

declined to discuss, and so, it in turn fell to the ground. The General Synod can consider all matters brought before it by the Provincial Synods, by congregations or by church members. Many of these questions concern polity, as the Church is working her way to a thoroughly Presbyterian System of Government. Each General Synod elects a Synodal Committee to represent the Church during the ensuing six years, or until the next General Synod. Above this General Synod, or its Synodal Committee, is the *Oberkirchenrath*, the medium through which the *Cultus-ministerium* deals with the Church. The full title of this body is, "*The Imperial Royal Evangelical Upper Ecclesiastical Council of the Augustine and Helvetic Confessions in Vienna*," and, naturally, it possesses very great influence in Church matters. All its members are, however, appointed by the Emperor, and as the Church has no voice in their appointment she is now earnestly seeking its abolition. As this Council has to deal with all Protestants, it is divided into two sections, one having charge of matters affecting the Lutheran Church, and the other of matters affecting the Reformed Church. The President of the Council is a layman and is chairman of both sections. The limits and nature of the relations of the *Oberkirchenrath* to the Church have not yet been fully defined; but it may be said, in general, that the *Oberkirchenrath* represents the Church to the State, and the State to the Church. The State declares its claim in relation to the Church to be simply *jus circa sacra*, but there is no security against the authorities trespassing *intra sacra*. Sometimes these have done so, though, as magistrates of the State, they have acted illegally in so doing. For instance—a vacant parish elects a pastor. The Senior, the Superintendent and the *Oberkirchenrath* bring the election before the Provincial Government. All of these ecclesiastical authorities approve of the choice, but the veto of the Provincial Government renders the election null and void, and resort must be had to a new election. The *Oberkirchenrath* may, therefore, formally appoint pastors to the parishes, but it is the Government of Austria that does so actually. The State does not consciously interfere in matters of faith, but sometimes the Church regards as a matter of faith that which the State regards as only a matter of outward constitution and administration. Over the *Oberkirchenrath* is the *Cultus-ministerium*, or that Department of the General Government of the Empire which takes the oversight of all matters affecting the recognized Churches, concerning itself in the public worship and education—*Ministerium für Cultus und Unterricht*. The phrase "recognized Churches" may need explanation. In accordance with the political system of the European Continent, all societies or associations within a particular kingdom are subject to the supervision of the Government and *illegal*, unless explicitly authorized. Hence religious societies require the sanction of the State before they can exist legally or carry out their special objects. The Austrian Government, which is willing to "recognize" all suitable parties entitled to it, recognizes as Churches with the right of public worship, the Roman Catholic, the Greek Catholic, the Armenian, the Greek Oriental, the Lutheran, the Reformed, the Moravian, the Jewish, and, since the occupation of