday last.

Bishop Armstrong was unable, owing to a heart attack, to preach at the anniversary services at Leopold (Victoria), on Sunday, 13th.

The Federal Secretary of C.M.S. of Australia and Tasmania, Rev. P. W. Stephenson, M.A., B.D., will visit the Brisbane Diocese this month for deputation work. Rev. J. W. Ferrier will accompany him.

All Saints' Day is the second anniversary of the consecration of Bishop Chambers of Tanganyika. The Bishop asks for special prayers for himself and his diocese on that day.

The Mission conducted at St. Thomas', North Sydney, by the Bishop of Gippsland and the Bishop-elect of Armidale, came to a successful conclusion. The last day was rushed with interviews, and the thank offering exceeded £200.

Ven. Archdeacon Richard, of Tasmania, passed away peacefully a little before midnight on Tuesday, October 1. Deep regret will be felt all over the diocese and beyond at the loss of so zealous and capable a leader of the Church in Tasmania.

Former parishioners of St. Columba's, Hawthorn, are invited to send name and address to Mr. C. J. Chalmers, 2 Lyall St., E2. Jubilee celebrations include services on 10th, 17th and 24th November, and a Sunday scholars' reunion on 21st.

The BLACK is as good as The TAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality



God often comes to visit us, but generally we are not in.—Abbe Roux.

"I am with you always."—Christ.

OCTOBER.

25th—St. Crispin's Day. He was the shoemaker's Saint. "Whatever thy hand findeth to do, do it with might."

26th—Agincourt, 1415.

27th—22nd Sunday after Trinity. Hospital Sunday in Melbourne. Continual godliness is the subject of this Sunday. How very difficult it is for the most of us to maintain a high level in thought and deed. God has made millions of people, but only a fraction of them seem able to respond to the ideal set before them. Yet it is simple.

28th—St. Simon and St. Jude. The teaching of this day is of the spiritual temple. It was by intentional confusion of the material with the spiritual temple that Christ was condemned by His enemies. It is not possible for everyone at the moment to perceive the importance of the spiritual body over the material. "This too, too solid flesh" asserts itself with the best of us. But Christ builds within His spiritual temple, which never decays nor fails.

29th—Bishop Hannington martyred, 1885.

NOVEMBER.

1st—All Saints' Day. This is the bright and white day of the year, for we rejoice in the happiness of those who have finished with this place of trial and failure, and are for ever with the Lord. They need none of our intercessions, but they do pray for us without fail.

3rd—23rd Sunday after Trinity. Asking and getting. A Christian drives, it is said, a constant trade between Heaven and earth. He always asking and always receiving. How much of our getting depends upon our asking. And how much we get of good which we never thought of asking for. "Devout prayers" is a striking phrase in the Collect. How many of our prayers are not exactly devout?

5th—Gunpowder Plot, 1605.

Landing of William at Torbay, 1688.

6th—Church Association founded, 1865.

7th—Next issue of this paper.



The Soul of the Reformation.

V. D. M. I. A.

DURING a discussion in a recent Synod on the question of the Reformation it was reserved for a layman to manifest most clearly the soul of that movement.

To affirm that the Reformation stood for Liberty—political, social, moral and religious—is the veriest truism. But the liberty of the soul, the freedom of the souls of men from the miasmic bondage of mediaeval darkness, a darkness engendered by the practical neglect of the Word of God, that was the outstanding feature of the great Reformation movement.

There were, as a necessary consequence, the other important results; but that liberty of the soul was absolutely fundamental and causal of all the other gracious results that followed.

This needs to be emphasised in these modern days when every other

kind of freedom is being stressed and sought after without a due regard to that which is primal and of first importance.

The great doctrine of "Justification by Faith," re-discovered for the Christian world by that Reformation leader, Martin Luther, brought to men of faith a realisation of their soul's freedom from the guilt and power of sin, and sounded the death-knell of a Papal servitude and a priestly ascendancy that held the peoples of Christendom in their deadly embrace.

If, as Dr. Machen says, "the beginning of true nobility comes when a man ceases to be interested in the judgment of man and becomes interested in the judgment of God," we may go further and affirm that the beginning of the truest liberty has come to a man when in faithful response to the Father's gracious invitation he takes his place in the family of God, forgiven and restored in Christ Jesus.

Freedom of conscience, freedom of judgment, freedom of expression, are the natural and necessary concomitants of a true freedom of soul—the condition of a soul justified before God by faith in Jesus Christ.

We are celebrating this year the "quadracentennial" of the famous, or infamous, Diet of Spire, the occasion of that epoch-making PROTEST by the Elector John of Saxony and other princes, together with the deputies of fourteen imperial or free cities.

Carlyle refers to the striking spectacle of the entry of those princes into Spire. He says, "Readers of this enlightened generation can form to themselves no conception of the spirit that then possessed the nobler kingly mind. The command of God endures through eternity, 'Verbum Dei manet in Aeternum,' was the epigraph and life-motto which John the Steadfast had adopted for himself, V.D.M.I.E., those initials he had engraved on all the furnishings of his residence, on his standards, pictures, plate, on the very sleeves of his lackeys, and I can perceive, on his own deep heart first of all."

Those noble princes, in reply to a retrograde recession of the tolerant decree of the Diet of 1526, brought in their famous PROTEST, in which we shall see they assign supreme place of authority to the Word of God. There are portions of that Protest well worthy of quotation in order to emphasise anew the essential principle of the Reformation and the positive constructive character of a true Protestantism.

This, then, is their Protest: "Seeing that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scripture ought to be explained by other and clearer texts; and that this holy book is, in all things necessary for the Christian, easy of understanding and calculated to scatter the darkness; we are resolved by the grace of God to maintain the pure and exclusive teaching of His only Word. This Word is the only truth; it is the sure rule of all doctrine and of all life and can never fail or deceive us."

"For these reasons we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents before God . . . that we, for us and our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to

His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire."

Here is no bare negation, but the affirmation of a living principle—the absolute supremacy in authority of the Word of God and the right of all men to study that Word for their own guidance.

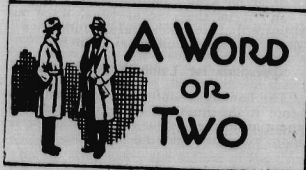
In keeping with this, J. R. Green, speaking of the great moral change that passed over England, said, "England became the people of a book and that book was the Bible. A new moral and religious impulse spread through every class."

Dr. Machen rightly affirms that "the centre of the Bible and the centre of Christianity is found in the grace of God; and the necessary corollary of the grace of God is salvation through faith alone"; i.e., justification by Faith—Luther's "Articulus Stantis ad Cadentis ecclesiae."

And Dr. Oman, in his monumental work on "The Problem of Faith and Freedom," says: "It becomes clearer that the essence of justification is Christian freedom, and that freedom can involve nothing less than the faith which does not fear the tyranny of events, and the love which delivers from the sense that duty is an alien burden."

Must we not gather from this that a celebration of such a Reformation demands an earnest self-examination that so the rich fruits of that great renaissance of freedom may be enjoyed and manifested in men's lives by their rejoicing and standing firm in the liberty wherewith Christ does make men free.

Such a celebration calls for no blare of trumpets nor waving of flags, but an earnestness of purpose and grim determination to preserve, at all cost, the liberty for which martyrs of old suffered and died, and to extend the sphere of its enjoyment by persistent and prayerful dissemination of the Word of God which is the Word of Truth that makes men free.



Rome and the British Empire.

IT is as well to distinguish between these two world domains, for it is not often recognised how diverse they are, and yet how closely each affects the other. History reveals the British Empire as the chief obstacle to Roman sway in national affairs. Thus the Spanish Empire, which was Roman in effect, was checked and became practically non-existent. Similarly, the French Empire, which next enjoyed the doubtful privilege of being Rome's worldly agent, was shattered. The Armada and Trafalgar are more than names. To-day we have a still more interesting, because more complex, association of these two world powers. The recent crisis in Malta, where a Roman Catholic governor upholds the power of the British Throne against Papal activities subversive of freedom and good citizenship. The Free State of Ireland is daily becoming a more unpleasant neighbour, and is a thorn in the side of the mother land. The Protestants of the Free State are suffering for their faith. Thus we have

The Reformation.

The "Invincible" Armada.

THE most interesting detail of this critical occurrence is that one of the Admirals (Howard) was an ardent Roman Catholic. Which shows that very often, as we can show locally, Roman Catholics, if left to themselves and free from priestly dominance, prefer, in worldly affairs, the British Empire to the Roman.



King John and Magna Charta.

WHEN King John in A.D. 1215, unwillingly appended his mark to Magna Charta, for the poor man could not write his name, he opened the way to the priceless privilege of English freedom, for which we do not thank him, but the people who forced his assent. Having sold his kingdom to the Pope he was made to undo his traitorous deed. Englishmen will not suffer their privileges to be handed over by any one, be he King, Bishop or Priest.

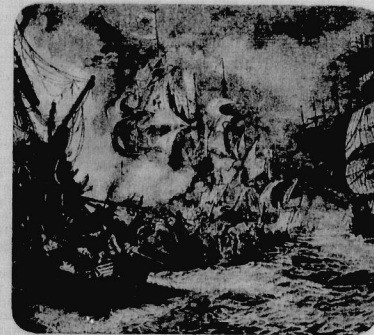
unhappy evidence of Rome's influence within the Empire. So the struggle goes on between the British, or the scriptural ideal of free citizenship, and the Roman or mechanical conception.

Character and Education.

IF Protestants were only as keen as Roman Catholics in the education of the children we should have less apprehension for the future. The education conference recently held very properly emphasised the importance of character training in education. It is to be feared that the habit of regarding education as merely a means to earn a livelihood, under the specious plea of being practical, loses sight of the real purpose of education "to draw out" as the word literally means, the best and noblest latent in human nature. This makes "religion" of primary importance in every school curriculum. We fail to see how there can be anything but a generation of clever rogues or clever beasts if the present style of education be not improved. Parents and teachers must combine to give the child the best, that he may give his best in his own day and generation.

Anglo-Catholicism.

IF instead of weakly deploring our brethren's errors, or being satisfied with fault-finding or complaining, we were to set about more positive teaching, more would be done to propagate true belief. But Evangelicals are so divided and so inert. It is taking a long time for the Anglican Church League to extend or establish itself in our large centres. Yet there is no organisation more calculated to do good at the moment, or to be more truly representative of the great majority of membership of the Church. We need to show that we are all Anglo-Catholic in the best sense of the term. The Evangelical is Catholic in going back to the early centuries of purity of Christian doctrine; more Catholic than those who hover in the mist and fog of the seventh century



The Chief Compiler of our Prayer Book.

ARCHBISHOP CRANMER, to whom we owe so much of the doctrinal expressions of the Prayer Book, set in such matchless phrases, that our modern interpolations are harsh and crude in contrast, still lives in pious grateful memories. A martyr for the faith under Queen Mary, he expired at the stake in Oxford, and earned a right to be included in the revised calendar. However, there are no suggestions by those in authority to do so.

Liquor Control.

THE New South Wales Government is to be commended for its intention, which we hope will be realised, of referring the creation of new licenses to the vote of the locality concerned. This will be a partial restoration of Local Option, and as such a modicum of the reform in Liquor Law to which the Government is pledged. But it is by no means sufficient to satisfy the expectation of Government supporters, nor the dire necessities of the present position. It is only playing with the matter. But accepting it for the present as a small concession it is valuable as a return in part to democratic control which was filched from the people.

Rotary and Cripples.

IT is not inappropriate that a Society bearing such a locomotive name as Rotary should turn its energies towards helping people to move about. And Rotary, Sydney, is about to undertake, in a very practical and praiseworthy manner, the medical care and education of the crippled children of Sydney, of whom it is estimated there are 2000 to 3000. It is to be hoped that false shams or reticence from other cause will not impede the gathering of preliminary information or the sending of suitable cases for treatment. A strong medical board of the British Medical Association has the matter in hand, and church-people can help by reporting cases to the clergy or direct to "The Crippled Children Service," Box 3545RR, G.P.O., Sydney.

Don't forget Reformation Rally in Chapter House, Sydney, on Monday evening, November 4th. As a Churchman you must be there.



NEW SOUTH WALES.

SYDNEY.

Ladies' Home Mission Union.

Although the weather was showery, there was a good attendance at the Annual Service and Corporate Communion in the Cathedral on October 8. The Rev. F. W. Tugwell took for his text, "Ye are my friends, if ye do the things which I commanded you." He spoke of the opportunities, privileges, and joy of our work. We trust that his message will prove for us a real incentive to greater activity and more self-denying service in the future.

After the service, ladies of the committee gave a luncheon to members, which was much appreciated. The parishes contributing to the Direct Giving Effort gave well, but we are far behind our objective—£400—and still ask for the co-operation of branches and individual friends to help make up the deficiency.

We are now entirely supporting our own Deaconess, Sister Purcell, who is working in Pyrmont. This is a move forward, for which we are thankful.

Our store room is needing a supply of summer clothing. During the winter the young men of one church organised a "clothes drive" for us, and called for the garments in their cars. This is a scheme worth copying. Could it be done in your parish?

Missionary Examination Results.

The results of the missionary study and examination held year by year by the C.M.S. Women's Executive in secondary schools in the diocese of Sydney, have just been published for 1929. They are highly satisfactory and in the opinion of the examiner make the effort well worth while. The seniors proved specially keen and intelligent. First prizes (43) for 80 per cent. and upwards; second prizes (48) for 70 per cent. and 112 pass certificates, will be presented on October 30, in the Chapter House. In the absence of Mrs. Wright (the President), Mrs. Cranswick will preside.

The text book for study was "The Cross and the Crescent," compiled by Rev. L. Dunstan, a clear outline of Christian and Mohammedan teaching. The following is a list of the leading prize-winners:—

Senior Head: G. Brownrigg, 96%, C.E. G.G.S., Chatswood; G. Allnutt, 95%, E. Wheeler, 94%, C.E.G.G.S., Bowral; N. Sutton, 95%, G. Bird, 92%, Brighton, Manly.

Intermediate Head: P. Braysay, 97%, Y. Baker, 94%, C.E.G.G.S., Darlinghurst; D. Miller, 96%, P. Lumb, 95%, S. Nash, 93%, C.E.G.S., Chatswood; S. Walker, 93%, M. Roberts, 91%, C.E.G.G.S., North Sydney.

Junior Head: J. Hastie, 84%, C.E.G.G.S., Darlinghurst.

Primary Head: E. Irvine, 87%, Normanburn.

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Is Anglo-Catholicism Passing?

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

WE should be in danger of committing the unpardonable sin were we to deny the many and great benefits our Church has derived from the Oxford Movement and its later developments. For propaganda purposes, these are often exaggerated; but the Catholic Party in the English Church has revived some aspects of religious life which are always in danger of being forgotten. The necessity for corporate life in the Church, the educational value of Church ordinances, and in particular the insistence on the value of the sacraments—all these have restored to us religious elements which, while not denied, were undoubtedly at one time neglected. Admitting all this, we may still hear with satisfaction that the forces of Anglo-Catholicism are commencing to wane. Dean Inge holds with the ecclesiastical historian, Warre Cornish, that the average duration of a "lurch" or movement in the Church of England is about two generations. "If this is so, a reaction from the tendency which has been dominant since the Oxford Movement is somewhat overdue." Every Church movement, however beneficial as a whole, is bound to combine with what is good in it a certain amount of undesirable beliefs and practices. When the movement has successfully made its contribution to the life of the Church, Nemesis overtakes it in the harvest of the errors which have mixed with its truth. Further, a genuine religious movement in the days of its unpopularity attracts many of the finer elements in the Church. By their aid it triumphs and becomes popular. This popularity is its doom, for now it is reinforced by baser elements that desert the waning cause of the previous movement and hasten to worship the rising sun. No religious movement has yet been able to escape this fate.

Catholicism through its long history has proved wonderfully adaptable to current philosophies in succeeding ages, but it is plain that some philosophical outlooks are more favourable to it than others. The materialism which was formerly so popular stimulated much Anglo-Catholicism because the latter was supposed to turn the tables on materialistic systems. One cannot help thinking that much extreme sacramentalism is at bottom a "Christianised" materialism. Now, Science and Philosophy may not know what to affirm about the ultimate nature of the universe, but both are satisfied that materialism has been tried and found wanting. A more spiritual philosophical outlook naturally inclines a religious mind to the more spiritual forms of Christianity. For instance, Bishop Burroughs has shown how the modern philosophical emphasis on personality favours the Evangelical view of the sacraments rather than the Catholic.

One sign of decay in a religious movement is an increase in its number of cranks. Evangelicals used to have quite a supply of these, but the Anglo-Catholics seem to collect them nowadays. Their movement is certainly not as sane as it was. Leaving out of consideration the rather peculiar actions which are sometimes displayed in churches, what are we to think of those who write a "Bishop Barnes would lock up Jesus in a safe in the vestry" or "The one thing necessary to make England a truly Christian country is the Continental Sunday." High Churchmen have displayed remarkable ingenuity in explaining away inconvenient things in the Prayer book and Articles. Still they used to be very sound expositors of the Bible. But what are we to think of this? A preacher is urging a celebration on St. Peter's Day so that we may have the saint himself with us. "For," he goes on, "at the Mass Jesus is of course present and Peter will be too, because it says in Revelations that the saints do always follow Him." It is certainly not true that the Anglo-Catholics have got all the cranks, but it is a bad sign for them that they are getting an increasing share of them.

Some Anglo-Catholics are very "umbrageous," they take offence easily. In conversation with them it is difficult to avoid treading inadvertently on some Catholic corn. This facility in irritation suggests a lack of certainty, a subconscious sense that they occupy a false position, a slightest threat to which they feel bound to resent. One may also remark upon the manifest disinclination of the ordinary High Churchman to express in public any criticism of some new Catholic development, though privately he may tell you he detests it. He knows how quickly he can be branded as "not a Catholic." In England the "Church Times" has almost established a reign of terror, its motto regarding a man's reputation being "Killing no murder." However,

neither timidity nor touchiness is a sign that all is well with a religious movement.

No matter how much we may criticise the Oxford Movement and object to some of its teaching, we must never forget that it has had the power in the past to attract many, perhaps most, of the finer spirits and most powerful intellects in the Church. Men and women who ardently desired to win their fellows for Christ thought the adoption of "Catholic" methods and teaching was the way to do it. But those who succeeded must have done so through their Christian character—frequently the outcome of an Evangelical training—and not by their methods, as is shown by the failure of these methods in other hands. Have we not often seen this? With great hopes some "Catholic" practice is adopted, which for a time seems just what is wanted, and then its influence fades away. And the cure is, of course, more "Catholic" faith and practice, till at last all modern Romanism has been taken over, except obedience to the Pope, and yet there is room in the Churches. This process has been called an advance, but really it is only a return to the position of Henry VIII. Many have been led right up to the gates of Rome, but it is just there that the lure of Rome fails. We cannot wonder that the younger members of our church are profoundly dissatisfied with things as they are.

Enough has been said to indicate that Anglo-Catholicism seems on the wane. It has not justified the extravagant promises made on its behalf.

The Man With a Bludgeon.

(By the Rev. H. T. Rush.)

ON a Good Friday, in South Australia, some while since, the writer wished to go through a turnstile on one side of a railway crossing. But as he approached he was warned away by a man who held up a heavy lump of wood. That personage was on guard, and as his weapon was a formidable one, it seemed wise not to attempt to dispute the passage of that crossing with him, but to beat a graceful retreat. It was the way of the railway authorities. They made known once a year that the public have no inalienable right to use those byways. That man with the bludgeon was the representative of a certain right and might on the part of the Railway Commissioner. He is the palpable expression of something that confronts us everywhere. Right at the beginning of things, as far as each one of us is concerned, we find that something. We are rulers of the cradle and the home. Our wishes must be consulted and our wants attended to or else there is a row. We fondly imagine that this state of things must continue. But we receive a shock. Mother gently admonishes us that there are wishes and rights not vested in ourselves. We do not heed her admonitions, and later on we find that there is something else in front of us we had not anticipated. A young lady was giving a class of boys a lesson on conscience. To impress the subject on them she asked, "What is it that makes you feel uncomfortable when you have done wrong?" Up shot a boy's hand, "Please, Miss, father's leather strap." We knew. A very salutary thing is that leather strap, or its equivalent. It has been suggested again and again that there is a lack of parental authority to-day in many homes. Is it because leather is dear? Perhaps, in every home there should be a leather strap, and a nail and place for it. Not, of course, that there will be any need to use it. The fact that it is there will usually be quite enough. It is only a reserve force, to be used in some very special emergency.

But we are growing up. We have just turned six. We are going to school. It is our first day, and we stand in awe of the dignity that presides over the schoolroom. Days pass, and gradually our respect diminishes. Perhaps we even begin to wonder as time goes by whether he has any right to curtail our liberty, and impose his will upon us in the way he does. We are emboldened to challenge his authority, when lo, we find he too has reserves on which to draw. He can impose penalties. Hidden away in a drawer is a long, thin, yellow-looking wand. When we become more closely acquainted with it we find it makes an ugly red or purple swelling on the palm of the hand, and induces feelings of indescribable anguish to rise in the breast. Memory goes back to one master who had a cat of six tails, which he threw to the wrong-doer with a request to bring it up to the desk, when he was rewarded or punished with so many handers. We are emancipated from school. Now we shall enjoy life. We shall be able to do as we like. The leather strap and the cane are behind us. No one shall dare to use

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

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

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

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The Oxford Movement.

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

No. III.
(Continued.)

Newman's departure from the Faith once delivered to the saints is set out incidentally in the Apologia. It is a melancholy record of a man grasping at straws at intervals; then putting these straws together and attempting to build a solid and enduring superstructure on them. Finally the straws are abandoned and the Roman Church takes their place. As a contrast we may place Newman and Bunyan over against one another. Bunyan began as an Anglo-Catholic and ended as a Puritan—an evangelical of no uncertain sound. Newman began as an evangelical, passed through Anglo-Catholicism, and landed in Rome, benumbed with uncertainty and floundering in dialectical quicksands. While still an undergraduate (Hall, p. 74), Newman heard Hawkins preach his celebrated sermon on Tradition, and accepted the proposition that the Scriptures were never intended to teach doctrine, but only to prove it. It would be difficult to verify this proposition by an appeal to Scripture, even if the proposition itself permitted it, which, ipso facto, it does not. But it must be noted this was Newman's weakness. He grasps at this straw, and others afterwards; but he never attempts to justify them by an appeal to Scripture. Here he began his downward course, "Facilis descensus Avernus." He leaves behind him his evangelical experience, and the Holy Scripture on which it is based, and in which it finds corroboration; and abandons himself to a heaving sea of speculation, dialectics, and alien assumptions. We next find him occupied with the doctrine of Apostolic Succession which he learnt from Rev. Wm. James, a fellow of Oriel; and then he catches at the teaching of Butler's Analogy that probability is the guide of life. Then Wheateley appears again at Oxford and Newman becomes keenly anti-Erastian—a feature strongly represented in the Tractarian period. The heaven was working rapidly. Wheateley and Newman parted in 1830, and as his opinions developed Newman ceased to be secretary of the Church Missionary Society, and dropped out of the Bible Society (Hall, p. 78). Newman had now become a great preacher, and his sermons attracted numbers of university men. There was no pomp, no ritual, for these things were left to the weaker brethren, and since Newman's time they have made the most of it. Newman was by this time looking towards Rome; and had completely lost all his distinctive Calvinistic and Evangelical beliefs. This was very largely Froude's doing; but it meant Newman's undoing. No one can read this story of John Henry Newman without painful regrets, and wistfulness for what might have been.

"Newman," said Archbishop Tait, "had a strange duality of mind, and that in all matters of belief he first acted on his emotions and then brought the subtlety of his reason to bear till he had ingeniously persuaded himself that he was logically right, and that the result was a condition in which he was practically unable to distinguish between truth and falsehood." Dr. J. B. Mozley wrote that Newman said of himself that he was borne along by an irresistible course of mind in the direction (Romeward) he was going—that he had withstood it, and yet it will

take him... he cannot help the working of his own mind. Palmer said that Newman was always unable to determine intellectually where the truth lay, and he yielded at last to an imaginary and enthusiastic impulse which he supposed to be celestial. If this were the mental state of the principal actor in the Tractarian drama, it is hardly to be expected but that dubiety reigned supreme everywhere. Everything was discussed; nothing was certain. As time went on the old landmarks were regarded with an ever-increasing hesitation. Questions were answered more and more doubtfully, that once were regarded as beyond all reasonable debate. The air became more electric as the bounds of uncertainty increased. Friendships were shattered, and wreckage and disruption marked the devious path of the protagonists of reform.

It is not without point and interest to note that Froude appears to be the only one of Newman's immediate associates who really lacked ballast. But in his great haste to mediaevalise the Church of England, he showed a zeal-ous if successful crudity in his efforts to poison Newman's mind against the Reformation. Froude has been described as an "aggressive contributor" to the Oxford Movement. But aggression is a poor weapon in the cause of reform. How far Froude's restlessness and flippant vitality went it is hard to say, for he died in 1836. But if there was too great hastiness in arriving at conclusions and too often an intemperance in expressing them, that did not prevent Froude's evil influence from living after him; for he had a like-minded successor in W. G. Ward, who, as Newman said, struck across the Movement at a sharp angle, and became quite a stormy petrel. Ward says, "I know of no single movement in the Church, except Arianism in the 4th century, which seems to me so wholly destitute of all claims on our regard and sympathy as the English Reformation." In his History of the Tractarian Movement, the Rev. E. G. H. Browne seems to regard this outburst with approval, for he further quotes Ward as speaking of "the deep and burning hatred with which some members of our Church regard that miserable event." Browne's whole book is a shocking illustration of the rot and warp that had come on the scene with a baleful aftermath. With apparent glee Browne (p. 39), writes, "For from this movement the Anglican party might have said with the stranded Gonzalo,—

"We split! we split! Farewell my wife and children,
Farewell, brother, we split! we split!
we split!"

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A Token of Gratitude.

The General Committee of the C.M.S. have ordered a reduction of £30,000 in the estimates for the coming year. This will involve reducing the missionary staff by nearly 70 missionaries, and also a reduction in the number of C.M.S. schools and colleges in the areas in which the society is at work.

Are the Christian people in our Church going to stand by and allow this?

Solemn Blessing of Motor Cars.

Following the precedent set last year, Canon Bullock-Webster has arranged for a solemn blessing of motor cars and travellers within the octave of St. Christopher, the patron saint of wayfarers and of motor vehicles.

Canterbury Cathedral.

The words graven in Canterbury Cathedral of a distinguished predecessor, Archbishop Campbell Tait, read: "He had one aim, to make the Church of England more and more the Church of the people, drawing towards it both by word and good example, all who love things true and pure, beautiful and of good report."

The Bishop of Birmingham.

The Bishop of Birmingham has outlined the "Modernist" policy in the following letter to the Press:—

"Modernists who give me friendly support may expect a statement in view of the debates in Convocation last week. Of Episcopal policy little need be said. The majority of my colleagues have resolved upon action which has not the sanction of the law. The future will decide whether such action can succeed. I doubt it. My doubts are strengthened by the conviction that we cannot get any unity worth having within the Church of England unless such unity is based upon sound doctrine. In particular, it is of primary importance that the Church should determine whether its sacramental doctrine is to be that of the Reformers or that of the Roman Church. While this decision is in the balance controversy will be acute."

The Bishop continues with an appeal to the Junior "Modernist" clergy and with a dissertation upon the "Anglican Tradition."

Dean Inge.

Writing in the "Evening Standard," upon "All Work and No Play," Dean Inge lashes at the modern frailties arising from the vast changes in public opinion upon the matter of play. He recalls that when Colet founded St. Paul's School, he expressly ordained that the boys should not have any holidays. "This morose attitude towards play," he continues, "had a religious basis. Productive activity, and steady, hard work was the Puritan ideal, and it reigned in Great Britain and North America for more than a century after the beginning of industrial revolution, but Calvinism is now dying. When the banker and company promoter supplanted the manufacturer, capitalism descended to a lower moral plane, and the connection of business with religion was broken. There is no more austerity among the rich. Thus the Puritan embargo on the expenditure on play has been removed and since the war the world is playing as it has never played before. The Sabbath is treated as a purely secular holiday."

Dr. Thomas Young.

The recent centenary of the death of Dr. Thomas Young, the Englishman who first deciphered the hieroglyphics on the Rosetta Stone, which is now in the British Museum, revives interesting memories. At two years of age he had learned to read with fluency. Before he was four he had read the Bible through twice, and also Watts' hymns. At 14 he knew Hebrew, Syriac, Chaldean, Samaritan and Greek, and had written a biography of himself in Latin. By the age of 17 he was well versed in philosophy, higher mathematics, zoology, entomology, anatomy, and medicine, and he had read scores of abstruse works of all kinds. Before he was twenty he was elected a Fellow of the Royal Society.

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Mt. Dandenong, Vic., Oct. 24, 1929.

At even when the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!
H. T. Wells.

My dear young people,

I want to tell you to-day the story
of a very wonderful woman, you'll all
know her name—Miss Florence Night-
ingale. She was born in England over
one hundred years ago. She lived in a
beautiful home, she had devoted par-
ents, one much-loved sister, and many
friends. She was a clever and charm-
ing girl, she went to parties and
dances, and had a gay and happy life,
and yet all the time she wasn't con-
tent because she felt there was one
thing she should be doing, somehow
she must help sick people. As a tiny
child she nursed the sick pets; when a
little older she visited the sick people
in the villages near her home, and did
what she could to help them. Her
friends admired her, but were shocked
at her queer ideas. Once her father
took her and her sister for a trip to
Paris, she, instead of going to operas
and theatres and dances, spent nearly
all her time in the infirmary of a con-
vent; the nuns there taught her what
they knew. In those days there were
no trained nurses and no hospitals as
we know them. After that she went
home keener than ever. She met op-
position everywhere; she had to wait
for years, learning what she could all
the time about sick people and how to
nurse them.

At last she managed to persuade her
people to let her run a small hospital
in London, and she was doing that
when her great chance came.

She knew many important people,
and Lord Palmerston, the Prime Min-
ister at that time, was a personal
friend of hers. The Crimean War was
going on, the English army was fight-
ing on the shores of the Black Sea;
they were having a terrible time, and
the wounded were dying by thousands
because of the want of proper atten-
tion and the terrible cold of the winter
there. Lord Palmerston asked Miss
Nightingale to go out with a party of
her trained women and take charge of
the sick. Her friends were horrified,
women did not do such things in those
days. However, she went, and she
and her little party arrived at Scutari.
There she found things in a terrible
condition—huge numbers of wounded
and sick were arriving, there were no
hospitals, no beds even, no comforts,
and no proper food or clothes. But
Florence Nightingale was not daunted,
she and her little band worked night
and day, and managed to get a build-
ing. She, when Government stores
were delayed, out of her own pocket,
and with the help of her many friends
in England, bought blankets and food.
It was owing to her that many, many

Englishmen ever saw their country
again.

We all know the poem about the
Lady of the Lamp. Yes, she was that,
but she was a great deal more too—
she was an organiser with a wonderful
brain, and she spent herself to the last
ounce and more. At the end of the
war she came back to England with
her health shattered, and no wonder!
Again she would not give in; though
an invalid, hardly ever leaving her
room, she still worked on and on.

It was she who organised hospitals
throughout England and began train-
ing-homes for nurses; and they have
been the models for other countries all
over the world.

An old, old woman, she passed away
from this life only a very few years
ago. What a wonderful life!

The time of year has just come
round again when we are specially
asked to think of the sick—Hospital
Sunday we call it. Though our hospi-
tals are so different nowadays they
still need our help and our sympathy,
and we can all help somehow or other.
Jesus Himself has set us the great ex-
ample in His love and sympathy for
the sick and suffering. There are so
many stories of how He healed the
sick. Will you tell me one and where
to find it.

I am, yours affectionately,

Aunt Mat

CHILD OF GOD.

Dear child of God,
Be still and know
He walks with you
Where'er you go.

Dear child of God,
You need not fear;
His power to help
Is always near.

Dear child of God,
Know all is well,
Since in His love
You safely dwell.

Dear child of God,
Trust Him to-day;
If dark the path
He lights the way.

Dear child of God,
From worry cease;
He is right here,
Rest now in peace.

(Written for "A.C.R." by Grenville Kleiser,
London.)

RELIGION OF BRITISH MINISTRY.

J. Ramsay MacDonald, Premier, Presby-
terian; Philip Snowden, Chancellor of Ex-
chequer, Methodist; Arthur Henderson,
Foreign Secretary, Methodist; James H.
Thomas, Privy Seal, Baptist; Miss Margaret
Bonfield, Labor, Congregationalist; John R.
Clynes, Home Affairs, Congregationalist;
A. V. Alexander, Admiralty, Baptist; William
Graham, President Board of Trade, Congre-
gationalist; William Adamson, Secretary for
Scotland, Baptist; W. Wedgwood Benn, Sec-
retary for India, Congregationalist; Viscount
Palmour, President of Council, Anglican;
John Sankey, Chancellor, Anglican; George
Lansbury, Commissioner of Works, Angli-
can; Noel E. Buxton, Agriculture and Fish-
eries, Anglican.

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



Many sermons were preached in the
Sydney diocese on the Reformation on
Sunday last.

For the first time in the history of
Australia we have a Roman Catholic
Prime Minister.

The memorial to Dr. Stock, whose
visit did so much to energise C.M.S.
interests in Australia, will take the
form of a missionary endowment fund
Only £40 so far has been sent from
this land. Will some readers note.

Former parishioners of St. Columbs',
Hawthorn, Victoria, are reminded of
the Sunday School Jubilee on November
10, 17 and 24. Send names to Mr.
Chalmers, 2 Lyall Street, Hawthorn,
Melbourne, E.2.

"Great services reveal our possibi-
lities. Small services reveal our con-
centration. And in the latter rather
than in the former lies your best hope
of influencing the world."—S. H. Morris-
son.

"Bridge builders build our bridges
seven or eight times stronger than the
ordinary traffic needs. They do their
best work carrying the daily loads.
Still if the strain should come the
strength is there."—S. H. Morrison.

At the annual meeting of the Sydney
Rescue Society, held on Monday even-
ing, Rev. R. B. S. Hammond said that
"freak" charities are the happy hunt-
ing ground of many persons who find
they can easily live thereon.

Bishop Chambers' effort to be heard
in Australia through the air met with
opposition from an unusual quarter.
One thousand miles of daylight through
which the wireless had to pass to reach
Australia so weakened the message
that only scraps of it reached this land.
All that could be heard was: "We want
money."

"Don't wait until your minister is
dead to send him a bunch of flowers;
he can't smell them then." So re-
marked Mr. J. Creagh at a recent men's
meeting at Leichhardt. He added that
the clergy were susceptible to a little
encouragement and appreciation from
members of the congregation. Send
them a good book for Christmas.

Mr. A. C. Benson, brother of Mon-
signor Hugh Benson, does not seem
likely to follow his brother to Rome,
for he has incurred the wrath of "The
Tablet" for writing in Mr. Mee's
paper, "My Magazine," a criticism of
the pomp of the Papal Court, as unrepre-
sentative of the "peasant teacher." With
this rebuke is coupled one for Mr.
Mee, of course. Such rebukes "come
home to roost."

Remember the "Mulga" Christmas
Tree being promoted by the Bush
Church Aid Society for the coming sea-
son. Children in the Far Outback will
see little of Santa Claus unless the
people of the city help. Send your
donation or suitable new gifts to the
Society's offices—St. Andrew's Cath-
edral, George Street, Sydney; St. Paul's
Cathedral Building, Flinders Lane,
Melbourne.

Sale of Work for "Australian Church
Record" funds in Chapter House, Syd-
ney, on Tuesday, November 26, open-
ing at 3 p.m. You must help.

Consecration of the Arch- bishop of Melbourne.

ACCORDING to press reports, im-
pressive ceremonial consistent
with All Saints' Day was observed
when Canon Head, of Liverpool, was
consecrated at Westminster Abbey as
Archbishop of Melbourne.

The procession emerged from Jeru-
salem Chamber, and moved towards
the Abbey, headed by the beadle, chor-
ists, the Canon's almsmen, the Dean
of Westminster, the preacher, the Rev.
V. F. Storr, Canon Head and his as-
sistant, the Bishops, the Apparitor-
General (Sir John Hanham), the Prin-
cipal Registrar (Mr. H. T. Dashwood),
the Archbishop of Canterbury and his
chaplains.

Basing his sermon on Revelations 1.
17, "And He laid His right hand upon
me," the Rev. V. F. Storr emphasised
that in Revelations was the teaching
that the living Christ was the spring
of life and inspiration for Christian and
Church fellowship. He said: "Canon
Head is called to govern and administer
a great Ecclesiastical province over-
seas, in a new field of thousands of
souls whose chief need is Jesus Christ.
I am familiar only in the vaguest way
with the province of Melbourne's prob-
lems, but I am proud to claim friend-
ship with him who will rule that pro-
vince."

"We worked and prayed together,
and share a common mind on many
matters. Because of this intimacy, I
venture to say that Canon Head is go-
ing to work for which he has a very
special qualification. He has long been
intensely interested in the problems of
Empire and the expansion of the
Church among out kith and kin in the
dominions. I think God has shown him
a vision of what a really Christian
British Empire may do, and, although
he goes to a strange land, he will
quickly be at home there. He will
take with him the spirit of our island
at its best and highest—a spirit nur-
tured on a rich and historic past, in
which national character has been
moulded and shaped by the religion of
Jesus Christ."

"On him, too, the ascended Christ
lays His right hand in plentiful ben-
ediction, saying, 'Fear not; I am the
first and the last and the living One.'
I bid you God-speed. Christ's presence
ever goes with His servants, and al-
ways on their shoulders they may feel
the touch of the pressure of His right
hand."

God does not count success as men do.
Christ gained victory through defeat—
Triumph through Suffering.