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**Current Topics.**

The more information we receive concerning the Lambeth Conference the more do we realise that that great gathering of Christian bishops and Lambeth was led by the Spirit of God in the working out of the great questions that had to be dealt with. Again has it been found true in the experience of the Church that the Spirit of Christ is given to guide and unite in answer to the believing prayer of the children of God. Again, surely it is possible for our fathers-in-God to say, "It seemed good to the Holy Ghost and to us." The Bishop of Goulburn's letter to his diocese just re-asserts what other bishops have been saying concerning the wonderful unanimity of mind that the Conference was led to. As Dr. Radford says:—

"An assembly of two hundred and fifty bishops from all parts of the world, with all shades of opinion and all sorts of experiences, might have found itself in all kinds of difficulties, tangles and conflicts. Yet all through the preliminary discussions and committees, some of them quite chaotic at the start, as we worked and thrashed our way into something like an orderly statement of a subject or a problem, and again in the last fortnight of full conference, when we were discussing line by line the eighty resolutions drafted by committees and the encyclical letter drafted by three or four bishops in constant consultation with the Archbishop of Canterbury, we were conscious of what one bishop described as 'a divine constraint to reach and express a common mind.' Especially was this the case with the Reunion committee. Their report and the appeal to the Christian world which constituted the first of their resolutions struck the conference as the work of men who had a message to give because they had been experiencing a mission, not merely making a great intellectual effort but undergoing a great spiritual experience. There were, of course, frequent differences of opinion, sometimes quite sharp conflicts of argument, but always there was the feeling that we were humanly speaking working our way to a common mind, and divinely speaking were being 'led by the Spirit.' It was this consciousness that made the conference unforgettable."

And not only "unforgettable" but by those who were present, but surely epoch-making in the history of the Church.

The Lambeth pronouncement on the Reunion question has met with a cordial reception because of the excellent tone of the utterance and the evident desire of bringing about such a rapprochement

among the scattered Churches of Christendom as shall make for a stronger advance of the Kingdom of our One Lord. At the same time there still persists what, from our point of view, is a misunderstanding of the Lambeth offer and its consistency with New Testament principles. For instance, several letters have appeared in the Sydney press from leading Nonconformists which seem to take for granted that Lambeth would draw the line at

the bishops and clergy of the Anglican communion being commissioned by the laying on of hands. Dr. Prescott, the esteemed headmaster of Newington College, Sydney writes:—

"If it is ludicrous to think of the Archbishop of Canterbury receiving the laying on of hands by, say, Dr. Horton or the Rev. F. Collier, can we wonder if many think it is equally impossible for them to accept the laying on of hands by the Archbishop?"

We venture to think that this situation is of Dr. Prescott's own imagination. Who of us regards it as ludicrous in the light of New Testament usage? If Paul and Barnabas were willing to receive their commission for a special ministry at the hands of the Antioch Elders, where is the difficulty to which Dr. Prescott alludes? As a matter of fact the Lambeth concession is strictly along the lines of the Mansfield Conference resolution, which is as follows:—

"We agree that, in order to give outward and visible expression to this principle of recognition, the approach should be made along the following lines:— Acceptance by ministers in any one denomination, and who may desire it, of such authorisation as shall enable them to minister fully and freely in the Churches of other denominations . . . that the purpose of this authorisation is as above set forth, and that it is not to be taken as re-ordination, or as repudiation of their previous status as ministers in the Church Catholic of Christ."

As the parties to this Conference were men truly representing all parties within and without the Church of England, we trust that the whole question will be cleared of the bogeys of "re-ordination" and "repudiation of orders," and that leaders in the varying denominations of Christians will be careful to distinguish between what is essential and what is really non-essential in this movement towards reunion. Concession there must be, not of principle but of sectional feeling and practice, and of a pride of denomination that would place the seeming interests or existence of a denomination before the interests of the whole Church of Jesus Christ.

We commend to our readers the illuminating paper by the Bishop of Uganda, under the title of our note. Dr. Willis sets out with remarkable clearness the New Testament and Anglican position and shows how quite consistently with both reunion may be advanced along the line of what we see now to be the Lambeth proposals.

Recognition, Authorisation and Reunion, by the Right Rev. S. S. Willis, D.D., O.B.E. (Bp. of Uganda). (Published by the National Church League, London, price 6d.)

We print elsewhere a striking "Open Letter" to Bishop Gore, published in one of the English Church papers, over the name of one who is well known amongst "Anglo-Catholics" as "Father" Adderley. Our readers will probably see in it several references that substantially justify some recent criticism which appeared in our editorial col-

umns. Mr. Adderley, who is more a less a representative Anglo-Catholic, is evidently seriously alarmed by the trend of events and scents a defiant Romanesqueness in some of the Congresses recently held in the mother land. He is very clear in his statement that "Modern Roman views of transubstantiation and compulsory confession" are regarded as essential to Anglo-Catholicism. Mr. Adderley is also brutally frank in his indictment of the narrow bigotry of the party he alludes to. We shall all agree with him in his pathetic enquiry, "Can we afford to let all the distinctively Anglican things be shoved aside and our little Church made to appear as a poor and rather disreputable relation of Rome?" The Roman microbe seems to be getting into possession in that section of the Church to which Mr. Adderley refers. Let us hope that his appeal to Bishop Gore to stem the tide setting Romewards will move the good bishop to review again the whole position and to bring his weighty influence to bear in favour of moderation and return to New Testament ideals.

While we are in the press Victoria will be deciding a momentous issue concerning the Liquor Traffic. The Bishop of Wangaratta has addressed a strongly-worded exhortation, as Acting-Metropolitan, to the people of Victoria which should help forward the fight against a traffic that demoralises every community into which it comes. Dr. Armstrong's letter is very timely and presents in a well-arranged summary the chief indictments against the Trade. The Bishop writes:—

"The Great War has taught the world many lessons, but none more striking than the dangers arising from intemperance. We have all learned something of the horrors and cost of war; but even these pale before the accumulated cost of the drink traffic in life, money, and misery. An opportunity is now afforded us of getting rid of the most fruitful cause of intemperance—the liquor bars. We can close them if we choose. Are we sufficiently alive to the gain which would result from closing them? Crime, poverty and disease would be greatly lessened. There would be more money for household bills, and every form of selfish enjoyment. There would be less foul language and brutality, and a corresponding increase in the happiness of countless homes. There would be longer lives, better work, and better wages. We all know how much money is wasted on drink, and how little satisfaction results from it. But we do not all know how much scraping, deprivation, and pinching to make ends meet are made inevitable by this selfish waste. Very little harm will be done to anybody by restricting the sale of intoxicants. Very great good will be done to countless thousands, to say nothing of the rising generation. Next Thursday will decide whether we seize or lose this great opportunity. Which side are you going to take?"

It is a pity that enthusiasts in a good cause so frequently allow their zeal to express itself in extravagant phrases which discount the general truth of their statements in

the minds of those whom they wish to convince. The speaker at a recent lecture in Sydney, if he has been correctly reported, affords a very good illustration of this fact. He was speaking on the housing problem, and is reported to have said, inter alia, that, "it was hopeless to expect high morals from people who were compelled to live four or five families to the house." But is it "hopeless?" Are there not as a matter of sober fact many people who are actually realising a high moral life even under those deplorable conditions? We are not singling out this sentence in any merely captious spirit; it is typical of the tone of the report, and it expresses a very common point of view, which we hold to be heretical. We quite agree with the lecturer as to the urgency of remedying the abuses of which he spoke, and as to the incumbency on Christian folk to use their full influence towards this end. There is no doubt that material environment is a very powerful factor in our moral life, but surely it is not quite so powerful as to render vain the work of the Holy Spirit in people's hearts. Is the person living under the circumstances referred to above, free to live an immoral life, and will God place the whole of the blame on his environment? Need a man become a pig even if he live in a sty? We are in hearty sympathy with the lecturer's propaganda, but think that such over-statement is unwise and dangerous.

The cult of Spiritism, for whose growth the widespread bereavement of the War, following **Unholy Spirits**, upon a materialistic age, provided a most congenial atmosphere, will doubtless be still further helped by the visit to Australia of Sir Arthur Conan Doyle. Those who are strong in the Christian Faith, of course, will not be misled by a cult which offers them nothing that they do not already possess and hold upon far weightier evidence than that alleged on behalf of the Spiritualist's Creed; but there may be some anxious souls ever seeking some new revelation who may follow after this cult to their own great hurt. These we would implore to consider the evil results, mental, moral and physical, attending the pursuit. The worst of these was pithily summarised by Mr. Herbert Booth the other day, who is reported to have said that "people who dabbled with other ghosts did not have any time for the Holy Ghost." As soon as a person got going round with some spirit which was impersonating his or her father or grandfather the person would have no grace to pray any further to the Holy Ghost."

It cannot be too strongly emphasised that the cult is anti-Christian, and that those who choose to accept it must throw away their Christian heritage. The writings of Spiritists will provide abundant evidence of the fact that the Lord Jesus Christ is given no place in their system, and that His work of redemption is ignored. An examination of the manner in which all references to Him are eliminated from our Christian hymns as they make their appearance in the Spiritist's hymn book will illustrate this point most vividly. You cannot have both: it is Christ or the Spiritists' Creed; you must choose between them.

Let our readers be assured that Spiritism has no comfort for the grieving heart which Christianity does not supply, and let them give the time and effort which

they might expend on the so-called new revelation to exploring the treasures of the old. Christian teachers would do well to combat the heresy with the positive teaching of the truth; this is the most effective weapon in their armoury. As the editor of "The Church of England Messenger" says in a recent issue, "the communion of saints and ministrations of angels are very real and beneficent doctrines, and at present are urgently required." We heartily agree with this statement, also with the qualifying sentence which follows:—"But there is no need to exaggerate these and to go further than the Bible and the Church allow, and to advocate prayers to or for the departed—as was done by one opponent of Conan Doyle."

### The King and the American Bishops.

The most striking of all the Lambeth Conference reception was the reception by the King at Buckingham Palace, at which the Archbishop of Canterbury read a loyal address. In his reply King George said:—

#### Welcome to American Bishops.

"It is a great satisfaction to me to meet the Archbishops and Bishops of the Anglican Communion who are assembled for the sixth Lambeth Conference from all parts of my Dominions, from the United States of America, and from Mission-fields throughout the world. I am specially glad to have the opportunity of welcoming so many representatives from the United States. For the first time since the separate history of Great Britain and the United States stood side by side on the battlefields fighting for the cause of freedom and right.

"It is peculiarly appropriate that the Bishops of the two nations should meet to take counsel, and should together apply our common Christianity to the great moral, social, and political problems which civilization is called upon to face. I note that this Conference fell due to be held two years ago, and that it has necessarily been postponed till now owing to the preoccupations of the War. We cannot look back over this interval without a feeling of the most profound thankfulness for the mercies of Divine Providence.

#### The Anglo-Saxon Race under Arms.

"Two years ago the Allied forces were still locked in a desperate struggle with our chief enemy, and the great tide of success, which was to carry us in an unbroken sweep to the final victory, had just begun to flow. At that time, as you have well said, the manhood of the Empire and of the whole Anglo-Saxon race was under arms. We are deeply conscious that it was to this spontaneous and universal outburst of common patriotism that, under God, we owe our victory.

"I know that many of you to whom I am speaking have been in closest touch with the brave men who fought our battles. I desire to add my voice to the testimony that was universally borne during the war to the help given to our troops in camp and in action by the devoted ministry of the Chaplains of all denominations. Their duty was unfailingly discharged under great difficulties and perils. And what is true of our own soldiers and of those who minister to them is, I am well aware, true also of those who minister to the great Republic overseas.

"The new occasions which now confront us bring their new duties. The great need of the present is that the virtues of energy, self-sacrifice, and public spirit evoked so abundantly by the war should be our guides in dealing with the problems of reconstruction.

#### No Ordinary Time.

"I note with the deepest interest the assurance you have given me that the Bishops now gathered in England are keenly awake to the opportunities of the time and to their own grave responsibilities. Words spoken on behalf of so large a gathering of responsible leaders in the religious life of different parts of the world at any time have high importance. But the time in which we are living is no ordinary time. The work of repair and reconstruction with which the world is faced calls for a rare combination of spiritual power and practical wisdom.

"In a past crisis of our history it was said by a great English orator that 'we ought to associate all our public proceedings with the old warning of the Church, Sursum Corda.' So, now, we look to the chief officers of the Churches to remind us that high ideals and a spiritual impulse are necessary to any na-

tions which seek to rise to the greatness of the past.

"At such a time the trust given to those who hold positions of leadership in the religious life of our peoples is great and glorious. I appreciate the determination you express that it shall be borne and discharged aright, and I welcome most gratefully the assurance contained in your address of your wish to further by all means in your power the efforts of the Civil Governments to promote the well-being, religious, moral, and physical, of the peoples.

#### Real Strength of Empire.

"I am convinced that a great opportunity lies before the Church of to-day if, acting in the spirit of your declaration, she will identify herself with the social as well as the spiritual life of the people in the midst of whom she is placed, and will set herself to serve as an interpreter and mediator, bringing the lofty spiritual ideals of Christianity into close touch with the practical needs and efforts of the workaday world.

"I share with you the sense that the real strength of the Empire depends upon the loftiness and purity of the aims which its citizens cherish, and upon the vigour of our resolve to realise these aspirations on behalf of all that is just and free. And I heartily join in your prayers that the blessing of God may rest alike upon the efforts of the Church, to foster and guide those aims and resolve, and upon all the other good work that is carried on under your guidance in the British Empire, the United States, and in Mission-fields throughout the world."



### MANIFESTO FROM THE NATIONAL COUNCIL OF THE CHURCH OF ENGLAND MEN'S SOCIETY.

#### A Statement and an Appeal to the Church in Australia.

##### The Church's Task.

No churchman can fail to realise that a supreme call has come to the Church in Australia to address herself with utmost energy to the tasks that confront us in Australian life to-day. From all parts of our land men are asking for the Church to give a lead. If we have a vigorous Australian Men's Society it is possible to present a powerful united witness in public affairs from the Anglican manhood to Australia. It is therefore necessary for the keen churchmen of Australia "to find one another"; to realise their kindred aims and loyalties; to impart one to the other their kindling faith and hope, and then to become an aggressive force to bring other men to a renewed love and loyalty for the Church of their fathers.

#### A Nation-Wide Men's Society.

The C.E.M.S. has not yet achieved all that was hoped for. We have learned lessons from experience. The time for rebuilding has come, there are clamorous and massive needs for a strong forward movement by the churchmen of Australia.

In common with the parent society in England, we have adopted the expanded aims of the Society, and have made our pledge to witness for Christ and to work for the extension of His Kingdom.

We are making our Society definitely "Nation-wide." All branches, federations and other organisations are to be gathered up into a great Australian Confederation with a duly elected authoritative National Council as the authoritative organ of Australian units, and the Society is to be Australian, not only extensively, but intensively, i.e., in concentrating its thought and service upon the problems of Australian duty in Church and State, and in developing its own Australian literature, atmosphere and forms of organisations.

It is believed that when we have this Australian unity and outlook there will be much greater opportunities of central leadership and guidance and inspiration than was hitherto possible.

A nation-wide churchmen's society, with a developing national consciousness in its members, will help the Church as a whole to realise its nation-wide responsibilities. We have been encouraged in this ideal by the English authorities.

#### Some Practical Details.

How are these aims to be achieved? The new movement has shown hopeful beginnings. From every State in the Commonwealth representatives have met and were resolute in demanding a forward movement on national lines.

A council was formed which has been engaged since then in developing the national organisation.

The following are absolutely essential to the life of the Society:—

(a) **Secretariat.**—For any big movement there must be some one to make it their special study and duty. The Society cannot come to its own if it has to depend solely upon the occasional attention that devoted but busy men can bestow upon it. It is the devoted "whole time" man that makes a big movement.

We must soon be in the position to have at least one person set apart wholly in the interests of the Society. Otherwise the work cannot be done.

(b) **Annual Conferences.**—These are vital for inspirational and organising purposes. We shall need a national conference, and also, as we develop, State conferences. The conferences should meet under conditions that permit the uninterrupted concentration of mind and spirit. They must primarily be meetings for counsel, inspiration and consecration. They should be held away from the distraction of cities.

(c) **An Australian Men's Paper.**—There must be a means of communication between members, and a men's paper is indispensable for generating the Church conscience of the Anglican manhood. No group-interest survives to-day without its press organ.

The above are three foundation needs that have to be met if the Society is to begin to develop as a power for the Church.

Do not let anyone say that the Church cannot supply these needs.

The Students' Christian Movement, embracing a generally impetuous body of young people, has a secretariat of eight university graduates, and for twenty-four years has issued a monthly paper and held a national conference every year.

The St. Andrew's Brotherhood in America, which corresponds to C.E.M.S., has an executive staff of thirteen men; five at "National Headquarters," and eight as field secretaries allotted to different areas. These are all well-trained, capable, whole-time men. The Brotherhood publishes a finely edited and turned-out paper, "St. Andrew's Cross." This year it will hold its 35th National Convention at St. Louis on October 6-10, and parallel with it, a convention for the junior chapters or boys' societies.

Many other local instances of similar organisations will suggest themselves to your minds.

Will there still be some who will say that the men of the Church of England in Australia can do none of these things?

In reality these are the foundations upon which other things are to be built.

Once bring the men's movement to conscious organic life and it will exercise itself in manifold services to the Church and the nation. We look to it becoming the chief propaganda department of the Church, by publications, papers, study groups, men's clubs, boys' clubs, city hostels, homes, and a score of activities that the men of the Church need to take up to meet the demands of the new age.

Get the men together; bring to bear upon them inspirational forces; lay before them clear-cut policies and social service will follow.

#### Appeal.

We now ask the Church to give at least £2000 to the national council within the next six months. We say give emphatically, because the appeal is for the church-people to adventure this small sum in the hands of the national council in order to try out the men's movement. The council may be trusted to see that the utmost value is obtained for the money.

This sum of £2000 is now asked in order that the work may be launched, and in the belief that thereafter the work will bring along its own support.

If the Church is in earnest in the desire to bring its manhood together for effective co-operation, it should be prepared to back the work at the outset for this modest sum.

The money would be employed to initiate organisation under the three headings previously indicated, and also to assist provincial and diocesan executives in forward movement work.

We appeal to all church-people to subscribe to this fund, believing that there is no more hopeful investment of money and energy for the well-being of the Church in Australia than is offering in this new forward movement among men.

G. M. BATHURST, President.  
LITTLETON E. GROOM, Vice-President.  
RICHARD RUEGG, Hon. Secretary.  
HAMILTON C. BYRNE, Hon. Treasurer.

Contributions may be forwarded to the Bishop of Bathurst, Bishops Court, Bathurst; Hon. Littleton Groom, Federal Parliament House, Melbourne; H. C. Byrne, Esq., Bland St., Ashfield, N.S.W.

## Voices of Authority.

(By Rev. W. E. Beck, M.A., Vicar of St. Anne's, Birkenhead.)  
(Preached in Truro Cathedral at an Ordination Service.)

"The voice of him that crieth, Prepare ye the way of the Lord."—Isaiah xl. 3.

"O Zion, that bringeth good tidings, lift up thy voice with strength; say unto the cities of Judah, Behold, your God."—Isaiah xl. 9.

God's favourite stop in the great organ of revelation is the vox humana. Behind all the great movements of the world through which the will of God has been unfolded to men you will find a human voice vibrating with the breath of God in challenge or appeal. So it was before the great Zionist movement from Babylon. War had wiped its feet on the nation's soul. It had led behind just such a legacy of tangled problems and scowling moods as we are face to face with to-day. Some were dull with despondency and perplexity. They had seen the hand of God in what had happened to the nation. They had been sure that out of the ruins God would build some better thing. But they had also seen their hopes and dreams washed out like sand-castles on the shore. The high-flying promises of the prophets had crashed. And somehow God was involved in the crashing. Some, too, were deep in indifference. Whatever the war had meant to others, they had tumbled into a snuggery of good things, and good things are often an easy substitute for God and a suffocation of the soul. There were some, too, who were deep in indifference of another kind. They were not troubled by the possession of the good things of life. Their trouble was that so few of those good things had come their way. For they were slaves—mere cogs in the vast labour machine of Babylon. The iron was entering into their souls. It was crushing out the man in them and the God in them.

#### The Breath of God.

That was Judah in exile. That is, to some extent, our England to-day. And right into the midst of the nation, blotched and patchy with staleness and dullness and selfishness, God sent a voice, ringing with power because back of it was the breath of God. "The voice of him that crieth, Prepare ye the way of the Lord." There are times and there are places when an echo is an arresting thing. People stand still. They listen. They like it. They like it among the hills, but not in the Church of God. Men and women are not arrested by poor, feeble echoes there. If the Church is to witness with power, if souls are to be won for Christ, professional glibness will not do it, the patter of religious phrases will not do it, correct recitation of the offices will not do it; there must be voices which not only have

behind them the authority of the Church's commission, but which ring with the conviction of inner character and experience, and are rich with spiritual power. "The voice of him that crieth, Prepare ye the way of the Lord." There, quite simply, you have the great business of the Christian Church, every minister of it and every member of it, to make roads for Christ the King.

"There, my brothers, you have the rough-and-ready programme of the work to which you are being sent out for the first time or afresh to-day, to enlist others as you have enlisted yourselves in the task of making pathways for Christ in the parishes to which you go, that the Kingdom of God may come with power. There are valleys of neglect and apathy to be filled in. There are hills of prejudice to be shovelled down. There are crooked principles, crooked lives to be made straight. There are rough problems to be made smooth. And if those roads are going to be driven through for Christ we must take off our coats and not be afraid of blistered and bleeding hands.

#### The Ministry of the Church.

There is a book in the New Testament which is full of the sound of pick and shovel, making roads for Christ the King. It is the Acts of the Apostles. And it is not a coincidence that two of the great notes of the road-making Church in that book are joy and vigour. I say it is not a coincidence. It is a consequence. For hard work—not over-work, but hard work—always makes for the flush of happiness and the flush of health. One of the commonest complaints which you, my brothers, have discovered or will discover in your parishes is spiritual dyspepsia. So much learning, so little doing. So many sermons, so little service. So much spiritual food, so little spiritual exercise. And, therefore, droop and drowsiness.

You are going out—are you not?—with a tremendous sense of the Church's mission upon your souls. You are going out to lay that burning sense upon the souls of others. You are going out to the joy of clearing some of those narrow lanes, overgrown with selfishness and indifference, into which Christ is side-tracked in the hearts of men and women and making them into broad main roads for the progress of the King. Thank God for the privilege. Trust Him for the needed power. Cut down the task and make it equal to your own power—you will add another failure to the ministry of the Church; but keep in touch with His power and find it equal to the task—you will add your furlong to the march of the Kingdom.

Still, there is something which comes before work, something which always determines its quality and its value. That something is vision. Vision always motivates work, whether it be the low vision of the week's wages or the lofty vision of the glory of God. Therefore, "O thou that bringest good tidings, lift up thy voice with strength;

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say unto the cities of Judah, Behold your God."

The Vision Glorious.

That is the vision the world needs to-day. Get behind all those low valuations which we are face to face with around us, low values of life and its meaning, low values of work and its obligations, low values of wealth and its responsibilities, low values of marriage and its bindingness, behold them all is lack of God-vision. It was a great man of vision in the Old Testament who once put a very pertinent question, "Do not interpretations belong to God?" They do. Apart from God, it is impossible to give the right interpretation to life and the things of life. And to you, my brothers, this morning there comes from God the same commission which He gave to St. Paul: "I send thee to open the blind eyes." "I send thee through sermon and sacrament, through the office of prayer and praise, through pastoral visit and personal touch, to uplift Christ and to make men see the Sovereign God who claims their service, the Saving God who cleanses their souls." And if we are to help men to see that vision we must be dead-sure of it ourselves. Men must see that vision at work in our own lives, transforming our values. For think of the impotence and the impotency of rebuking the low values which others set on life when the same low values, though perhaps in different forms, are shouting out of our ministry and howling down all that we say. And this is what that dead-sureness of the vision of God will mean, my brothers, for your ministry. First of all, humility. Nearly 300 years after the voice from God swept over the plains of Babylon there came another voice from God. It stirred another generation of blasé citizens of Judah. It struck a deeper note. It pointed to a clearer vision. "Behold the Lamb of God that taketh away the sins of the world." The man with that amazing vision and that amazing vision was content to sink himself that men might see the Lord to Whom he had given his loyalty. "He must increase, I must decrease." You know how it is when an artist or a man of letters has caught the inspiration of a great vision and set himself to interpret with brush or with pen what he has seen; he loses himself in his subject. So, as the vision glorious of Christ grows upon us and we set ourselves to interpret it with lip and with life to the world, we shall lose ourselves in His uplifting.

A Great Commission.

And this, too, the dead-sureness of the vision of God will mean to your ministry—tremendous encouragement all the way. You will find at times the road dipping down into depressions; you will find the track blocked now and then with boulders of difficulty. And just when you are about to deliver yourself of some despairing verdict on life there is the vision, "Behold your God." And seeing that, you have got the great theme on which all the grand marching melodies of the Church have been built up: "The Lord God Omnipotent reigneth." To some it seemed a feeble thing, that voice. It seemed to be swallowed up in the great spaces of Babylon's plains and lost in the buzz of Babylon's markets. But it had the breath of God behind it; it had the commission of God behind it. So it gripped; it grew; it made good. In the providence of God we owe to that voice not only the coming of Judah, but the coming of Jesus Himself to Bethlehem. And to-day who can say what these new voices from God shall mean? They may seem small and feeble among the many clamouring voices of our modern world, they may seem no more than faint cries in the unresponsive wilderness, but if behind them is the power of prayer, if behind them is the Spirit's breath, if behind them is a great commission, if behind them is the vow of utter consecration, God can use them to extend His royal road, to strengthen the dominion of the Cross, to carry on and to carry through His Kingdom. Please God, He will. Pray God, He will.

The only one who can give a shadow of an excuse for not approving missions:

- "The person who Believes the world needs no Saviour. Believes Jesus was mistaken in the great commission. Believes the Gospel is not the power of God. Wishes we ourselves were still heathen. Believes in every one for himself. Asks, "Am I my brother's keeper?" Does not believe in the Fatherhood of God. Does not believe in the brotherhood of man. Believes that might is right. Approves of war. Does not desire the Kingdom of God. Does not believe in Christian Stewardship. We join these when we say, "I pray thee have me excused."—Helen B. Montgomery.

An Australian Parson Abroad

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

Apology by way of a Prologue.

Readers of the articles "An Australian Parson Abroad" may have been surprised to find, either that the Parson has ceased to continue his peregrinations in other lands, or that, perhaps, he has grown weary in well (?) doing in the matter of writing up his experiences. As a matter of fact, neither surmise is correct. The truth is, that he has crowded in so many arduous experiences since he sent off his last despatch to Australia, that there has scarcely been any time in which to chronicle the happenings of the meanwhile.

At the present time, the writer is combining holiday-making with work, having accepted the position offered by the Colonial and Continental Church Societies of Chaplain to the British and American community in "lovely Lucerne," Switzerland, where he was preceded in June by the Bishop of Gippsland. Lucerne is unquestionably one of the premier beauty spots of the world, so that the lure of the countless attractions of this place is very real, and when one is not actually "on duty," it is a great temptation either to be out on the lake, or ascending some majestic mountain per the medium of the funicular railway, or engaged in some other excursion. With most commendable zeal, therefore (so the writer imagines), he has made a deaf ear to the insistent call of the many impersonal siren voices of beautiful nature around, and has locked himself up on a glorious midsummer day in order to scribble down some account of happenings since last he forwarded to the editor of the "Church Record" his experiences in his travels abroad.

So much has occurred in the life of the "Parson" during the last few months that it is indeed most difficult to know just where to commence, and what to include and omit. To prove that an honest endeavour is being made, however, to warm up to the subject in hand, and to tackle the task, I shall drop into the first personal singular, and after this little preamble, proceed "full speed ahead" without more ado.

Some Observations on Church Life in England.

I am not unmindful of the fact that my primary task in these articles is not to give merely a list of certain places visited, nor again, to supply a compendium of incidents connected with such visits, but rather as indicated at an earlier stage, to give an insight into Church life and Christian activity generally, in other lands beyond Australia.

So far, I have deliberately refrained from making any reference to one's personal impressions of life in our own Church in the Motherland, because I was desirous of gaining the fullest amount of knowledge possible in the time available, before doing so. Even now, I feel very diffident about touching on this subject, lest any one should charge me with wanting to "air my opinions" after what they might consider a somewhat superficial knowledge of the position.

During the seven months spent in England (which period does not include two visits to Switzerland and one to Scotland), on account of deputation work undertaken, I have been given a somewhat unique opportunity of gaining a fairly clear insight into what our Church is getting done in the old land. In all that time, I do not think I have on any occasion been in the same place for two successive Sundays, but have been travelling continuously every week-end to almost all parts of England with perhaps the one exception, strange to say, of the extreme North-east. From Falmouth to Canterbury, from the Isle of Wight to the Scottish border, the "Australian Parson" has been going up and down the country and has endeavoured to investigate methods of work adopted by the Church in great industrial centres like London, Manchester, and Leeds, as well as in rural England.

"Something Attempted, Something Done."

During the period above mentioned in which I have been engaged in deputation duty both for the Colonial and Continental Church Society and the Missions to Seamen, I find that in connection with this work I have travelled about 2880 miles, have given 64 sermons or addresses, and the offerings and collections have amounted to about £340. Considering that the "Parson" did not come to England as an official deputationist, but only took up this work as a "side line" in the midst of studies pursued at Cambridge, these figures represent a fairly creditable record.

I should like in passing to place on record a tribute of appreciation for the kindness and hospitality shown me as I have travelled about. Everywhere, one has met with the greatest courtesy and thoughtfulness for

one's comfort, and in all the parishes visited, the keenest interest has been displayed in Australia and the Church there. The folk in the Motherland are not forgetful of what the sons of the southern seas did for her, when, in her dire hour of peril and distress, she called to them to come over and help her, and they are more than willing to express their thankfulness for Australia's help in a very tangible and practical manner. It has been my privilege to address a gathering of fashionable ladies in the West-end of London, and again to talk to some "working class" people in a Lancashire town, and in both cases, their interest in and attention during one's story were remarkable.

I have been in a different rectory, vicarage or parishioner's home almost every week-end for those seven months, and thus have been allowed to share in a good deal of the family life of old England in this way. With regard to this matter, the experience, as might be expected, was most varied and one has accumulated sufficient material to write a book on a subject, like "Religion, as a visitor sees it lived in the English Rectory, 1920." It is my belief that there is much beautiful and simple Christian living in some of the fine English homes to-day, where, thank God! boys and girls are still brought up "in the nurture and admonition of the Lord." I am indeed grateful for some truly delightful experiences in Christian homes in England.

The Endowment System.

My impression is that the average English Churchman will give liberally to any Christian work when the need is brought home to him. In many parishes Church-people will give very well spontaneously to objects outside their parishes, but, often-times, have not the remotest idea of how to give for the maintenance of their own Church machinery and equipment, hence the great amount of copper seen in the plate on an ordinary Sunday. Frequently, so clergy have told me, it is imagined that because some churches are well endowed, that therefore all are; and the consequence is people drop in their pennies on the Sunday and think they have thereby fulfilled all their financial obligations for Church purposes. Apparently where large endowments exist, or where a wealthy patron supplies everything that is needed financially, the congregation does not regard it as necessary to give in the ordinary Sunday collection, and so almsgiving is no longer considered as part of the worship of God's House.

In one parish I visited the patron of the living paid the stipends of rector, organist, and vergers, and likewise met the expenses incurred for lighting, hymn books, etc., so that the congregation felt there was practically nothing for them to do. I must admit that this same parish gave fairly liberally to outside objects, but the principle of the thing was wrong, and if the present patron's successors does not follow in his footsteps, the congregation will be hard put to it to meet their financial obligations.

The endowment system as at present in vogue in England, while it has advantages, also possesses some attendant dangers which need to be guarded against.

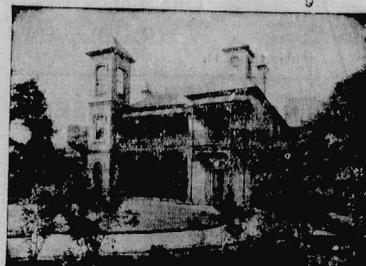
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**Personal.**

Rev. Alfred Craven, B.A., died on board R.M.S. "Osterley" on August 19, while passing through the Red Sea. He was on his way to England with Mrs. Craven after 35 years' service in Australia. He had just resigned the rectorship of Geraldton, W.A.

Rev. E. Fisher Johnson, curate of St. Clement's, Mosman, N.S.W., has been appointed to fill the vacancy at Nowra caused by the appointment of the Rev. H. G. Chivers to Kiama, the rector of the latter parish, Rev. Arthur Reeves, having been appointed to St. Peter's, Cook's River.

Mr. P. A. Wisewould, of the Student Christian Movement, has been appointed as London secretary of the British Student Movement for the period he will spend in England.

Rev. J. D. Nicholson, rector of Taralga, has been appointed rector of Barmedjan (Goulburn).

Rev. P. W. Bramble, at present on the Goulburn Cathedral staff, has been appointed to the vacancy at Taralga.

Rev. D. J. Knox, of St. Luke's, Adelaide, has been seriously ill. We are glad to learn that he is now recovering.

Rev. H. H. Harper, M.A., of Mt. Barker, has accepted the charge of the parish of St. Bartholomew's, East Perth.

Rev. S. J. Kirkby, B.A., the secretary of the Bush Aid Society, will preach the Gippsland Synod sermon at Sale on November 21, and conduct a quiet day for clergy on the 22nd, and give his lantern lecture on his recent experiences in the way-back parts of New South Wales, at the Diocesan Festival later in the same week.

Revs. Seafeld Deuchar and P. W. Stephenson have returned from Tasmania, where they have been engaged on a deputation tour on behalf of the Church Missionary Society.

Rev. T. Law, the Church Missionary Society secretary in Adelaide, will be visiting Melbourne next month, and intends doing deputation work on behalf of the Society.

Rev. D. J. and Mrs. Collins have returned to Grafton after an absence of four years. Mr. Collins, who was formerly assistant at Grafton Cathedral, saw three years' active service in France as a chaplain. Since the armistice Mr. Collins has been taking a course at Oxford, and was successful in graduating.

The Indian evangelist, Sadhu Sunder Singh, spoke to a crowded congregation in St. George's Cathedral, Perth, W.A., on Wednesday, September 8, during the evening service. His Grace the Archbishop and a large number of the clergy were present.

Rev. Alfred George Kelsey, Th.L., formerly of Boulder (W.A.), passed away in Perth on 4th inst.

The Council of the Sydney Church of England Grammar School for Girls has appointed Miss Dorothy Wilkinson, of Launceston, Tasmania, to the position of principal in succession to the late Miss Badham. Miss Wilkinson (who is a daughter of the Rev. C. G. Wilkin-

son, for 23 years headmaster of the Launceston Church Grammar School) was educated at the Girls' High School, Burton-on-Trent, and at the Clergy Daughters' School, Casterton, England. She graduated at the Melbourne University in 1913, where she also secured the Diploma of Education. For two years Miss Wilkinson held the position of history mistress at the Church of England Girls' Grammar School, Melbourne, and at the present time she is principal of the Girls' Grammar School, Launceston, which she established in 1915 under the auspices of the Church of England. Miss Wilkinson will enter upon her duties in Sydney after the Christmas vacation.

Mr. W. K. Hancock, B.A., Lecturer in History in the University of W.A., has been awarded a special Rhodes Scholarship of £300 a year for three years. Mr. Hancock is the youngest son of Canon Hancock, vicar of St. Andrew's, Little Brighton, Victoria.

The death is announced of Mrs. Albert E. Keep, of Melbourne, last week after a long illness. Mrs. Keep became a member of the Mothers' Union Council in 1912 and was very interested in her work on the Religious Instruction Sub-committee. She also represented the M.U. on the Council of the Free Kindergarten Union until her resignation last March.

We regret to learn of the death, on October 11, of Mrs. Potter, wife of Archdeacon Potter, of Beechworth, and mother of the Rev. H. R. Potter, of Romsey.

Dr. and Mrs. H. S. Matthews, of the N.S.W. C.M.S., have again had to postpone their return to China by reason of an outbreak of measles in their home.

Miss Dorothy Rushforth, daughter of Canon Rushforth, of Morpeth, has been appointed Herald of the King Secretary for the diocese of Newcastle.

Miss Bertha Crutch, daughter of Mr. C. E. Crutch, of West Maitland, who has been in training for the mission field during the past year, left for the Mitchell River Mission to the Aborigines at the beginning of last month.

Mr. D. S. Thistlethwayte, for many years churchwarden and lay reader of the parishes of Nundah and Clayfield, Brisbane, left on the 18th ult. in order to take up residence in England.

The Bishop of Willochra was to leave England by the "Orontes" on the 16th inst. He is due in Adelaide on November 22, but will go on direct to Sydney to take part in the great festival of the Australian Board of Missions, which is to be held at the end of November to celebrate the 70th anniversary of the Board.

On August 6 the Rev. R. M. Dunn, Th.L., was licensed to the charge of the Franklin Harbour Mission at Cowell (Willochra).

Rev. A. R. Ebbs, of Lismore, N.S.W., has accepted a commission from the C.E.M.S. to collect the £2000 required for the Society's forward movement.

Rev. E. H. Strong, formerly Chaplain of King's College, Auckland, and for the last year Vice-Principal of Well's Theological College, in England, is likely to return to New Zealand in October.

**WORLD CONFERENCE ON FAITH AND ORDER.**

Geneva, Switzerland.

August 20, 1920.

The preliminary meeting of the World Conference on Christian Faith and Order, which met in Geneva, Switzerland, on August 12, ended to-day. It represented eighty Churches and forty nations. A continuation committee was appointed of Anglicans, Armenians, Baptists, Congregationalists, Disciples of Christ, Eastern Orthodox, German Evangelicals, Lutherans, Methodists, Old Catholics, Presbyterians, Quakers, and Reformed.

The meeting unanimously adopted the following resolution presented by the American delegates: "The Conference earnestly desires that those nations not yet within the League of Nations will soon become or be admitted members of it."

The meeting developed a new method of friendly conference replacing fruitless controversy on the differences between Christian Churches. All were eager for organic union in the face of unparalleled world conditions and hopeful of the ultimate attainment of it.

ROBERT H. GARDINER,  
Secretary.**The Great Advance in Palestine**

(September-October, 1918).

Jottings from my War Diary.

(By Rev. J. V. Patton, formerly 10th Cavalry Brigade, 4th Cavalry Division, E.E.F.)

Pursuing the Turks East of the Jordan.

**Saturday, September 28.**—Yesterday was fearfully hot, and marching in consequence was unpleasant. There wasn't a scrap of shade anywhere—nothing but bare, stony country. A cup of cold water would have been very acceptable during the earlier part of the march. A cup of cold water in regions like this is no mean gift (St. Mark, ix. 41). On the march the water in one's water bottle gets so warm.

At Er Remte (1850 feet), a large village built like Irbid, we had another brush with the enemy about 1.30 p.m. The Dorsets charged the Turks and broke their resistance. A number of prisoners were taken. After the battle the natives—men, women and children—swarmed over the field intent on loot. We had to keep close watch upon our own few belongings.

At 4.30 I buried a Dorset man killed in the charge. The Brigade moved off about 4.30 this morning to advance further eastwards to Deraa, an important station on the Hedjaz railway between Damascus and Mecca. At Deraa it is hoped to effect a junction with the Arab army, which is moving along the railway from the S. It was at Deraa, or Edrei, to use its Biblical name, that Israel overthrew Og, the king of Bashan. Sunday, Sept. 29 (Michaelmas). I remained behind at Er Remte in case there were any burials to conduct. When I reached the ambulance I found that T-'s body had been brought on from Irbid. I obtained a party of Turkish prisoners under the charge of an Indian corporal. None of us could understand the other. I marked (Continued on page 13.)

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**BOOT**  
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WILLOCHRA. The Bishop's Doings. "With Miss White I spent last Sunday (in June) at Farnham Castle, the beautiful home of the Bishop of Winchester.

QUEENSLAND. BRISBANE. St. Martin's Day.

At a largely-attended meeting of the ladies of St. Martin's League, and others interested in the work of St. Martin's War Memorial Hospital, recently held at Church House, arrangements were made for this year's effort on St. Martin's Day.

Southport School Memorial Chapel. When the war broke out in 1914 the Empire looked to her great public schools for men who could set an example of obedience to the call of duty, and the Empire did not look in vain.

NEW ZEALAND. WAIAPU. The Rathbone Bequest.

The Synod recently in session conveyed its thanks to the trustees of Mrs. Rathbone's estate for the generous gift of £7000 for the building of a home on the six acres at Abbotsford, Waipawa, given to the Church some time ago by Messrs. H. and W. Rathbone.

A. B. M. Meeting. The quarterly A.B.M. meeting, held on September 1 and 2, was the smallest meeting hitherto held.

The New Guinea Mission is particularly hard pressed, and after a long and close study of the situation we are compelled to the conclusion that the inability of the Board to meet the emergency is due chiefly to two facts—(1) that the mission has in past years been carried on with the barest possible allowance.

It is easy to understand the problem of the mission if we regard it as an individual who is living on a bare living wage. His brother, let us suppose, is comparatively affluent. When the high cost of living hits the affluent individual he can reduce his requirements because he has been able to afford to be generous to himself.

Church Missionary Society ST. HILDA'S COLLEGE, Clarendon Street, East Melbourne. Receives girl students preparing for the Mission Fields, or for Deaconess work in Australia. Fees £40 p.a.

SYDNEY GRAMMAR SCHOOL. Entrance Examination for first term 1921 and Examination for Walter and Eliza Hall Scholarship (for sons of Church of England Clergy) will be held on Thursday, November 11, at 9 a.m.

CURATE WANTED—Parish of Prospect and Seven Hills. Stipend £150. The Rector, Seven Hills.

CLERGYMAN WANTED for Sunday duty only. Parish of Prospect and Seven Hills. Rev. Noble Burton, Seven Hills.

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"THE CLERGY REST HOME" will be available from the middle of August. For particulars write the Rev. Edgar Potter, Austminter.

AUSTRALIAN CHURCH PAPERS. 1. The Ministry of Reconciliation, by The Archbishop of Sydney. One penny. 2. The Gift of Sorrow, by The Lord Bishop of Durham. One penny.

October 31, 22nd Sunday after Trinity.—M.: Ps. 118; Ezekiel xxxiv. 1-16; Luke xiv. 25-xv. 10 or 2 Peter i. E.: Pss. 132, 133, 134; Ezekiel xxxiv. 17-end or Ezekiel xxxvii. 15-end or Wis. iii. 1-9; John xvii. or 1 John v. or Heb. xi. 32-xii. 2.

November 1, All Saints' Day.—M.: Wis. v. 1-16; Revelation ix. 6-10. E.: Ecclesi. xlv. 1-15; Revelation vii. 9-end.

November 7, 23rd Sunday after Trinity.—M.: Pss. 110, 135; Proverbs i. 20-end or 1 Macc. ii. 1-28; Luke xvi. or 1 Corinthians i. 1-25. E.: Pss. 137 (omit vv. 7-9), 138, 139 (omit vv. 19-22); Proverbs ii. or Proverbs iii. 1-26 or 1 Macc. ii. 29-48; John ix. or 1 Corinthians xiii.

India has 315 million population, 200 million Hindus, 50 million outcastes, 60 million Mohammedans; 246 million illiterates, 3 million Christians, 40 million secluded women, 25 million widows, 2,500,000 widows under ten years old, 14,000 widows under four years old, 25 million lepers, 320 million gods, 300 languages and dialects.—India Alliance.

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ADVANCE IN PALESTINE.

(Continued from page 7.)

out the grave, and set the Turks to dig it, while the corporal mounted guard. While this grave was being dug, one of the wounded men died. A second grave had to be prepared in the very stony ground. Before this second grave was finished, the party of Turks was marched off, since the whole body of Turkish prisoners was being moved on. With the assistance of some ambulance drivers the grave was completed and the two bodies were placed in their resting places. It was 11.30—three hours from the time the first grave began to be dug—before the two graves were filled in and dressed with stones. The death has moved me greatly. It was such a brave, cheerful fellow. We have been in many perils together. Now his remains lie in this unfriendly region—more than likely to be sacrilegiously uprooted by plundering natives.

Pressing Northwards to Damascus through Hauran.

Sunday, Sept. 29, 8 p.m.—To-day our route continued over the plain or plateau we were crossing yesterday. We are following the Derb el Haj, or Pilgrim route between Damascus and Mecca. This road runs like a railway track from which the Turks have removed the rails. As we advance the ground is becoming very stony. Much of the country has been under cultivation. According to G. A. Smith's map we are now in Bashan—a part of the wider region of Hauran (Ezek. xlvii. 16-18). I have been thinking about the "fat bulls" or "fatlings" of Bashan (Psalm xxii. 12; Ezek. xxxix. 18). At present, however, the country doesn't look like fattening anything. As we move northwards, Mr. Hermon stands out more and more clearly. The sight of this famous mountain has brought to my mind passages in the Psalter referring to it (Psalms xxix. 6, lxxxix. 12, cxxxiii. 3).

Monday, Sept. 30.—The candle burnt out last night as we were bivouacked among the boulders so I had to stop my writing. Yesterday it was a very harrowing sight to see numbers of Turkish corpses strewn along the road. Most of the bodies had been stripped naked by the natives. Some of the Turks had died from exhaustion. At Sheikh Miskin an Australian aeroplane (marked gift of N.S.W. Government, No. 12) had had to descend on account of engine trouble. In landing on the stony ground one of the wheels got smashed. It is lucky it found our Division at hand. A troop of Indians were left behind on guard till the aeroplane could be repaired. The airman had set out about three hours before from Ramleh (near Jaffa) and had been to Damascus. They had bombed a column of retreating Turks. They told me they could reach Ramleh from Sheikh Miskin in one hour ten minutes! What it is to be an airman!

Along our route to-day again we saw Turkish corpses and numbers of dead animals. The stench was dreadful. Several weary Turks were limping painfully along. They will fall a prey to exhaustion or more likely to the murderous natives. Some of the naked, putrefying corpses lay at the very entrance of villages. We passed a big mob of cattle, some of the "kine of Bashan." A couple of machine-guns had "won" or "pinched" a calf, and were hauling the unwilling beast along. To-day I recalled Amos' contemptuous reference to the luxurious ladies of Samaria as "kine of Bashan."

Damascus Taken.

Tuesday, October 1.—It was long after sundown before we bivouacked last night. The Turks offered some resistance to our advance at Kisme, 10 miles S. of Damascus. This morning we were turned out at 3 o'clock. At Kisme we crossed the River Awaj, a shallow stream splashing over stones. A mugful of the water was delightfully clear, cold, and refreshing. Some consider this stream to be the Pharpar mentioned by Naaman. Its banks are covered with green bushes and trees. About two miles N. of Kisme the road crosses a line of low hills, and then proceeds over the plain on which Damascus is built to the city itself. From this point where the road crosses the summit of these low hills we had our first view of the city. The hour was 11 o'clock. Little of the city could be seen except its towers and minarets. Clouds of dust raised by columns of troops advancing across the plain obscured the view. The plain itself looked very delightful with its wide-stretching areas of green. Its appearance reminded one of the description of the plain on which Sodom and Gomorrah were built—"the plain was well-watered everywhere... as the garden of the Lord" (Gen. xiii. 10). The bare, whitish-looking hills rising up abruptly on the N. of the city tend to enhance the vividness of the green on the plain below. We are now camped in an open field covered with nasty, sharp-spiked dry thistles. Round about us are numbers of vineyards. The grapes are large and sweet. It is very plea-

sant to eat some fruit once more. "Bully" and biscuit become a monotonous diet. It is hard to realise that we are at Damascus, on the thirteenth day after setting out from Jaffa. In the past six days we have covered 140 miles over difficult country. The greater part of the Turkish forces in Palestine has now been captured. The total number of prisoners taken is said at present to number over 50,000.

Wednesday, October 2.—This morning we moved our camp to a new site—an open field among vineyards. We are among the thistles and stones, and have no shade. All last night the sharp-pointed thistles were pricking us. They penetrated everything. One couldn't kick against these pricks. We may be said to be dwelling under the shadow of Hermon. It looks worthy of its name—"sacred mountain", though scarcely as grand as Olympus.

Shopping Difficulties.

This morning I walked across to the village of Sahnaya. Some women were washing clothes in a small stream running beside the village. I told them in my best (or worst) Arabic that I wished to buy some eggs. One bright little girl conducted me through the village to a certain house where I obtained 33 eggs, and placed them in the canvas bucket I was carrying. But the woman who sold them wouldn't accept my paper money (Egyptian notes). A crowd collected in the courtyard of the house as collected in the courtyard of the market. It was argued at length. The owner of the eggs remained unconvinced. After a time a man who was present agreed to take the notes and gave the women their equivalent in Turkish silver, the money she was accustomed to. I paid one piastre (2d.) for each egg. It was probably the first of our troops to visit the village, which appears to be a Christian one. The women are unveiled. One woman had earrings made of English half-sovereigns.

In the City of Damascus.

Friday, October 4.—To-day some of us obtained permission to enter the city. We joined the main road from the West, very probably the road along which the converted Paul and his companions travelled. The road passes among beautiful orchards and gardens, and across several small streams. We entered the city by a large Turkish hospital crammed with Turks—a very disgusting and distressing place. The dust was very bad everywhere owing to the constant military traffic. The River Barada, which is said to be identical with the Abana, runs through the city and is crossed by a number of small bridges. The city was crowded with soldiers—principally Hedjaz troops. The Hedjaz colours—black, green, white and red—were displayed everywhere. Our men have nicknamed the Hedjaz troops the "Hedgehogs." Batches of dejected and weary Turkish prisoners were being marched along. The city was pointed out as Straight Street. Parts of it are very gloomy and evil-smelling. Such a cursory visit to the city (I had a fuller acquaintance with it later), under the present conditions, did not convey an impression of attractiveness. Such descriptions of the city as "pearls in emeralds," "the necklace of beauty," and "the feather of the peacock or Paradise" are scarcely applicable to it at present, however well-chosen this picturesque language was in other days. The city is certainly Oriental enough in its shabbiness and smells. The "emerald" gardens are, however, a delight.

Spiritualism.

(Notes of a paper on Spiritualism read at the Sydney Clerical Prayer Union by Rev. W. H. H. Yarrington, M.A., LL.B.)

(Continued.)

The accounts given of the doings of the mediums are so full of gross absurdities that any reliance upon them is precluded, and people should be most earnestly warned against considering mediums and wasting their money by attending seances. (The writer has been informed that one family of mediums in the colonies earned an immense sum per annum by giving seances and misleading people by pretended conferences with deceased relatives.) The fact that "sitters" are charged a large amount is at once a suspicion that there is no truth in the pretended communion with ghosts. Sir William Crookes is a distinguished scientist, but had a famous medium named Florence Cook. Why could he not act as his own medium instead of relying on a young lady? One would think that if God intended that there should be messages through the dead and the living He would employ a learned and

prayerful Christian as a medium. This does not mean that mediums may not be Christians—doubtless many are so—but why should the unlearned be chosen to assist the learned to communicate?

Professor William James says "that although ghosts and clairvoyance and raps and messages from spirits are always seeming to exist, and can never be fully explained away, they also can never be susceptible of full corroboration," but although he makes this admission he yet hopes that in the distant future physical researchers may be rewarded. But this is most unsatisfactory. James says immediately before that they can never be fully corroborated. Carrington's book, in which the above statement of James is made, is illustrated by photographs of ghosts and by illustrations of the manner in which our astral bodies are extracted, in trance, from our physical bodies, and pictures represent these astral bodies as wandering about in other people's houses and visiting them! The astral body is extracted from our bodies at the part known as the "solar plexus," at the spot where the ribs divide. Edward Carrington, a great spiritist, has a carefully illustrated book showing the process. The Rev. Mr. Tweedale, who is an earnest clergyman and evidently sound otherwise in the faith, has been misled by spiritism, and in his book, "Man's Survival after Death," says that the spiritual body can and does at times leave its material tenement and manifest itself to persons at a distance under certain conditions (p. 77). He relates with great prominence the case of a dying mother desiring to see her children who were a great distance away. She fell into a trance sleep before passing away, and then awoke happy, saying that she had seen the children. At the exact time the children, in great excitement, said they had just seen their mother. She had appeared to them in her astral body. The objection to such stories is that the clothes of the person so appearing must have been aetherialised, which is incredible.

Space forbids the enumeration of some hundreds of marvels performed by mediums which would never stand the test of scientific examination. Books were produced by the reader of the paper showing alleged photographs of ghosts and materialised objects which had been ingeniously produced. No reliance can be placed in such. It is the manifest deception on the part of mediums who resort to tricks with a view to satisfy "sitters" who have paid large fees and who are eager to see some manifestation of power and must not go away disappointed. A great deal has been written about a wonderful medium named "Eusapia Palladino," an Italian brilliant woman who was in the most perfect health before giving a seance. At the conclusion of the exhibition she was weak, drawn, ill, nauseated, hysterical, deeply lined about the face, physically and mentally ill. "Such was the wreck of her former self at the end of a two hours' seance. Hardly able to walk, she leaned heavily upon us for support. Her energy had vanished, her memory was gone." Surely such are not the means which the Almighty would sanction as a communication with the spirits in Heaven! To read the speculations of those who would explain the states of the spirits in the beyond is repulsive in the extreme.

The question is debated whether there is marriage in Heaven, and is affirmed as the "marriage of souls," but there are no children in our earthly sense; but there are "spiritual profligations." It is wonderful to see the new words which are coined in spiritism books, whose number is legion! Names of distinguished men are used in confirmation of spiritism, such as the great astronomer Flammarion, who acknowledges that some unknown force exists for the levitation of tables, but this has since been explained by Crawford. The natural bodies of mediums put forth new "invisible psychic arms" underneath the table which grip and move it about! This agrees with the account given in explanation of table turning by Sir Alfred Wallace. "There is an unknown power which emanates from the bodies of a group of persons around a table with all their hands upon it." Crawford's words are, "What probably happens is that psychic arms, invisible and impalpable, project themselves from the person who is mediumistic, these arms being supplied with energy from the bodies of the sitters. . . . The medium supplies the psychic arm and the sitters the energy required to work it. . . . If no medium is present no psychic arm can be projected. These invisible psychic arms probably grip the table by adhesion to its under surface or legs(!) and thus bring about the movements which are so mysterious." "The Phenomena of Spiritualism," by W. J. Crawford, page 12.

The reference to Myers in his discredited state communicating through Mrs. Spicer in order to warn Sir Oliver Lodge of the impending death of his Lodge's son Raymond, two days before he was killed, is greatly enlarged upon as an evidence of the

truth of spiritualism. Myers speaking says, "Now, Lodge, while we are not here as of old: I.e., not quite, we are here enough to give and take messages." Myers says to Lodge, "You take the part of the poet and he (Myers) will take the part of Faunus." After great trouble this message was understood as meaning that Lodge was to be "Horace" and Myers was to act as "Faunus." The occult reference was supposed to be an Ode of Horace that told of Faunus—the God of Shepherds—warning Horace of the impending fall of the branch of a tree (Carmen II. 17). So Lodge is warned by Myers of a coming danger. Could anything be more absurd! If it had not been for a learned Mrs. Verall, a friend of Mrs. Spicer, the allusion could not have been understood (!) The long detailed conversations through Raymond's medium, a girl named Feda, are so full of absurdities and utter improbabilities that they defeat themselves as evidence; but are too long for quotation. Raymond says that his incarnate body is very similar to the one he had before. "I pinch myself sometimes to see if it is real, and it is, but it doesn't seem to hurt so much as when I pinched my flesh body. The internal organs don't seem constituted on the same lines as before—they can't be quite the same. I have never seen anyone bleed here. People have ears and eyes and eyelashes. He knew a man that has lost an arm. A spirit-doctor comes round and helps to build up bodies that have been blown asunder. There are laboratories where advanced chemical student-spirits can make alcohol and even tobacco and cigars—very tempting to the 'unregenerate.'" Poor Sir Oliver Lodge anxiously asks his son: "Before you go, Raymond, I want to ask you a serious question: Have you been let to see Christ? If Father, I shall see him presently. It is not time yet. I am not ready . . . All the sad ones see him if no one else can help them. Paul has seen him; you see he had such a lot of pain, poor chap. I am not expecting to see him yet, Father. I shall love to when it's the time." Such conversations are not calculated to confirm the probability of their veracity. They are here quoted from a desire to do justice to the author, with whom it is impossible not to sympathise in his desire to be comforted. Speaking to his childish control, the girl Feda, Raymond says, "Can you fancy you see me in white robes—I didn't care for them at first. . . . Some of the people here ask for whisky, etc., etc." (Too painful to copy.)

(To be concluded, with special reference to Sir Conan Doyle.)

## Young People's Corner.

### THE STORY OF TIMON AND THE PANDA.

(By the Rev. J. Fryer, Gond Mission, Central Provinces, India.)

About two or three hundred yards from our Christian settlement of Patpara, a Panda, or priest, has established himself. He used to be a Gond farmer and lived in Patpara village. About eighteen months ago he is supposed to have gone mad and after trying to get cured by all sorts of means, he determined to visit a devotee of Kali, who lives in a village some fifty miles from here. After being with him for some time, he returned, professing that he had been cured of his madness by the prayers and incantations of the devotee, and that the devotee had now commanded him to give up himself to the service of Kali, and to return to Patpara, put up a shrine to her and receive the offerings of the people, and that he would visit him periodically to see how he was getting on—which he does and takes away a good deal of the profits!

Having introduced you to the Panda, who, by the way, professes to cure all kinds of diseases, I want to tell you what happened to one of our Christians, Timon, which will

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illustrate the power of the Panda, but above all the power of Christ.

On April 12 last, about 6 p.m., on returning to the bungalow, I found a messenger awaiting me. He had been sent by the Gond Panda to demand my presence at his house at once. I began to wonder why I was wanted so urgently, and thought that perhaps the Panda was taken ill, or that he might even want to become a Christian (for we pray for him regularly). When I arrived at the Panda's house, I found women and men with their hair matted, etc., certainly under Satanic influence. Some of them were rolling on the ground and foaming at the mouth; others were dancing around idols, beating themselves with spiked chains. Some of the men were hitting themselves with axes and pretending to cut the throats and knock pieces out of their limbs. I then found out the reason why I was called—it was to witness the power of Kali to protect those who trusted in her! I suggested to the messenger who had brought me to witness these scenes, that I should try the effect of one of the axes on him, but he declined.

Soon after this there were cries of "The Panda is coming, the Panda is coming." Then the Panda bounded out of his house just like a madman, carrying a trident (a iron with three spikes, representing the Hindu Trinity) in his hands, with which he made many thrusts in the air and towards me. He then raised his right hand to strike it into his body, and fell down as dead.

The women approached the Panda on all fours, and began to wave their matted and very dirty hair in his face frantically. My messenger then got some oil from a bottle and poured it into his (the Panda's) ear; then ashes were brought and thrown over him. This revived him, and he actually got up and had a smoke!

I then left; but the next day, about 1 p.m., two of my catechists came to me and implored me to go to the Panda's, as one of our Christians—Timon, by name—was there possessed with the devil, and was dancing and doing the very same things as the Panda had done.

This time headless goats and sheep were scattered about, and the people were dancing in the blood of the victims. I found Timon dancing most vigorously. I need hardly state that I was very soon amongst the dancers and pulled Timon out of the place, and in so doing caused tremendous interruption to the ceremonies, for some of the performers actually bolted!

I had Timon taken home, for he was not in a fit state to be talked to then. The same night after I had gone to bed I was awakened by some Christians, who said, "Come at once, Sahib, Timon is outside his house and has erected flags on bamboos, and is dancing most frantically round them, and is calling out, 'The devil is in me; I can't help myself, and he (the devil) says he will not leave me until Fryer Sahib gives him the order to do so.'" I hastily dressed and went to Timon's house, and found him in the state just described. He seemed almost ready to drop with fatigue, but could not stop himself from dancing round the flags. I got hold of him by the arm and said, "What is the matter, Timon?" He said, "I can't help it; Satan is inside and won't go unless you make him, Sahib. Do make him go."

All the time he was dancing; so I said, "In the name of Christ I command thee, Satan, to come out of him." Immediately Timon

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was all right, and pointing with his hand, cried out, "There he goes, Sahib; I am all right now. Come on, Christian brothers, break up these flags." We did so promptly. Then Timon said, "Let us have some prayer, Sahib; and we all knelt down and prayed. The next day Timon said, "I was sitting in my field and had some sweet potatoes, when the Panda's son came and stole some. I was angry and hit the lad, and the Panda, being angry, bewitched me."

Since then Timon has come regularly to church, and seems a much brighter Christian than he was before, and I have been able to tell him more explicitly the need of keeping near to Jesus, and that if Jesus went with him everywhere, Satan would have no power over him. I am convinced that the incident has had a good and lasting effect upon our Christians; it has shown them that even evil spirits are subject to our Jesus, and I never realised more than I did that day the meaning of the words, "He gave them power over unclean spirits."

Remember Timon in prayer; and also pray for the conversion of the Panda.

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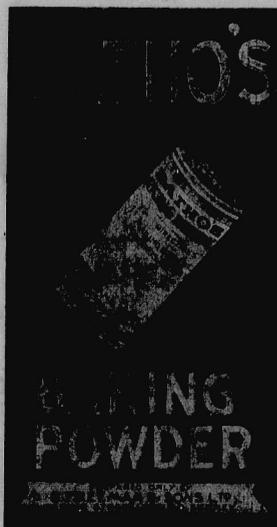
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## Current Topics.

"The souls of the righteous are in the hand of God and there shall no evil befall them," so writes

**All Saints' Day.** the wise seer of old, and his words do but sum up the teaching of that "more sure work of prophecy, whereunto ye do well that ye take heed, as to a light that shineth in a dark place." The place would be and is very dark apart from the great light of glory and love flashed on to it by the great Sun of Righteousness. It is a wholesome thing that with the advent of a notorious spiritist teacher the round of the Church's year should bring in **All Saints' Day**, with its warmth of loving remembrance and reminder of the joy and rest of those who from time to time fell asleep in Jesus. We are told that Sir Conan Doyle's great message is the fact of the living on of those who have died, and the possibility of holding communication with them. The content of such communication, as revealed by spiritists themselves, has been meagre and paltry to a degree; and the price of such communication in the loss of faith in Christ, and the weakening of moral character has been truly appalling. Against such methods of commerce with the unseen world, the Word of God rings out the warning, "And when they shall say unto you, Seek unto them that have familiar spirits: **should not a people seek unto their God?**"

But in addition to such warning the living Word has given us an assurance, than which nothing could be surer or more assuring, that not only do our dead "live on," that would not necessarily bring much comfort, but that they live on in the revealed presence of Christ Himself, that the truest peace and joy are for ever theirs, and that for us there is at present **no communication but communion**, living and holy, realised in and through Him alone Who has, by His mysterious Incarnation, Death, and Rising, linked in closest relationship with Himself and with one another those who are His.

When and only when, Spiritism can bring to man an assurance and comfort and fellowship more real and purifying than this, it will have the right to claim our attention. Rightly may we ask, with the disciples of old, when confronted with their Christ-denying and soul-disturbing and destroying "isms," "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure that thou art that Christ the Son of the living God."

The new movement in connection with this useful society is full of interest. The Manifesto, published in our last issue over the names of the Bishop of Bathurst and the Hon. L. Groom, and others, deserves the serious and sympathetic attention of all true church-

men. The Church of England Men's Society has done a great work in the past in the way of inspiring and organising men for service in the Kingdom of God. The years of the Great War of necessity crippled its effectiveness by reason of the large number of actual members whose service was rightly diverted to a duty towards humanity which made it practically impossible for the C.E.M.S. to organise them. Even so the little badge was often a bond of fellowship and the means of inspiration to men who were going through most terrible experiences. But now that the war is over and there is an expectation that life will become more normal, the time seems to have arrived for a great onward movement in the work of the Church generally, and the C.E.M.S. has a most necessary and important function in connection with that movement, for it has a strong appeal to the manhood of the Church for service and fellowship, and if only rightly and courageously enterprised in the spirit of deep humility and prayer, may well, under God, be the means of quickening the ideal of service throughout the whole body. The times are great though or because difficult. The opportunities before the Church of God are practically unlimited. The adversaries, as of old, are multiplied. But the Church is of God and must be triumphant over the greatest seeming odds. There is amongst men a call for leadership; there is also the obligation resting upon us all of following a leadership which calls upon us in the Name of the Lord Christ for service. "Not by might, nor by power, but by My Spirit, saith the Lord God." Let every C.E.M.S. man, as well as every other Christian, pray intensely that this new movement may be instinct with the living power of God by the inspiration of the Holy Spirit of God.

The leading Temperance Associations throughout the world are seeking the co-operation of the Churches in the observance of November 14 as the **World's Temperance Sunday.**

The question of Prohibition is the great burning topic, and it is hoped by the leaders of the Temperance Movement that that issue will be stressed in the preachments on that Sunday. From recent utterances in certain church circles there will be opposition to the movement on the part of some Christian leaders. That is of course their responsibility. It is gratifying to know that so far as the Protestant Churches are concerned, such opposition is representative of a very small minority. The Roman Church will probably be in the opposition, but that is no longer a matter of surprise. However we trust that the fullest publicity will be given to the lamentable results of a traffic that degrades and demoralises the lives of individuals and peoples.

The 'polling in Queensland is by no means unsatisfactory. Prohibition is a revolutionary measure, and the public will need a large amount of education on the subject. The Liquor Party do not hesitate to use all kinds of methods and statements in self-defence, and the public is on the whole extraordinarily unthinking. Great reforms must come slowly, but they come all the more surely, and the very solid vote for Prohibition in Queensland should act as an incentive to renewed vigour for the furtherance of a measure that has in it such potentialities for good. The "Alliance" adduces a number of striking facts from which we call the following for our readers' information and use:—

"After 10 years of "No-License" in Masterton (N.Z.), the convictions for drunkenness have been reduced from 302 to 62, and for other offences from 197 to 87.

"In this State last year, in addition to an expenditure of seven millions upon liquor, there were over 19,000 convictions for drunkenness, many of them against women.

"The Washington Home for Inebriates in Chicago closed its doors on January 1 last, as a result of Prohibition. In Philadelphia the alcoholic ward in the largest hospital has been closed.

The news of the Adelaide Synod's anti-Prohibition vote has reached the English Church newspapers. Some are quite **"Guardian's"** jubilant over the matter. **Ignorance.** The "Guardian," ever conservative, shows a striking ignorance of the Church in Australia in thinking that Adelaide stands for the whole. Here is its Editorial Note on the subject:—

"We are glad to learn that the Anglican Synod in Australia has refused to give its countenance to a resolution asking for 'material and moral support' for Prohibition. It was elegantly argued that the people of Australia 'would obtain more domestic happiness from Prohibition than from the bungalow.' The clerical opponents of this absurdity appear to have argued that the agitation was not Christian, and that Prohibition was 'a religious patent medicine.' In view of the undoubted fact, upon which we desire to lay no undue stress, that teetotalism has been condemned by the Church as a heresy, the language of the Australian divines was moderate enough. The Synod rejected the resolution on the sufficient ground that the majority of members of the Church are opposed to Prohibition, and passed instead a resolution urging the enforcement of temperance legislation. A good many churchpeople at home have been pressing teetotalism, and are now pressing Prohibition, and it is possible that they may succeed about the time when the moon grows cold."

The note is grotesque for its ignorance and its arguments. We always thought that the moon had grown cold, and so possibly Prohibition is nearer than the supercilious writer realises. We can only hope that the "Guardian" may soon change its note and become "heretical" in this important matter.

The cabled reports of Canon Emery Barnes' utterances have caused some wonderment in Christian circles. In English church life they have stirred up a large amount of controversy. In

