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A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. VII., No. 26

DECEMBER 3, 1920

Price 3d. (7s. 6d. per Year Post Free.)

Current Topics.

The Diocese of Bathurst is holding high festival to commemorate the fiftieth anniversary of its foundation, and our heartiest good wishes go out to the loyal sons and daughters of the Church in their difficult work in that vast inland diocese. Bathurst is one of the more obviously Australian dioceses where centres of population are often far apart and the industries and climate are of a distinctively Australian character. Some of the speakers at the official luncheon on Saturday last became reminiscent and their reminiscences make us realise the sturdy character of the early Australian clergy. Some of them, like Archdeacon Boyce and Canon Alldis, are happily still among us, and we read of the former in his early days spending the week in the saddle on the way to Bourke, and the latter riding the eighty-two miles from Walgett to Brewarrina without water either for his horses or himself, Pictures of Bishop Barker riding from Parramatta to Condobolin to conduct service; Rev. James Gunther going out with his family to Mudgee in a bullock dray; and Bishop Broughton travelling to Wellington in Cobb's coach. Truly there were giants on the earth in those days.

The Government of New South Wales has again disturbed the minds of many of its best citizens by State Lotteries, the introduction of the question of running lotteries for the furtherance of State finance. It is not within our province to discuss the policy of the Government in relation to the expenditure of public money. It is not the question of extravagant or parsimonious finance that concerns us particularly as an organ of Christian opinion. Our concern is for the moral and spiritual welfare of the community that "truth and righteousness, religion and piety may be established among us for all generations." Any policy of a State that militates against or threatens such moral and spiritual welfare is to be antagonised with all strength of that portion of the community that stands for the claims of Jesus Christ to be King in all departments of human life. Now it is because the whole spirit of gambling is exactly the opposite of the Spirit of Christ that we deplore even the suggestion of gambling methods of raising money for State purposes, or indeed for any public purposes. Christian people are largely themselves to blame for what is now threatening. During the period of the War discretion was thrown to the winds and every form of money-raising was condoned so long as the object sought was the comfort of the soldiers or the relief of distress. When we remember the vogue of art unions, chocolate wheels, spinning jennies, etc., which were everywhere in evidence, can we wonder

that public sentiment has suffered such a moral decline as to tempt needy statesmen, face to face with difficulty in finance, to utilise the opportunity for the carrying out of their own public work? But at the same time the men who are responsible for the good government of a country, who consequently are charged with seeking persistently the highest good of their people, will do well to pause long and thoughtfully before they outrage the clear convictions of a large section of their constituency, by no means the least moral or thoughtful or public spirited.

A curious position has come about in the Diocese of Adelaide. The new headmaster of St. Peter's College, apparently, has introduced the use of the chasuble for the service of Holy Communion in the College Chapel. This evoked a protest from Mr. C. J. Sanders, who first approached the headmaster and then the governing council of the College. According to Mr. Sander's statement, the headmaster asserts that "he has been enjoined by the bishop to wear them" (the vestments). The correspondent rightly questions the right of the bishop to issue such an injunction; he contends that the bishop has no right to be a law unto himself. The Privy Council, our highest Court of Appeal, has interpreted the law of the Church as ruling out the Chasuble, and, consequently, no loyal churchman, not even a bishop, has any constitutional right to disregard that interpretation. The Bishop of Adelaide's position is made the more striking inasmuch as the gentleman chosen by the bishop as Chancellor of the Diocese has written to Mr. Sanders in the following terms: "I am very grieved to hear that the Eucharistic vestments have been introduced into St. Peter's College Chapel. They are totally illegal." This situation is certainly interesting and deplorable.

The much-advertised visit of Sir Arthur Conan Doyle has come to an end, and yesterday he left for New Zealand, where he will doubtless delight the shallow-minded, the hopelessly prepossessed, and the seeker after some new thing, as he has done wherever he visits us we hope that he will confine his addresses to those literary subjects in which he is a master, and enable us to thank him for the healthy delight he has given us in the creations of his pen, without deploring the part he is playing in disseminating the vicious principles of Spiritualism. His complaint that the clergy refused to co-operate with him would be humorous if it were not insulting in the light of his remarks about our Lord in "New Revelation." To deny our Lord's distinctive claims, to belittle His work, to make of God incarnate dying

for the sin of a world a mere seance-holding, automatic-writing medium with a good character, and then expect you to say, "Well done!" to the slanderer, and hail him as a comrade is rather too thick, and finds us unable to respond. Sir Arthur Conan Doyle's visit has proved once again how utterly the spiritualist—whether wilfully or not we cannot say—misunderstands the Christian position, how—wilfully or otherwise—he has borrowed from the older Revelation all that is of value in his cult and has striven to graft on to it a hotch-potch of theosophy and subjectivism run mad. Christians do well to have no intercourse with this fair-mouthed but intensely anti-Christian cult, but to seek their enlightenment and comfort along the more certain ways of the revelation in Christ Jesus.

The subjoined extract comes from an American Church newspaper. It strikes a note which is perhaps unthought of by our vast majority of newspaper readers. And yet we are sure that our own readers will acknowledge the truth of its contention and will, we trust, give the "Church Record" a sympathetic place in their intercession at the Throne of Grace. The extract reads:—
"The amount of good or evil accomplished by the public press is incalculable. There may be half a dozen ministers on the globe who preach regularly to four or five thousand people; but there are comparatively few papers which do not reach this number, allowing an average of five persons in each home to which the paper goes; while in numerous cases the congregation of an editor amounts to hundreds of thousands of persons. The minister speaks, perhaps, to two or three out of a family; the aged and infirm, as a rule, having no part in his ministrations. The words of the editor go directly to the home, and reach every member of the family who reads. The minister's words are spoken hastily, and may fail to express adequately his thought; the words of an editor are likely to be more carefully considered, and his thoughts more accurately expressed. A minister's words may be forgotten, and he himself may be unable to recall them; but the words of the editor are written down, and may be considered and re-read until they are firmly fixed in the mind. How important that the words spoken be right words, even words of wisdom and truth! How little we know of the sermons which the apostles preached; but the epistles which they wrote have come down to us as an unfulfilling treasury of truth. In view of such facts, should not Christian men and women engage in earnest supplication for those on whom is laid the responsible charge of conducting the public press? Surely no Christian should hear with indifference the request of an editor when he says, 'Brethren, pray for us.'"

An English Letter.

By the Ven. Archdeacon Davies, B.D.

In my previous letter I barely mentioned a book that is sure to make a great stir, namely, the two volumes of Dr. Charles, Archdeacon of Westminster, on the Revelation of St. John in the well-known International critical commentary. It is a quarter of a century since Archdeacon Charles was asked to undertake the work, and he has meantime produced a series of standard treatises on a branch of literature hitherto little studied and, in fact, a good deal of which has only recently come to light. Some of these books have been recently issued by the S.P.C.K., reissued in English, such as "The Apocalypse of Enoch," "The Testaments of the Twelve Patriarchs," "The Book of Jubilees," "The Assumption of Moses." The "Enoch" is quoted by name in the Epistle of Jude, and without the name in 2 Peter. Quotations from this and other books of the kind are clearly defined in the New Testament, and a study of this literature has thrown much light upon the Book of Revelation, and incidentally has shown up its superiority and fitness for inclusion in the Christian Scriptures. This is one of the conclusions to which Dr. Charles has come, and in view of many critical onslaughts on the apocrypha it is remarkable that he is so conservative in his results. This shows that the Bible has nothing to fear from the most rigid application of scientific methods of investigation in the light of sound learning. Certain crude ideas and unsound presuppositions may be cast aside and thereby a few timid minds be disturbed. But a living faith in God and His Christ and a firm grip of essential Gospel truth have nothing to fear and everything to gain from sound learning fearlessly used and faithfully applied. This was the conviction of the reformers of the sixteenth century who welcomed and used the New Learning of their day and found in it a first-rate weapon against superstition and false doctrine and a confirmation of essential Christian truth. Dr. Charles' book will not please everyone. It is intended mainly and firstly for scholars, and it is only scholars who can estimate its true value. But he has certainly done a solid piece of constructive work, and though there is plenty of room for difference of opinion on many of the points he has tried to make, his book must be recognised as a work of honest scholarship. Books are not intended, like pills or other medicines, to be swallowed whole. They have to be used with discrimination. The Bible is open to many lines of interpretation, and freedom of investigation was a cardinal principle of the leading reformers as it is of scientific investigators to-day. Even those who differ most from Dr. Charles may learn much from the vast amount of carefully arranged material he has placed at their disposal. It is a book no serious student of Revelation can afford to neglect, even if he does not agree with it.—30/- net in England.

The death of Dr. Sanday deprives British scholarship of one of its leaders, and many students of a sincere and disinterested friend. I had not the pleasure of knowing him personally, but I know many who have worked with him, and under him, and they all spoke of him with appreciative affection. He was especially kind and encouraging to junior men. He always tried to be fair to men who differed from him, and never allowed the differences to impair the friendship between them. He showed a firm hold upon the Evangelical Doctrine of the atonement, which stands out in contrast to the exposition recently put forward by Dr. Rashdall. This comes out clearly in his famous commentary on "Romans," the book by which he is most widely known, though it was really the joint production of himself and Dr. Headlam.

The Ridley Hall Remuneration is now so large a function that this year it was felt advisable to restrict the invitations to men who were at the Hall before 1906. The later men will be invited to the next reunion. This year's reunion was remarkable for the number of former students present who had attained the episcopate. It is said that there were fifteen in all. One venerable figure was missed—that of the saintly Dr. Moule, the first Principal, who had passed away a few weeks before. An attempt is being made to raise a fund for the endowment of the Hall in his memory. War prices and other war effects have seriously damaged its financial resources, but the number of students is well on the increase. The spare rooms are used to ac-

commodate undergraduates, as there is a serious shortage of accommodation for them. It is said there will be 5,000 men up in residence in the University next term, as compared with the pre-war figure of 3,000.

Mention of Ridley reminds one that four former members of Moore College have recently been residing there—W. J. Edwards, G. F. Cranswick, O. V. Abram, and H. S. Cocks. I heard many nice things said about them. They evidently left a good impression of Australian ordinandi and ordinati. Another Moore College student is probably entering Cambridge next term—W. Warr—who is going as Curate to St. Andrew-the-Less, and proposes to read for his degree. I spent a delightful three weeks at Trinity, my old college, during August, and renewed many pleasant friendships and memories. A further possibility of such renewal is opened up by my going to Cambridge next term as Chaplain of Christ's College and Director of Historical Studies at Downing College. I arrived just too late to have the B.D. conferred last term, and am down to take it on October 15. Meanwhile, I have already again experienced the spontaneously friendly assistance always readily given by the professors to any student who needs it. It will be a great thing if we can establish professorships of Divinity to encourage Biblical scholarship in Australia, and can create the same atmosphere of friendly and helpful leadership in research. It is at these ancient centres of learning that one realises afresh the value of traditions of sound scholarship and the need of such in our Church in Australia. Only a small proportion of our Australian students can hope to take advantage of the many opportunities afforded by the endowment of scholarship in England, and it is only right that similar opportunities should be provided in generous measure for those Australians who are unable to go across the world.

I may here mention that in my various peregrinations through the country I have met frequently with keen though newly-awakened interest in Australia. Our boys of the A.I.F. have done this, and it ought to help to a closer union, spiritual as well as political, between Australia and the Motherland. There is a stirring of the spirit which is leading many to look the other side of the world for larger scope and better opportunities. If due encouragement is given there ought to be a rapidly increasing stream of British immigrants into Australia. This is the best way to keep Australia white. But an increase of white population in Australia will mean greater need and larger scope for the efforts of the Bush Church Aid Society. The care for spiritual interests ought at least to keep pace with the expansion of material interests. I am glad to see that several of my former students are answering the "call of the bush," and hope others will follow.

DAVID J. DAVIES.

English Church Notes.

Personalia.

The Bishop of Manchester announced that his resignation of the see has been accepted to take effect on the last day of this year. The resignation has been made on the ground of permanent physical inability to discharge effectively the duties entailed by the oversight of so large and populous a diocese. The "Record" says:—"The outstanding features of Bishop Knox's rule have been his strenuous labour, his thoroughness, his directness, and his strong, almost passionate devotion to principle. He had never been afraid to stand alone, and popular clamour has had no effect upon him."

The Archdeaconry of Norfolk, vacant by the transference of the Ven. G. M. McDer-mott to the Archdeaconry of Norwich, has been offered to, and accepted by, the Rev. Augustus R. Buckland, M.A., Rector of Pulham St. Mary Magdalene, Harleston. Archdeacon Buckland began his ministry as curate of Spitalfields, and he afterwards held the positions of Editor of the "Record" (1887-1908), Morning Preacher at the Foundling Hospital (1890-1917), and Secretary of the Religious Tract Society (1902-17).

The Right Rev. F. H. Thicknesse, D.D., who is probably the oldest bishop of the English Church, having reached the age of ninety-one last May, is resigning his position as Canon of Peterborough, which he has held for thirty-five years. He was appointed Bishop Suffragan of Leicester under Bishop Marge in 1888, and retained office until 1902.

The Bishop of Manchester has conferred an Honorary Canonry upon Rev. S. Nugent Perry.

Mrs. Paget, wife of the Bishop of Chester, and Mrs. Kemphorne, wife of the Bishop of Lichfield, have been sworn in as lady magistrates for the cities of Chester and Lichfield respectively.

In accordance with the resolutions of the Lambeth Conference, and with the approval of their respective Metropolitan, the Bishops of Durham and Peterborough took part at Upsala in the consecration of Dr. Einar Billing to the See of Vesteras in Sweden.

Two Hundred and Fifty-nine Confirmation Candidates.

The vicar of Aston, Canon Cole, had so many candidates for confirmation this year that the church had to be utilised every Sunday afternoon for the classes. Two hundred and fifty-nine young people were prepared for the "laying on of hands" on December 4. In addition to this large number, the members of six mothers' meetings are also receiving similar instruction, so that many of these not already confirmed may feel led to offer themselves for confirmation.

Two Bishops at a Wesleyan Service.

Two Bishops shared on Sunday, October 3, the rostrum of a Wesleyan church with the Superintendent of a Wesleyan district and the Wesleyan chairman of a Men's Brotherhood. The occasion was the opening of the session of the Brotherhood in Northgate Church, Gloucester. The two Bishops were Bishop Frodsham, Canon of Gloucester, and the Bishop of Carpentaria. The former gave the address, the latter read a portion of Scripture and gave the Benediction.

Thermometer of the Sermon.

The Sheffield and District Organists and Choirmasters' Association had an entertaining evening on the occasion of the annual dinner. The Rev. Spencer H. Elliott said in his own church he always "looked up to" his organist, as the organ stood at the west end of the gallery. The organist was the thermometer of the sermon. "When I see him putting away his music books and sitting still," said Mr. Elliott, "I know that an beginning to grip the congregation. When he leans forward with his arms on the rail of the gallery, I know that my subject is taking hold. When his head and shoulders appear over the rail just above the clock, I see that I have got home! And then," added Mr. Elliott when the uproarious laughter had subsided, "I know that is just the right moment to stop."

Recruits for Gipsland.

On Wednesday, September 22, a particularly interesting service was held in St. Margaret's, Westminster, by permission of the rector, the Rev. Canon Carnegie. The Rev. Harrington C. Lees, vicar of Swansea, Senior Commissary to the Bishop of Gippsland, celebrated a valedictory communion for twelve ex-service men from the Knutsford Ordination School, who were proceeding by the "Euripides" to Gippsland, Victoria, for the work of the Church in that diocese. There were present the Commissioner for Victoria, the Principal of Talbot House, a number of members of the Knutsford fellowship, and the friends of these new recruits, who, having fought in the Great War, carry with them the good wishes of the home Church for their new work in the Church's campaign overseas.

"ALL THINGS."

"All things work together for good to them that love God."

Look not, my soul, at any second cause,
For what may thee befall,
Thy life is governed by some higher laws,
"Thy God who orders all."

Ah, yes, I know, but what about mistakes?
Does God then order wrong?
My soul so oft, I fear, a wrong turn takes,
This doth my soul condemn.

Yea, even these thy God will overrule.
All things shall work for good;
We are but children in God's training school;
His ways half understood.

So oft we blunder, but He takes our task
All blotted with mistakes,
And sets it right for us, and doth not ask
Too much; allowance makes.

As fathers pity their weak children, so
He pities, understands
Our feeble frame, our weakness He doth
know;
No hard task He commands.

So, patiently, He leads us step by step,
Through failures and through fears,
And in the end we'll find that all comes right
In spite of all our fears.

—Fairlie Thornton.

A Vision of the Mountain Top.

(By the Right Rev. Gilbert White, D.D.,
Bishop of Willochra, South Australia,
Preached in St. Paul's Cathedral,
on Sunday morning, Sep-
tember 19.)

"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii. 17, 18, and 19.

"To comprehend with all saints!" "To be filled with the fulness of God!" Alas! this is just what we cannot do or be so long as the Church of Christ is rent by its divisions. Saint is cut off from saint, and communion set against communion. There rises before us a vision of the shining mountain top of Divine love, but we are trying to climb that mountain in little separate bands, out of touch with one another, and so unable to realise the full breadth and length and depth and height of that journey of faith which was meant to be cheered and encouraged by the fellowship of all the saints on earth, as well as illuminated by the vision from on high.

Another Effort.

I wish this morning to speak to you of the one effort more made last month at Geneva towards realising the communion of those who love Christ on earth in order that the fulness of His love may be made manifest to the world—I mean the Preliminary World Conference on Faith and Order, in which I had the privilege of taking some small part as the delegate of our Church in Australia. The movement for such a conference originated ten years ago in the Protestant Episcopal Church of the United States, and, in spite of the delays caused by the war it has been growing steadily and with a singular sanity and wisdom which, if I mistake not, were remarkably manifested in the results of the late conference—results which far surpassed the most sanguine hopes of those who initiated it. The aim of the conference was in no way whatever the discovery of a minimum of faith or of order upon which Christians can unite. It was rather, in the words of the Lambeth Appeal, published in London on the opening day of the conference, and read at its second meeting, the vision of "a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole body of Christ." Nor was the Geneva Conference an attempt to immediately realise this vision. It was a Preliminary Conference, intended merely to prepare for and to lay down the lines of the World Conference to be held in a few years' time. To use a military simile, the objective was strictly limited and carefully defined, so that when attained it might become the starting-point of a real advance later on, not a hastily won position to be abandoned later in confusion. It was this wise limitation that the success of the conference was largely due.

The title "World Conference" was amply justified by the attendance at Geneva. Forty countries and eighty Churches were represented by officially appointed delegates, and among the main groups may be noted (1) Anglicans, (2) Scottish, American and European Presbyterians; (3) Methodist, Baptists, Congregationalists and several smaller Protestant communions from Europe and America; (4) Scandinavian and German Evangelicals and Lutherans; (5) Old Catholics; (6) the Eastern Orthodox and Armenian Churches.

One Abstention.

There was but one abstention of importance from all the Christian world: that of the Church of Rome, an abstention which, as the President said, "We deplore, but refuse to regard as final." By far the most important feature of the conference was the presence and most active co-operation of a large representative delegation from the Eastern Orthodox Church. It included Germanos, Metropolitan of Seleucia of the Patriarchate of Jerusalem; Kyriakides, Archbishop of Pelusium; and Nicolas, Archbishop of Nubia, representing the Patriarchate of Alexandria; Iraneaus, Bishop of Timok in Serbia; Professors Izankoff, of Bulgaria, and Alivastatos of Athens, and the Archimandrites Papadopoulos, Valiadis and Gheorghieff, together with a delegate from Roumania; in all twenty out of 180 members. The Russian Church was not officially represented, because it could not meet to appoint delegates, but it was unofficially represented by two priests and by Eulogios, Archbishop of Volhynia. In addition, the

Armenian Church was represented by two Bishops, who associated themselves with the aims and wishes of the Eastern Orthodox. The hearty sympathy and warm co-operation of these Eastern delegations would in itself have sufficed to render the Conference memorable as marking the first large co-operation of the Eastern with the Western Church for a period of over a thousand years.

We are apt to forget the great fathers, that the Church owes to the great Greek fathers, so human in their sympathies and so far more modern in their outlook than the Latin fathers, whose narrow logic has so deeply influenced the forms of thought of even those who have most violently dissent from their teaching.

We have been apt, too, to forget the magnificent steadfastness, century after century, of the Eastern Christians, who have suffered such unspeakable cruelties from Mohammedan persecution. They had only to deny Christ to be free from suffering, and to enjoy comfort and peace; but they have shown an example of heroic faithfulness with which we of the West have nothing to compare.

To have these representatives of the Orthodox Church meeting, praying and consulting for a common object with their brethren of the West marks an epoch and awakes a new hope in the history of efforts for reunion. Nor is this all we had to learn. The Conference accepted an invitation to be present at the sung Eucharist of the Russian Church in Geneva on the Eastern Feast of the Transfiguration, and the mystical beauty of the service sank deeply into the hearts of many who had never before realised the beauty and the glory of a ceremonial worship which seemed to carry us back to the vision of St. John in the Apocalypse.

Practically important.

After all, however, it may be said that the most practically important matter is the attitude of those Presbyterian and Protestant communions, who so enormously outnumber us Anglicans, even among the English speaking races, and whose zeal for the spread of Christ's kingdom in the non-Christian world so far outshines our own. It may be said on the whole the attitude of Protestant Christianity was most encouraging and full of hope. The Lambeth Appeal met with a warm welcome and a very general approval. The discussions on the constitution and character of a re-united Church and on the need of and obligatory creed were without bitterness and without the attempt on the part of anyone to score a point or secure a controversial victory. There was a marked atmosphere of peace and fellowship, a real desire to understand one another's point of view and to meet what were felt to be real and not mere sectional difficulties, and difficulties faced and dragged into the clear light of Christ's Gospel of love were not to be at least half overcome. So much so was this the case that it seemed to me that the fact of our sectional differences was largely forgotten in the anxiety of a question that ran across and behind our sectional difficulties, and was common to all. How far and to what extent is it right and necessary to interpret the creed of the past to fit the needs of a controversial victory, and to order to be carried? Is there not a point at which it becomes lawlessness and destroys all that makes the Church a body at all, not to say the Body of Christ? To consider this question and to try to get all the Churches to face it will be the work of the Continuation Committee of the Conference, which will endeavour to obtain answers to lay before the World Conference when it meets. It is not good that any man's conscience should be forced, but the question must be answered as to whether the Christian Church can exist at all without some restrictions on individual liberty, without some framework or backbone of obligation. It is a question that many good people are unwilling to envisage,

but it must be faced if there is to be a Re-united Church at all to reflect the will and the purpose of our Blessed Lord.

World's Only Hope.

The need for reunion was never greater than at present. The peril of the world is not more obvious than its utter hopelessness. Only the Gospel of Christ can save a distracted world, and only a United Church can present that gospel with a living and convincing force. A knowledge of the breadth and length and depth and height of the love of God in Christ, this can save the world; but if His Church has neither breadth of charity nor continuity of purpose, neither depth of conviction nor loftiness of vision, how can that love be made known? A pace in advance has been made, not by the whole Church, but by a larger part of the Christian Church than has ever moved in step before, and I commend the hope and the project of a World Conference to the prayers and the efforts of all those who love the Lord Jesus Christ in sincerity and truth.

"That ye may be filled with all the fulness of God!" St. Paul calls us to a vision of what the Church should be and might be if it corresponded to the limitless vastness of God's encompassing love. As things are we hug each our own fragment of the whole, and think of it as a privilege, a peculiar gift to ourselves rather than as a responsibility for all the world. Our consciences have become so deadened by disunion that we fail to remember or to realise that our first duty as Christians is to fulfil the desire of Christ's heart that we should preach the gospel to all the world. Are we realising it in our Anglican Communion? I recently visited India for the purpose of seeing something of missionary work there, and was painfully impressed by the smallness of the volume of our Anglican missions in India and the East as compared with those of Nonconformist bodies. In many places we occupy an almost insignificant position, though we represent three-fourths of the population of England.

Christ Himself has warned us that it is only when His Church speaks with a united voice that the world can be expected to believe. He prays that we may be all one, "that the world may believe that Thou hast sent me."

Are we to set a higher value on our own particularisms than on the will of Christ and salvation of mankind? May God give us of the fulness of His Spirit, that we may never cease to labour and to pray that we may be all one as He wills us to be one in the fulness of that love whose breadth and length and depth and height pass all knowledge and whose fulness in Christ is the completion of every hope and the satisfaction of all desire.

The Mass Movement in Travancore.

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leaving them almost hopeless. Then they described the change in mind and temper, which gradually grew till it completely dominated them. As they had prayed and thought doubts had been removed, differences resolved, and the way made clear, even if still difficult. They told us that the vision that caught them was that of a new and compelling sense of the meaning of the Church of Christ, not in our past familiar, partial, and sectarian uses of the word, but as the Scriptures teach it; as the ancient Creeds enshrine it; as our Lord and His Holy Spirit mean it; as the world needs it and is longing for it. They insisted that this vision is a new thing put in a new way, reminding us that in the 1908 Lambeth Conference, in the days of the "Quadrilateral," not a word was said about the Church. The Scriptures were then mentioned, and the Creeds, and the Sacraments, and the Ministry, but—and how intensely significant is the difference—the Church, which the Scriptures teach, to which the Creeds bear witness, for which the Sacraments and Ministry exist, was passed over in entirely unconscious silence, and the "Quadrilateral" quite failed to command the imagination and convictions of Christendom. But in the "Appeal" the Church is the beginning and the ending. It is concerned with nothing else, although, of necessity, Bible and Sacraments and Ministry are insisted upon, and included in their due proportion. Further, they remind us of the new outlook that has come to them. In 1908 Anglicans spoke of non-Anglicans, setting down the lowest terms, their minimum requirements, for those who might desire to keep spiritual company with them. Now they ask us to set our faces in quite another way, to speak not as Anglicans to non-Anglicans, but as members of the Church Catholic to other members, all of us members who together have been made one by God's own act and grace in Jesus Christ, but who have on every side broken and frustrated that unity which was and is the highest gift of our Father's love and the most sure proof of His Self-revelation in His Son. This changed outlook, our Committee said, had marked, for them at least, a new and deeply-moving purpose, and it had come with the authority of truth.

I have sought to describe for you the amazing call which the committee brought to the whole Conference. In doing so I have been unable to resist the temptation, to borrow extensively from an article in "The British Weekly" of August 12 last, by the Bishop of Pennsylvania, by far the best account of the exact situation that I have seen.

For three days the Conference prayed over, discussed, and wrestled with the committee's report. During those movingly wonderful three days the conviction grew upon the bishops that this appeal, with its inspiring language and its well-balanced logic, must go through absolutely unaltered, or not at all. No bishop will ever forget the unique and indelible spiritual impress made upon him by the uplifting experience of these days. We all received something like a revelation of what the presence of the Holy Spirit in the councils of the Church could mean. Outspoken statements were quietly received, even by those against whose convictions they most were, with the feeling that some truth lay there which must be faced. Men of different temperaments and widely opposing views were seen walking arm in arm in the Lambeth Palace grounds, sharing apparently one another's deepest confidences. The Anglo-Catholic was found to be seconding the resolution of the Broad Churchman, and the Evangelical was heard applauding the Anglo-Catholic. Prejudices were removed, and grounds of fellowship discovered. We were not asked to say to our fellow Christians, "Reunite with us," but to say, "Let us all unite with the one Body, already created by God, through Him Who is the one Head." We felt that the Holy Spirit was actually working in and through us, but chiefly beyond us. Men realised that the way of mutual submission was the very way that Christ trod when He submitted to John's Baptism. Men who came to the Conference unwilling to give up the crystallised opinions of early life, yielded in those three days. They changed their positions—but they were constrained to do it. So word by word and sentence by sentence the appeal was considered. The harmony grew more and more—a harmony wrought by the Holy Spirit among men who knew the safety of hugging the shore, but who had become united in the great purpose of launching out into the deep to which we know God was calling us. And then a great stillness came over the Conference. There seemed to be no more to say. The time had come for action, and in the intensity of that moment the bishops fell to prayer. And then the President, that grand old man, who to-day is the acknowledged leader of all the Christian forces of Great Britain, rose up. In a voice trembling with emotion he uttered some of the greatest words of the conference, closing with an appeal to the old men, with all their memories of the past,

their knowledge of the present, and their sensitiveness to the future, to take on themselves full responsibility and vote with the younger men as they shouldered the coming responsibility of these great future days. It was a challenge to a mighty venture of faith. Then he called upon those who were ready to set their hand to this great epoch-making document to stand. And at 3.15 p.m. on July 30, the Lambeth Conference responded, as its members believed, to the call of God, and stood for some moments in the most intense silence I have ever known. Finally, the silence was broken by an outburst of spontaneous praise in the words of the old Doxology, sounding forth as the natural expression of the emotions hidden in the hearts of men who had passed through one of the most memorable spiritual experiences of their lives, and who knew that through them the prayers of many thousands had been answered. Only four Bishops remained seated in that great historic moment—men whose names will never be known, but whose memories will be revered by their brethren. They must have been strong men indeed.

Next Steps.

From the vision which God gave them, the bishops of the Anglican Communion can never turn their eyes, nor can they ever be content with less. The vision calls them to a task which is utterly impossible save by the enabling power of Christ, the one Lord, and by the abounding grace of the same Spirit Who led them at Lambeth. Will there be any in the other groups of Christians who will see eye to eye with us? We have come back to the world converted and convinced by what happened at the Conference. Now we must wait and pray and labour, trusting that God will so enable us to bear witness that others will understand and listen.

Notes on Books.

"Let us Serve," Vol. 4 of the "On His Service" Series. A set of simple lessons on the Bible and Prayer Book, illustrated by coloured stamps and published by the Church Stores, Sydney. The stamps are well designed and printed from drawings by the Sydney artist, Mr. C. H. Hunt, and are available at the cheap rate of 6d. per set for the year. The Lesson Book is composed by a Sunday School teacher of experience and contains lessons on Old and New Testament subjects. The lessons are simple and well arranged and should prove helpful to the teachers of junior classes.

Protestantism in Bible, Prayer Book and Church of England History, by Rev. A. Law, B.D., St. John's, Toorak, Victoria. (Obtainable at Diocesan Book Depot, Melbourne, price 3d.)

These addresses, delivered on Reformation Sunday, 1920 fulfil the purpose and statement of the Foreword, "It is shown in these addresses that loyal members of the Church of England can gather sound reason from Bible, Prayer Book and C. of E. History for calling themselves Protestant." In discussing the contention that the term Protestant is absent from the Prayer Book, the writer aptly says, "People who are least satisfied with the statement that the Church of England stands for Protestantism, are the people who are least satisfied with the Prayer Book as it is at present." The positive nature of Protestantism is exemplified from Holy Scripture, "it is essentially the call to follow God's Word in religion" rather than man's—our Protestantism, when Biblical is not merely political, or racial, or hysterical, but Positive and Spiritual." We heartily commend this pamphlet, as setting out in brief compass and simple language the Protestant position of our beloved Church.

National Church League Publications.

The Power of the Presence and its Relation to the Holy Communion, by the late Dr. Moule, Bishop of Durham. An address given at a meeting of the London Clerical and Lay Union. Our readers may remember that we reprinted this address in our columns some two years ago, and we are glad to see its republication in pamphlet form. Bishop Moule was singularly clear in his statements of doctrine, and his address on the Presence of Christ in relation to the Holy Communion leads the reader to see that holy service as "emphatically a Rite of Covenant, rather than a means to effectuate a unique mode of presence."

Class Notes for the use of Candidates for Confirmation, by Rev. H. Edwards, vicar of Gloucester (price 2d. or 14/- per 100). These notes are very comprehensive and well arranged, making almost an ideal series of lessons for confirmation candidates. The only serious defect to our mind is the absence of a lesson on the subject of the Church, a very important subject for instruc-

tion because of the wealth of controversy surrounding it.

The Faith of a Churchman, Notes for Confirmation Classes, by Rev. C. H. K. Boughton, B.D., vicar of Calverley (price 2d., or 14/- per 100).

Another most useful series of notes for lessons of preparation for confirmation. The author follows a too ordinary rule of relegating the primary meaning of Confirmation to a secondary place. It cannot be too earnestly insisted on that confirmation is really God's action on the life of the confirmand. It is more strictly in line with the original ordinance to say that "we are confirmed" rather than "we confirm"—the latter is a much later, though useful, addition to the original ordinance. Then again Mr. Boughton's note on Infant Baptism seems weak and unsatisfactory. Surely he has not weighed the important implication of 1 Cor. vii. Is it really true that new birth and other inward graces only follow when a child is old enough to be taught what they mean?

Define Your Terms. Counsels to the Clergy in the study of the Eucharistic Controversy. An address by John Dowden, D.D., Bishop of Edinburgh. (3d. net.)

Reprinted in pamphlet form under the auspices of Bishop of Liverpool and the Bishops of Liverpool and Manchester, who, in a prefatory note, express their "desire that the counsels of so great a liturgical scholar as the late bishop should at this critical moment be freely and widely circulated."

The Bishop deals first with the illegality of the Reserved Sacrament. He says, "The thought that anyone debarred from oral reception through no fault or unfitness on his part, was, nevertheless, in the true sense a partaker of the Body and Blood of Christ, was a familiar thought to our forefathers in the olden time. . . . To assure the sick or dying in the language of the Prayer Book, or of the ancient manuals of the unreformed Church, is not to speak of a hope, but to proclaim a certainty." Later in the address the bishop insists on the need of carefully defining terms in controversial matters. He instances Jeremy Taylor's discussion of the "Real Presence," when he says, "By spiritually they (Romanists) mean 'present after the manner of a spirit'; by spiritually we mean, 'present to our spirits only.'" A further instance is the belief in "a non-local presence in or under the forms of bread and wine." Concerning which Jeremy Taylor said, "First I wish the words were sense, and that I could tell the meaning of being in a place locally and not locally, unless a thing can be in a place and not in a place, that is, so to be in that it is also out."

Bishop Dowden adds, "One thing is absolutely certain: It is no part of the doctrine of our Church that there is an adorable presence of our Lord's Body and Blood in or under the forms of bread and wine. Such language is indiscernible in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers." The pamphlet tends to clarify thought and deserves a wide circulation.

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is surely so manifest that the Theosophical claim is seen to dishonour Him in Whom we believe by rejecting His proper deity. The Christ Whom we Christians are led to expect is the same Jesus who, after He had died, rose again from the dead and ascended to the right hand of the Father—"from henceforth expecting until His enemies become the footstool of His feet." No re-incarnation of a so-called Christ-Spirit will satisfy the very clear promises that our Lord Jesus made to His disciples and which they have preached to us. He shall come to be our Judge. He is to come with power and great glory. In a similar manner to that of His departure He is to return, "and every eye shall see Him and they also that pierced Him." "If I go and prepare a place for you I come again and receive you unto Myself." Such was the promise that buoyed up those men and women whose sufferings were great for His Name's sake. A returning friend Whom they knew and in Whose coming they would rejoice and at Whose coming that glorious hope, the resurrection, is to take place—that was their expectation and joyous hope.

These are days of testing for each and all of us. The Advent message is sometimes scarcely noticed, so wrapped up is the ordinary man in the occurrences of the life of here and now. But the Day of the Lord shall come; and the best preparation for that coming is not merely the culture of our own souls by religious exercise and reading, but the practical application to our lives of the Master's own parabolic injunction, "Occupy; do business till I come." To-day we see on all sides a world that needs our Saviour, and yet knows Him not. It is in our responsibility to herald the King's approach and His message of urgent warning that men everywhere should repent, should turn to God and believe the Gospel. Yes, and that Gospel is just the same old Gospel—well tried and proved—the good news of the infinite love of God made manifest in the Cross of Christ. A Gospel which has lifted up and made strong and enabled for holiness lives that were down-trodden through sin and well-nigh lost to hope.

The restless millions wait the Light Whose dawning maketh all things new.
Christ also waits, but men are slow and late;
Have we done what we could?
Have I? Have you?

The Returning Master saith to each one of His disciples—"Go work to-day in my vineyard." "The night cometh when no man can work."

THE NEW BISHOP OF ROCKHAMPTON.

It will be remembered that when Canon Hughes and others refused nomination for the bishopric of Rockhampton, the choice was put into the hands of the Archbishop and Bishops of the Province of Queensland, and they have selected the Rev. Phillip Charles Thurlow Crick, M.A., Fellow and Dean of Clare College, Cambridge, to fill the Rockhampton See, which Bishop Halford vacated in September. The Rev. P. C. I. Crick is 38 years of age, and was educated at Cambridge, where his career was extremely brilliant. He took a first class in the Theological Tripos. He was examining chaplain to the Archbishop of York. He was ordained in 1906. He will be consecrated on St. Matthias' Day, February 24.

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CLASS LIST FOR 1920.

- 1.—Scholar in Theology (Th.Schol.)
Class 2.—Blackwood, Rev. Donald B., M.A., Th.L., Tasmania;
- 2.—Licentiate in Theology (Th.L.).
(Three failed.)
Class 1.—Stutton, Rev. Robert E., B.A., (Trinity College), Melbourne; Debenham, Christopher T., St. John's College, Armidale; Jessop, Charles Roy, St. John's College, Armidale.
Class 2.—Blanche, Rev. Douglas E. K., St. John's College, Armidale; Hoog, William, Rev. Arthur L., St. Barnabas' College, Adelaide; Knox, Arthur T., St. John's College, Armidale; McPherson, Thomas A., Moore College, Sydney; Drought, Rev. John S., B.A. (Trinity College), Melbourne.
Pass.—Johnston, Rev. Robert C., Bendigo; Rose, John, St. John's College, Armidale; Westley, Philip K., Moore College, Sydney; Macpherson, Rev. Alexander S., Ballarat; Hole, Herbert O., St. John's College, Armidale; Langmaid, Rev. William P., Tasmania; Ray, Rev. Francis A., Melbourne; Pyke, Rev. George F. W., St. John's College, Armidale; Miles, Alfred C., Ridley College, Melbourne; Oliver, Rev. Frank M., St. John's College, Armidale; Freeman, Walter G., Perth; Hunt, Rev. Ernest A., St. John's College, Perth.
- 3.—Associate in Theology (Th.A.).
(Seven failed.)
Class 1.—Parker, Dorothy J., Bendigo; Kircher, Godfrey, Sydney; Blood, Emily R., Grafton.
Class 2.—Dowling, Lucy, Melbourne; Brebag, Dorothy M., Sydney; Bentley, Thelma D. W., Grafton.
Pass.—Beavis, Leslie, Goulburn; Envall, Louisa G., Melbourne; Newman, Hilda O., Melbourne; Webster, Winifred A., Melbourne; Gough, Arthur W., Goulburn; Kilkenny, Dorothea, Grafton; Scrutton, Dorothy E., Adelaide;
- 4.—Licentiate in Theology: Parts 1 and 2.
The following have satisfied the Examiners in Part I or Part 2, but will not be classified till their Examination has been completed:—
Part 1.
(Three were "held over," fourteen failed.)
Bond, J. Leslie, St. Barnabas' College, Adelaide; Chambers, Cyril B. G., Ridley College, Melbourne; Ball, Sydney T., Ridley College, Melbourne; Morton, Hugh A., Ridley College, Melbourne; Taylor, Arthur, St. Columba's Hall, Wangaratta; Kollston, Hugh C., St. Francis' College, Brisbane; Redding, Donald, LL, St. Barnabas' College, Adelaide; Dau, Wilfrid J., St. Columba's Hall, Wangaratta; Taylor, Joseph, St. Francis' College, Brisbane; Le Huray, James R., Moore College, Sydney; Pratt, Herbert L., St. Francis' College, Brisbane; Gee, Reginald P., Moore College, Sydney; Benn, Leslie W. A., Ridley College, Melbourne; Parker, Charles G. B., Ridley College, Melbourne; Robinson, Hector G., Trinity College, Sydney; Chesterfield, William J., St. Columba's Hall, Wangaratta; Hart, William F., Bendigo; Macdonald, Ian J. B., St. Wilfrid's College, Cressy, Tasmania; Montgomerie, J. Bruce, Ridley College, Melbourne.

Part 2.
(Seven failed.)
Whitehead, James H., St. John's College, Armidale; not including Lain.
On behalf of the Council of Delegates,
W. HEY SHARP, M.A., Th.Sol., Registrar.

"It is not in words explicable, with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance, neither to what darkness their departure will consign the loveliest. For there is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features."—J. Ruskin.

Let us be content, in work
To do the things we can, and not presume
To fret because its little, 'Twill employ
Seven men, they say, to make a perfect pin;
Who makes the head, content to miss the point,
Who makes the point, agreed to leave the join;
And if a man should cry, "I want a pin,"
And I must make it straightway, head and point,
His wisdom is not worth the pin he wants.
—E. B. Browning.

The Church in Australasia.

CHURCH MISSIONARY SOCIETY NEWS.

Farwell was said on Monday, November 15, in the Cathedral Chapter House, Melbourne, to a party of out-going Missionaries of the Church Missionary Society. The charge was delivered by the Rev. W. T. C. Storr, M.A.
The Rev. P. W. Stephenson and family sail from Melbourne on November 20 by the R.M.S. "Malwa," to return to the work at Peshawar, north-west frontier, India. They will be accompanied as far as Colombo by Miss E. L. Campbell, who is going to Rangoon, Bengal, to assist in the C.M.S. Hospital there.

Miss G. L. Bendelack, M.A., Dip. Ed., of St. Hilda's C.M.S. Girls' School, Canton, leaves Melbourne on 4th December for China. She takes with her a recruit in the person of Miss Daisy Baker, of Elsterawick.
An Oriental Missionary Exhibition is being conducted by the C.M.S. in the Caulfield Town Hall from 16th to 19th November, inclusive.

NEW SOUTH WALES.

SYDNEY.

Extract from the Archbishop's Letter.

The last few weeks, since last I wrote, have brought a great improvement in my health, and I feel more able to undertake duty again, although I must not forget the doctor's strict injunction, and take a necessary change in February so as to complete my cure, and not run the risk of a recurrence of this malady.

For three or four weeks I was on the Yorkshire moors, and also in Northumberland. There the bracing breezes proved an excellent tonic, and it was no regret to me that summer at times gave place to conditions that were more Arctic, and we were glad of fires even in a month like August. I then was able to preach once again in the old Cathedral pulpit of Manchester, which I so often occupied when Residential Canon. It was a true pleasure to see such a great gathering of old friends who crowded all the available space. It gave me an opportunity of expressing thanks in the name of Australia for all that Lancashire people had done for our boys who were in hospital in that great city. I was also successful in writing my sermon for the Church Congress next month. The printers had been somewhat too unfortuniate in their requests for my manuscript, even before I had planned it. In it I endeavour to give impressions of the Lambeth Conference Report such as I wrote to you last month.

In the last files of Australian papers, I have been reading with interest the accounts of great loyalty meetings held in Sydney during July, both in the Town Hall and Chapter House. I am glad that the old Church is taking so strong a stand against the disintegrating influences which need to be counteracted by strong thinking and outspoken utterances, it also notices reports of movements in the Church which are the best framework for such positive work in the future. There is the continuance of the effort to raise the Peace Diocesan Thanksgiving Fund. In an much rejoiced by the public spirit of the church officers and congregation in the Lambeth Conference, in setting free of St. Jude's, Catebread, to be Deputy Commissioner, strengthening the hands of Archdeacon Martin, and carrying the canvass into the other parishes of the diocese. I urge church people to uphold his hands by prayer and response, and trust that he has had a ready response to his appeal for canvassers in the different parishes. Unless we adequately train our clergy we cannot expect to hold our own.

Home for Incurables Garden Fete.

(From a Correspondent.)

There was a scene of great activity in the grounds of the Home for Incurables at Ryde on last Saturday week, when the annual sale of work and garden fete in connection with the N.S.W. Home for Incurables was held.

This sale is held in November every year, and is an effort by the patients themselves to hand over to the committee a cheque in appreciation of what the committee do for them.
Last year the sale returned a net amount of £340—this was a record year. This year, however, realised the magnificent amount of £650 net. Speaking of last year's sale, it is interesting to record what some of our friends think of the fete. The following is an extract from the Ryde Church of England paper:—

"We congratulate our good friends at the Home for Incurables on the success of their sale of work held on Saturday, November 30. Despite the heavy rain, they had a large

number present, and the net receipts for the afternoon amounted to £340. This is a special testimony to their earnestness and efficiency in conducting a sale. We congratulate them further on their steadfast adherence to the principle of straight-out selling of the goods on the stalls. There were no raffles, no no chocolate competitions, no hoop-la, no chocolate wheels, no art unions, no gambling devices so often seen at public gatherings, and which only mar the spirit in which people should seek to help a good cause. We of the Church thank our friends at the "Home" for the fine example which they thus give to us in their efforts which they thus give to us in our endeavours to keep sales of work clean and honest."

The sale on Saturday week last was opened by Dame Margaret Davidson in the presence of about 1200. Her Excellency, in referring to the "Home," said that it always gave her the greatest pleasure to know of its success, as both Sir Walter Davidson and herself regarded all the patients as real friends. After officially declaring the sale opened, their Excellencies generously patronised the stalls, particularly those presided over by the inmates. They also went right through those patients who are bedridden and were unable to take part in the fete, which was held in a large matquee on the lawn. The stall-holders were:—Miss Garnsey, fancy; Mrs. Harry Shelley, kitchen; Miss Lackersteen, fancy; Mrs. F. C. Moore, fancy; Miss Hilda Thompson, fancy, Mr. and Mrs. Taylor, sweets; the Children of the Home, toys, cakes, sweets, or by a donation to defray expenses, and to help special cases of distress. Contributions may be sent, if possible, not later than December 13, to Rev. Canon Charlton, or to Miss Ohlson, Diocesan Church House, George Street, Sydney.

An Appeal for the Mission Zone Fund Christmas Cheer

There are 1400 poor slum children who ask YOU, through us, for just "One Red Letter Day" this coming Christmas Season. The general secretary is arranging that there shall be an Xmas tea, and entertainment, and some toys given to the children, who come under the influence of the Mission Zone Fund in its work in the slum areas. Will you help by a gift of toys, cakes, sweets, or by a donation to defray expenses, and to help special cases of distress. Contributions may be sent, if possible, not later than December 13, to Rev. Canon Charlton, or to Miss Ohlson, Diocesan Church House, George Street, Sydney.

Garden Fete.

A very successful fete was opened at St. Paul's, Wahroonga, on Friday last at 3.45 by the Hon. R. Sproule, M.L.C. Mr. R. Savage presided and the rector opened the function with prayer. Mr. Sproule, in a short and graceful speech, emphasised the need of the Church's work in the common life, in making for righteousness. He said that that was also the objective of the Government—an objective that was right, although all perhaps might not agree with their methods. The object of the fete was to raise funds for a new rectory building for the mother church of the parish of Wahroonga. Dr. Purser moved a vote of thanks to the Solicitor-General, which was carried enthusiastically.

The total proceeds amounted to £185 for the two days' effort.

Ordination.

The Ordination has been fixed for St. Thomas' Day, December 21. About 20 candidates sat for the recent examinations.

NEWCASTLE.

British and Foreign Bible Society.

(From a Correspondent.)

The Rev. W. S. McLeod, deputation agent, reports last month (November) visiting West Maitland, where he preached at St. Mary's and Homeville. A large united Sunday School gathering was held in the Town Hall, West Maitland. A magic lantern lecture was held at West Maitland as well as a Paterson, Giesford, Eccleston, and at Allynbrook an exceptional gathering took place, some people riding over 13 miles each way to the lecture. Dungog, Gloucester, Copeland and Barrington were also visited.

Mr. McLeod's engagements this month are—Muswellbrook, November 30; Merriwa, December 1; Denman, December 1 and 2; Scone and district December 3-8; Murrumbidgee December 9; Willow Tree December 11, 12 and 14; Wallabadah, December 13; Castle Mountain, December 14; Werris Creek, December 15. Mr. McLeod also pleaded the Society's claims at Newcastle Synod last month.

GOULBURN.

The Bishop's Return.

The Bishop of Goulburn returns from the Lambeth Conference by the "Orontes," arriving in Sydney on November 28. He

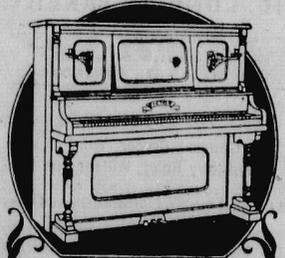
will be in Sydney until December 2, for the Australian Board of Missions 70th anniversary celebrations and conference, being one of the three bishops deputed to meet the New Zealand bishops with reference to missionary problems in the Pacific.
The bishop arrives in Goulburn on Friday, December 3. A public welcome in the form of an informal social gathering will be accorded the bishop and Mrs. Radford in St. Saviour's Cathedral Hall at 8.15 p.m. This will be preceded by a festa evening in the Cathedral at 7.30 p.m. All the quarterly diocesan meetings have been arranged to immediately precede this date, in order that as many country clergymen and laymen may find it possible to attend. For the cathedral parishioners and any visitors who may elect to stay over the week-end, there will be a corporate communion in the cathedral at 8 a.m. on Sunday, December 5.

SOUTH AUSTRALIA.

ADELAIDE.

"International Relations."

"I had the good fortune to be appointed upon the Committee on Industrial Relations, and the Committee on Industrial Problems. Last conference only two bishops were appointed chairmen of the committees, but this time three bishops from overseas were included, and of these, the Archbishop of Brisbane presided over the committee on International Relations. In our report we point out that there are only two alternatives before the world—either to sink back into the old conditions, with the prospect of another and still more awful war; or to work for an ideal, guided by the principles we have learned from Jesus Christ. That ideal for the world, we believe to be there in the mind of God. Statesmen, teachers, leaders of commerce, and all who work for the world's progress, must try to work to that plan. The other alternative is unthinkable. In working to that plan the one great law to be observed is the law of 'unselfish human neighbourliness'; and this must be applied to nations as well as to individuals. 'He that is great is to be as he that doth serve.' We are all 'members one of another,' and therefore no national policy can be Christian which ignores the needs and rightful claims of other nations, whether they are backward or advanced. In the League of Nations we have an instrument ready to our hand for the application of this great law of unselfish human neighbourliness. There are those who make light of the Covenant of the League as included in



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the Peace Treaty, and call it Utopian; but there is no other alternative but a later and more hideous war. The clauses of the covenant may be grouped under two great heads—those which provided for the promotion of 'international peace and security' (including the prevention of war), and those which provide for 'international co-operation' for the safeguarding of the weak. These great objectives are most obviously and splendidly Christian, and all the spiritual forces of civilisation should muster to the support of those great statesmen—Mr. Balfour, Lord Grey, Mr. Lloyd George, President Wilson, and many others—who are working with noble zeal and devotion to establish the League, to rectify the imperfections in its machinery, and to show to the world by its practical achievements that it is workable and worthy of the active and enthusiastic support of all good citizens."—The Bishop's Letter.

The Canon Wise Ritual Case.

A great deal of comment, adverse to the bishop, has been published in reference to the delay in the hearing of the ecclesiastical suit of the Bishop of Adelaide against Canon Wise. The following official statement by the Administrator has been made in the columns of the Adelaide "Gazette":—"The delay in the ecclesiastical trial is entirely due to the fact that Canon Wise has applied to the Supreme Court for an injunction preventing Mr. Halcombe, S.M., from acting as Chancellor. The Church Court sat in December to commence the trial but adjourned in order to enable Canon Wise to bring his application before the Civil Court. If there has been any undue delay in having that case disposed of in the Civil Court, Canon Wise, as plaintiff in the matter, has had control over the proceedings."

A Deserved Appreciation.

The Rev. Frederick Webb, of Holy Trinity Church, North terrace west, Adelaide, who on November 24, completed 25 years' service as rector of the parish was recently tendered a complimentary social by members of the congregation. The church was the first place of worship erected in Adelaide, and during the past 83 years has had only four ministers connected with it. Mr. Webb, during a quarter of a century's association with the Church, has gained the esteem of a wide circle of people. The gathering last night took place in the hall adjoining the Church, and His Excellency the Governor (Sir Archibald Weigall) presided over a large attendance. Lady Weigall was also present; as also was Capt. the Hon. Nigel Somerset, D.S.O., A.D.C. The chairman was supported by Dean Young, and on his right hand Mr. Webb was seated. The hall was prettily decorated, and the proceedings were of a happy nature.

The first speaker was Dean Young, who, on behalf of the clergy and diocese, congratulated Mr. Webb upon his having completed 25 years' service at the church. It was not an unusual thing for a rector in England to be stationed at one place for a longer period than that, but in Australia the clergy moved about more than in the old country. It must be satisfactory for Mr. Webb to look back upon 25 years of excellent work.

The Dean added, there are first and second class wives living in rectories, Mrs. Webb easily belongs to the first class. Her record has been one continuous desire to help her husband.

Inspector Shakespeare, on behalf of the trustees, alluded to the esteem in which Mr. Webb is held by them.

Mr. E. Johnson (minister's warden), assisted by Messrs. D. Hardy (representing the choir), W. B. Howe (Sunday School), and H. S. Hatwell (parochial societies), asked His Excellency to present Mr. Webb with an illuminated address, and a silver tea service to Mrs. Webb. In doing so, Sir Archibald said he was sure that not only as His Majesty's representative, but as a parishioner, he was sure that during his 25 years as incumbent, Mr. Webb had had many difficulties and troubles with which to deal.

ideal had been a hearty service, according to an intellectual and charitable interpretation of the Prayer Book, the due administration of the Sacraments, and the preaching of the Crucified and Risen Saviour as the only hope of fallen man. He hoped, if God willed it so, to spend some more years amongst them and asked for their constant prayers for the work of the parish and himself.

NEW ZEALAND.

AWKLAND.

Synod.

The Synod was held on October 15, in the absence of the bishop. The V.G., Archdeacon MacMurray, presided and delivered the charge. After referring to the changes in the diocese the Archdeacon made large reference to the Lambeth Encyclical and the various subjects therein discussed. He made special reference to the financial need of the clergy and sought the sympathy of the laity in support of a scheme to raise the minimum to £300 a year. In closing he said:—"What the Church needs is the service of many more whole-hearted and devoted men and women, who have learned to give not merely of their substance, but themselves to Christ's work. The adventure of the Cross in the twentieth century will be the most glorious crusade that men and women have ever followed; it can only be taken up by those who deny themselves for Christ and the Gospel's sake—but its results in the winning the world for Christ will, I believe, be the greatest in the Church's history. I have nothing but a confident belief that '

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An Australian Parson Abroad.

(By Rev. H. S. Cocks, B.A., Th.L.)

Almost Persuaded to be a Presbyterian.

Before passing away from Scotland I must mention the fact that on the Sunday I was in Brodick, for the first time in my life, at the express wish of the local clergy. I preached in a non-Anglican Church. You will notice that I could not write a "Nonconformist" Church, for since we were in Scotland, where the State Church is Presbyterian, I was the "Nonconformist." Both morning and evening I was expected to conduct the whole service as well as preach, so that I literally "occupied the pulpit" on each occasion, and endeavoured to so conduct myself as to give the impression that preaching in a heavy black gown and taking an unliturgical service were an every-day occurrence in my life.

In the morning, service was in the United Free Church, when there was a large congregation, including about 100 young Scotch soldiers who were then in camp. I personally enjoyed the service much, and the minister in charge afterwards paid me the compliment of saying that I had conducted the service just as he himself was accustomed to do. At night I again donned the sombre gown and preached this time in the established or parish "kirk." Several people expressed appreciation and thankfulness for help received, and one was glad to have had the opportunity of thus joining in corporate worship with fellow Christians of another Church.

From Brodick my friend and I journeyed to Keswick, in the celebrated lake district of Cumberland, in order to be present at the great Keswick Convention. En route we broke our journey at Glasgow and spent about six hours there visiting the University (a fine pile of buildings occupying a commanding position in a most suitable locality), Botanical Gardens, Cathedral and other places of interest. It seemed very strange to be visiting the Presbyterian Cathedral of St. Mungo, and I noticed that the arrangement of the prayer desk, lectern, pulpit and Holy Table were practically identical with ours, while there was even a second Communion Table in what was formerly a side chapel. The building, which dates back to pre-Reformation times, with its fine crypt, piers, etc., seemed to be somewhat out of harmony with the usually accepted Presbyterian order of things. Glasgow is a city of pretentious proportions, and gave one the impression of being a thoroughly thriving and progressive centre of industry. One noticed that women conductors were employed on the trams here, as is also the case at Bristol.

Keswick Convention of 1920.

Now I want to take my readers away in thought to Keswick, a spot which for the past 45 years has been associated with much power and blessing for many thousands of Christian people from all over the world. Of course I had heard of this great Convention in Australia, so it was with much eager anticipation that I went to Keswick seeking a blessing, particularly in view of the imminent change in my life's work. That is I went expecting great things, and I was not disappointed.

The natural situation of Keswick in the lake district is superb. The restfulness and quiet of this little town set in the midst of such picturesque surroundings must have afforded much calm to the weary toilers in rushing, noisy, smoke-begrimed towns, and was an experience to be treasured for many days to come. Among the hills of God's creation, and by the lakes which reflect the beauty and perfection for His handiwork, precious lessons of an abiding character were learnt by all of us. Then again, Keswick is full of hallowed memories and blessed associations. The everlasting hills lift their massive heads heavenwards, reminding those who gaze upon them of things that are eternal and unchangeable, but Keswick also brings back recollections of those saints of the Lord, who, having gazed on the Father's handiwork, now behold Him face to face. Even a year ago Bishop Handley Moule and Prebendary F. S. Webster, Keswick leaders of long standing, were at the Convention bearing their testimony to the beauty and power of the holy life; since then they have been called to see the King in His beauty, and have joined the Church triumphant.

What a marvellous concourse of people came together at Keswick this year! About 5000 of them from all parts of the world, all wanting greater power in the Christian life, and like the 5000 of old, waiting to be fed with the Bread of Life. From personal experience we had discovered that the remedies of man for the ailments of the soul, as well as for the disordered state of the world, were nothing worth. Therefore it was that with expectancy and faith we turned to God. A dominant note of confidence was noticeable in the various addresses and

the message was one of good cheer for these dark days. Free from the doubt and hesitancy which characterise the uncertain policies of so many statesmen of to-day, the speakers gave us a message of heartening positiveness on the authority of God Himself. The speakers were for the most part among the spiritual leaders and preachers of Great Britain and included among others, Bishop Taylor-Smith (Chaplain-General), the Revs. Harrington C. Lees, Preb. Webb-Peploe, Dr. Stuart Holden, Canon Battersby Harford, George Grubb, Dr. Chas. Brown, Dr. F. B. Meyer, Dr. Henry Montgomery, F. C. Spurr, and Dr. Zwemer.

The weather conditions for practically all the time were unpropitious, but that made little difference to the enjoyment of those happy days. One writer, referring to the weather, said: "Whatever may be the impressions which others carried away with them from Keswick this year, the two main characteristics which stood out before me during the week were those of Gloom and Glory. I put the gloom first because, to begin with, at any rate, it was the more obtrusive, and because it might have easily overshadowed the glory. But in the good providence of God, the triumph rested with the glory, which was so abundant that in its rays the gloom seemed to disappear. Let me say a little more explicit. With long experience of Conventions behind me, I cannot recall a week when Keswick was so unkind to its visitors. With the single exception of Monday, we had rain every day. There were bright intervals, it is true, when the sun, as if repenting of its absence, shone out in all its fulness, raising hopes of better days to come. But, for the most part, the rain was easily in the ascendant. Conditions such as these might easily have wrecked the Convention. But, fortunately, it was not dependent upon them. When Keswick is found in its fairest mood, as it was a year ago, for example, the contributing factor of natural beauty is not to be underestimated in regard to the Spirit's operations. But when that element is absent other resources are drawn upon. It was so this year. The violent and dreary rainstorms detracted from the comfort and enjoyment of the visitors; but, after all, they had not come to Keswick primarily for holiday purposes, and so they were not unduly affected or distressed when their secondary arrangements were ruthlessly upset. The meetings went on, the addresses were delivered; God spoke to them through His servants, and thus, whatever the state of the weather, they were not prevented from facing the issues uppermost in their hearts and minds. And that is what I mean when I say that "the Gloom was lost in the Glory."

The Speakers and their Messages.

Of the speakers, I think Bishop Taylor-Smith and the Rev. Harrington Lees helped me most. These men dealt with hard sober facts in a thoroughly sane and consecrated manner and spoke out of a very full and rich experience of fundamentals. With regard to the Bishop, because I heartily endorse the sentiments expressed about him in the "Life of Faith," I venture to quote them verbatim:—"The homeliness of the addresses delivered by Bishop Taylor-Smith greatly delighted all who had the pleasure of listening to him. Somehow, a bishop is expected to be particularly sedate and severe, but there is little of the conventional prelate about the Chaplain-General. His whole manner was particularly gracious, while his words were so simple that even a child could have understood them. . . . He has given some delightful parables in his own inimitable style. The inverted bowl will long be remembered, especially when it became converted, and the lessons of the escalator in the London tube stations, especially the idea that though it is possible to slip back on the rising stairway you still continue to ascend, proved an encouragement to many."

The Rev. Harrington Lees' appeal to the intellect as well as to the heart, supplied what to my mind was sometimes lacking in the addresses of other speakers. Speaking about the life of faith, on one occasion, he said:—"If Christ lays such emphasis on faith as a principle for life, remember He blames its absence as a great source of weakness. Five times over in St. Matthew's gospel you have Him using that word 'little-faith.' I am going to bring you to that by and by, but I want to make this point very plain, which the writer to the Hebrews says must be found—'He that cometh to God, must believe that He is.' Now do not think I am putting the cart before the horse and begging the whole question, because, remember, there must be some things assumed. I quoted Mr. Bernard Shaw just now, let me quote Haeckel, another man who would not have cared to be here on the Keswick platform, I fancy. He said, 'Scientific faith'—and remember, faith is faith, whether it is scientific or anything else; he is not talking about Christianity, but faith everywhere—Scientific faith fills

gaps in our knowledge of the laws of nature with temporary hypothesis.' You say, 'I know that,' but what are you going to do to bridge it? You can only say, 'I believe,' and the man of science habitually says, 'I believe,' and he has to act on it. If he did not, he would never get any further. And yet there were days when he threw stones at us, because we do the same thing. The man of science to-day are wiser. Christianity has become much wiser about science, and science has become much wiser about Christianity. But it is true of all life that you must act upon a hypothesis when you cannot always say, 'I know.' You can say, 'I believe,' and so, 'He that cometh to Me—there must be an attitude of mind in which the intellect shall consent to take Him in some sense for granted.'

It was a great privilege to meet Preb. Webb-Peploe, who is now over 80 years of age, and has attained the remarkable record of being present at 44 of the Convention gatherings. He still retains a remarkably strong voice and is wonderfully active, though his hearing is now somewhat defective.

A special feature of this year's Convention was the great number of young people present, including a big contingent of undergraduates from Oxford and Cambridge. The number of missionaries present, also, was phenomenal, and the Rev. C. Lea Wilson had no fewer than 80 C.M.S. missionaries alone under his care in eight houses. One incident of the Convention week that made a great impression on the minds of those who were privileged to be present, was the united service of Holy Communion for clergy and ministers on the Thursday morning. This took place in the very beautiful and ancient church of St. Kentigen at Crosthwaite, when about 80 attended, and a helpful address on Christian fellowship was given by Canon Battersby-Harford. I worshipped in that service with a Presbyterian minister from Canada on my left, while on my right was a Danish Lutheran pastor from India. The "Australian Parson" knows for sure that the inspiration and help of Keswick, 1920, will mean much to him in days to come, if the Lord tarry.

Gippsland Synod.

(From our own Correspondent.)

The first session of the sixth synod of the diocese of Gippsland was held in Sale last week. All but two of the clergy were present. Following the custom of past years, Synod Sunday was observed on November 21. The clergy all robed, but sat in the front of the congregation. The Rev. S. J. Kirkby, B.A., Secretary of the Bush Church Aid Society, preached a powerful sermon in the morning, and the Bishop of the diocese at night, to a crowded congregation.

Monday was a retreat for the clergy, conducted by Mr. Kirkby. It was a time of deep heart-searching as well as of inspiration and encouragement. It was the unanimous expression of opinion that it was indeed good to have been there. Tuesday morning was spent in a most useful, practically helpful "round table conference"; the same afternoon the Bishop and Mrs. Cranwick entertained some 250 guests at a garden party at Bishopscourt.

Synod opened with the presidential address by Bishop Cranwick on Tuesday evening. The parish hall was well filled by members of synod and visitors (Anglican and non-Anglican), to listen to the bishop's address. It was an able and statesmanlike pronouncement, dealing chiefly with the problems of Lambeth Conference. Being the first public statement by a returned bishop, to interpret the mind of Lambeth to an Australian diocese, it will doubtless be read far and wide.

Synod itself sat on Wednesday and Thursday, November 24 and 25. It was fitting that the business paper should be headed by a motion of loyalty to the throne: "That this synod desires to express its unswerving loyalty to His Majesty the King, and its continued devotion to the Empire; and also its pleasure at the recent visit of H.R.H. the Prince of Wales to Australia, and its great joy in the warmth of the welcome extended to H.R.H. by the people of the Commonwealth." And this in turn by a motion of loyal and hearty welcome to the new Governor-General of Australia, and his wife, the Right Honourable Lord Forster, P.C., G.C.M.G.

Very touching was a motion of "sincere and humble thankfulness to Almighty God for the devoted services rendered" by the late Bishop Pain. Speaker after speaker mentioned personal facts connected with the life and work of the "grand old man of Gippsland" in this diocese, "the constitution of which is so largely the result of his accurate legal knowledge and constructive genius, and the policy and organisation of which were almost entirely created by the

great gifts of heart and mind wherewith nature and grace had so bountifully endowed him."

Synod also remembered with gratitude and sincere thankfulness the life and work of the late Archdeacon Pelletier, whose presence was sorely missed in the Synod Hall. Motions were also passed welcoming the bishop after his visit to England, and recording its "earnest appreciation of his tireless efforts on behalf of the diocese, and thankfully acknowledges the blessings with which they were attended. Coupled with this was a motion of warm welcome to the twelve foundation members of the Brotherhood of St. John the Evangelist. The brothers, happened to be in the "visitors' gallery." So the bishop in personally conveying this to them asked them all to stand up while senior brother Lasham replied. Synod heartily applauded his remarks.

A motion, moved by the Rev. J. H. Blundell in an able and convincing speech, was carried by a large majority of both lay and clerical members. It ran, "That this Synod congratulates the Victorian Anti-Liquor League on its magnificent educational campaign, and is thankful for the measure of success it has attained; and, realizing that the campaign is only in its initial stages, pledges itself to sustained effort to reach the goal of Total Prohibition."

Incidentally the secretary of synod was instructed to forward this resolution to the English "Guardian," showing that Adelaide is not the only synod in Australia.

Archdeacon Young received the warm thanks of synod for his able and whole-hearted leadership during the Bishop's absence.

The practical side of synod found expression to two most important questions, one dealing with the whole question of Sunday School reform, and the other in a motion moved by the Rev. A. J. Fisher, urging the Church of England in Gippsland to form its own fire insurance scheme. Both of these motions were passed after keen debate and yet warm support.

The whole of synod was characterised by a fine spirit of fellowship and unity, and the desire to get right down to bedrock in the practical questions. One motion—moved by the Ven. Archdeacon Hamilton—was thrown out by the vote of the laity—"That this synod supports the synod of the Diocese of Sydney in its efforts to secure a revision of the Book of Common Prayer for the Church in Australia, which would meet practical requirements without introducing doctrinal changes of a contentious nature."

Wednesday morning was entirely given up to a missionary conference. The three addresses by Revs. E. H. Strugnell (A.B.M.), A. R. Pollard (Gippsland O.O.M.), and S. Deuchar (C.M.S.), were listened to with keen interest, and evoked much applause. After the elections had been declared, synod adjourned sine die.

THE LAND BEYOND THE SEA.

I stand by the lonely breakers
And gaze o'er the misty sea
Which wrapt in the clouds of winter
Is heaving sullenly:
'Tis a shore where gaunt Need reigneth
And Woe with her freezing breath;
For the shore is the shore of the dying,
And the sea is the sea of death.

But far o'er the dim horizon
There lieth a land that is fair,
The sun with his gorgeous colours
Is painting the cloud-banks there:
There robing the green hill-shoulders
The golden flowerets grow,
And the fruit-tree cloaks of blossoms
In the spicy breezes blow.

Girt round with a mystic glory
Fair palaces I behold
With many a sculptured pillar,
With many a tower of gold;
The hosts of the saved resplendent
In glistering white array,
Mid rapture untold are thronging
Those corridors of day.

In silence I yearn as I listen
To the far off chime of bells
How nobly the voice of worship
Through the heavenly temple swells!
I hark to the shout of the victors,
I list to the angels' lays,
As they sing to the Lord of Glory
Grand anthems of endless praise.

Speak! Is this a baseless fabric
Reared high by the dreams of men?
Nay! Nay! 'Tis the fair fulfilment
Of God's everlasting plan.
Sure speaks the eternal promise,
Sure works the almighty grace
Till the strife-men of earth are marshalled
Triumphant before God's face.

*"Strife-men" is a literal rendering of the Icelandic word meaning "soldiers."
The above is selected from a book lately

published by the Rev. Charles Venn Pilcher, B.D., Professor of Old Testament Theology, University of Toronto, Canada, son of the late Rev. Frank Pilcher, Vicar of St. Clement's Church, Oxford, student of King's School, Parramatta, native of West Maitland, and nephew of the Rev. Septimus Hungerford, of Mosman. Professor Pilcher has translated the "Passion Hymns of Iceland," of which the above is one. The book is published with a foreword by the late Bishop H. C. G. Moule, Mr. Pilcher's friend and tutor. Mr. Pilcher lately visited his relations in Australia.

Young People's Corner.

THE HUNTER'S TRICKS.

By Rev. A. C. Stevens, B.A.

I was sitting by the camp fire of the old dingo-trapper of the ninety-mile desert one day in the long-ago, and he was telling me some of his wisdom. Where to find the kangaroos and how he trapped the wild dogs and all that sort of thing, you know. And some of them are hard to catch! They have grown old and cunning. He told me of one cunning wild dog, which was worrying the sheep, and how he spent two days tracking it, sometimes crawling on his hands and knees across the hard ground reading the tracks, and how at last he shot it in the moonlight when it came down to the water-hole to get a drink. And I thought then, as I have often thought since, how difficult it is for the cleverest hunter to deceive and catch, the wild animals, and by what simple tricks they are caught at last. The great rule is not to make the animal suspicious. If you bury your rabbit trap, the rabbit will walk on to it quite unsuspecting and get caught. If he sees it he never will. If you want to shoot ducks you must get a dummy wooden duck painted just like a real duck, and let it float about and attract the other ducks. If you want to get sheep to go up a ramp you must get a "bell wether" who is used to it to give the other sheep a lead. If you want to snare a bird, hide the net well. You must destroy their suspicions. They say you can even catch some kinds of fish if you put your hand in the water and gently tickle them and make them friendly.

In the book of Proverbs we are told: "In vain is the net spread in the sight of the bird." That's true isn't it? All hunters know it. Now Satan is a great hunter, and he wants to get us into his power. He wants to win boys and girls into the net of wickedness. And he knows all the hunter's tricks too! He is continually trying to catch us. No trouble is too great for that mighty hunter.

Have you noticed that sometimes he sends a "bell wether" to lead you into doing wrong. There are evil boys and girls in the world, who seem to be all their time leading others into wrong-doing. Never follow them; don't be a silly sheep.

Have you noticed that boys and girls are like the trout? If Satan can't get them in his hand by grabbing at them, he tries patting them on the back and tickling their conceit and vanity. He baits his hook with a lot of praise! Don't be caught! The bait is nice, but the hook is there and very cruel it is!

Have you noticed that Satan tries to hide his traps, and nets, and snares. He pretended to Adam and Eve that he was their friend, and he tries to disguise himself and his purpose from us. But Jesus Christ has branded him and all his works. Christ has given us all an inner voice, and an inner eye to warn us of wrong-doing. Next time he tries to snare you, you say to him: "In vain is the net spread in the sight of the bird." You can't catch old birds with chaff.

—A.C.W.

NEW LECTIONARY.

December 12, 3rd Sunday in Advent.
—M.: Ps. 73; Isaiah xxv. 1-9; Luke iii. 1-17 or 1 Tim. i. 12-ii. 7. E.: Ps. 75, 76, 82; Isaiah xxvi. or xxviii. 1-22; Matt. xxv. 1-30 or Revel. xxi.

December 19, 4th Sunday in Advent.
—M.: Ps. 94; Isaiah xxxii. 1-18; Luke i. 26-45 or 2 Tim. iii. 14-iv. 8. E.: Ps. 96, 97, 98; Isaiah xxxiii. 2-22 or xxxv; Matt. xxv. 31 or Revel. xxii.

December 26, Christmas Day.—M.:
Ps. 19, 85; Isaiah ix. 2-7; Luke ii. 1-20. E.: Ps. 132; Isaiah vii. 10-14; 1 Jno. iv. 7.

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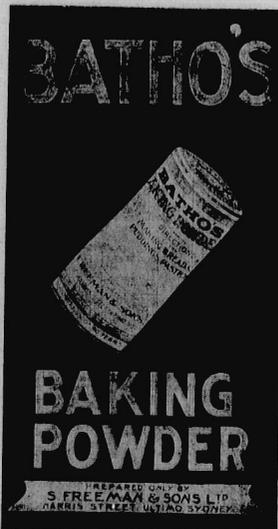
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VOL. VII, No. 27

DECEMBER 17, 1920.

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"This same Jesus shall so come"
"That in all things He might have the pre-eminence."

Current Topics.

In no mere formal way do we extend to our many readers and well-wishers the old-time greeting of the Christmas Message. The story of the Christ Child, Who came as the Redeemer of mankind and the Life-giver of His people, also tells of Him Who is the Sanctifier of life's sweetest relationships and the Inspirer of mankind's noblest services. Life and things have been different because Christ came. Indeed we cannot imagine life apart from Christ, and the impact of Christ's principles on life's duties and responsibilities. Surely it is just here the message of Christmas should come, with an over-whelming appeal on a world distracted by strange commotion and anxiety. Pride and self-will, individual or national, lie at the basis of the world's turmoil and unrest, and thus we venture to remark that the spirit of lowliness and humility which so marked the Saviour's Birth has its lessons for men and nations today. But there is the message of goodwill and peace, that is, brotherhood amongst men as a result of the inculcation and growth of goodwill, and all because the "Peace that passeth understanding" has entered men's souls. Is it too much to express the fervent hope that individually we will all draw near in spirit to the Infant Child and hear again the message of this Holy Season, and by the aid of God's Holy Spirit apply the Divine lessons to the activities of our every-day life.

The Southend Church Congress, from every point of view, seems to have been a great success. The attendances have exceeded all expectations, and the papers generally have been of a very high order. One paper opined that the opening address of the Bishop of Chelmsford would make the congress memorable. That address was in every way worthy of the presidential chair, and its appeal for reunion within the Church was sufficiently daring to provoke a good deal of thought and discussion for some time to come. The comments in some of the Church papers make it quite clear that the good bishop's ideals will not find agreement in either opposing party in the Church. Concerning the Congress generally, the "Record" says:—

"The spirit which animated the whole proceedings was most excellent. There were opinions, but only at one meeting—that at which the claims of Womanhood were under discussion—was there anything like 'feel-

ing" introduced, and even then there was no bitterness. The spirit of unity which prevailed was remarkable; members met as one happy family, and there was a deeper realisation of fellowship than Congress members have known for many years. Something of the spirit of the Lambeth Conference seemed to come over the assembly, and this imparted to the meetings a deep sense of spiritual power. It was, no doubt, the notable manifestation of a common brotherhood which led one acute observer to observe that "the Church Congress seems to be more religious than it used to be"; and no truer description of the meeting at Southend could well be applied; it was essentially a religious congress. It is not easy to point to any particular incident, or group of incidents, which gave the Congress this character, but there was an indefinable something in the atmosphere which seemed to inspire and govern the whole proceedings. May we not humbly believe that in this particular case the answer to the many prayers which had been offered for God's blessing upon the congress? Then, too, the papers and addresses of the appointed speakers reached a very high level of interest and power. They were not all cast in one mould; they were marked by independence of thought and freshness of treatment; and it was inevitable, of course, where there was so much variety that some of the contributions should fail to command universal assent, but there was a general readiness to give them respectful attention even when the views set forth were diametrically opposed to the personal convictions of many of the hearers. At no Church Congress that we can recall in recent years has the spiritual message been more clearly emphasised. In this respect the congress owes very much to the leadership of its president. At every meeting over which he presided he had a word to say about "the Living Christ" which lifted the whole discussion on to the highest spiritual level. And other Evangelical leaders placed "the congress in their debt by the strength and beauty of their spiritual appeals."

"The papers on Spiritualism were strongly one-sided," says the "Record" in commenting on the

The Velvet Touch!

Southend Church Congress, "and the attitude of the Christian believer towards the cult was only very imperfectly realised." That is one of the results of our modern feverish desire to be considered "liberal" and "broad-minded," and we sometimes long for a breath of the old-fashioned definiteness of belief and attitude. It is an excellent thing to look for the piece of truth hidden under the mass of error in every heresy, we confess, but when the Christian teacher throws the light merely on that, sometimes infinitesimal, fraction of the whole, and neglects to warn his charges of the deadly danger lurking in the pursuit of that piece of truth along that particular road, we feel that it is time to call a halt. It savours very much of turning the uninitiated loose among a confused mass of chemicals, explosive and otherwise, to find a good but small ingredient which can be more safely bought at a chemist's shop. These remarks have a special application to the cult of the

liberal mind as it expresses itself in the public utterances of some of our own religious teachers on the subject of spiritualism. It should not be forgotten that this cult sets itself up as a "new revelation," as a religion which seeks to supplant Christianity, by methods which too often look like imposing on the credulity of our weaker brethren, and trafficking in the sorrows of broken hearts. It is therefore refreshing to read the following account of the Bishop of Chelmsford's remarks on the subject at the conclusion of the papers:—

"The Bishop, after insisting that we wanted to hear everything that could be said on this question, and that it was no use pooling it or putting it on one side, pointed to the danger of letting any one article of faith or creed become in its turn the whole creed. He believed in the communion of saints, but that was only one article in the Christian creed, and to the rank and file of Spiritualists did it not become their whole religion? It tended to make their religion out of focus and out of perspective altogether. What was the gain? We were told we had evidence regarding continuity after death. He said quite frankly that as Christians we did not want any more evidence. We did not need a medium to tell us it was there. God had revealed it to us. We had eyes to see the heavenly places open to us. The question he wished to put was, Where does Spiritualism lead to? Does it lead to Christ? If it does there is something to be said for it. But to him as a Christian, if it did not lead to Christ, if it did not lead to Calvary, then he had no time for it. He wanted something which seized the whole hearts and lives of men and women, something which brought them into touch with Him Who is life, and that more abundantly. Again he asked, What is the gain of Spiritualism? He looked for it in vain. What they wanted to do as leaders in the Christian Church to-day was to teach more positively the real communion of saints, the real relationship between this world and the other world."

A most interesting Lambeth and meeting was held in Reunion. London in September, organised by what is termed "The Federation of Catholic Priests," to hear the Bishop of Zanzibar in explication of the Lambeth resolution on Re-union. "The Church Times," reviewing the discussion at the meeting, professed itself as in general agreement with almost all that the Bishop said. There were several other speeches, including three rather "spiky" statements by "Fathers" Darwell Stone and Puller, and Rev. N. P. Williams, a younger leader of the "Catholic Party." We are glad to note that the "Church Times" leader writer said that their criticism "seemed to be dragging down the whole question to a lower level, and thereby largely to lose the point." Incidentally, the chairman of the meeting, the Bishop of Nassau,

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