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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 be-
lieving 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 wonder-
ful unanimity of mind that the Con-
ference 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 experi-
ences, 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 state-
ment 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 three or four
bishops in constant consultation with the
Archbishop of Canterbury, we were con-
scious 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 under-
going 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 con-
ference unforgettable."

And not only "unforgettable" 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 cor-
dial reception because of the
excellent tone of the
utterance and the evident
desire of bringing about
such a rapprochement

among the scattered Churches of Chris-
tendom 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 Nonconfor-
mists 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 Arch-
bishop 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 situa-
tion is of Dr. Prescott's own imagina-
tion. Who of us regards it as judi-
cious 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 diffi-
culty to which Dr. Prescott alludes? As
a matter of fact the Lambeth con-
cession 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
reconciliation, the approach should be
made along the following lines:—
Acceptance by ministers in any one de-
nomination, and who may desire it, of such
authorisation as shall enable them to min-
ister 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-ordina-
tion, 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 Eng-
land, we trust that the whole ques-
tion will be cleared of the bogeys of
're-ordination' and 'repudiation of
orders,' and that leaders in the vary-
ing denominations of Christians will be
careful to distinguish between what is
essential and what is really non-essen-
tial in this movement towards reunion.
Concession there must be, not of prin-
ciple but of sectional feeling and prac-
tice, 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 il-
luminating paper by the Bishop of
Uganda, under the title of our note. Dr.
Willis sets out with remarkable clear-
ness the New Testament and Anglican
position and shows how quite consist-
ently with both reunion may be ad-
vanced 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 Na-
tional Church League, London, price 6d.)

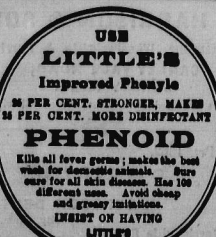
We print elsewhere a striking
"Open Letter" to Bishop Gore, pub-
lished in one of the Eng-
lish Church papers, over
the name of one who is
well known amongst
"Anglo-Catholics" as "Father" Ad-
derley. Our readers will probably see
in several references that substan-
tially justify some recent criticism
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 Con-
gresses recently held in the mother
land. He is very clear in his statement
that "Modern Roman views of tran-
substantiation and compulsory confes-
sion" 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 Angli-
can 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 po-
sition 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 address-
ed a strongly-worded ex-
hortation, as Acting-Met-
ropolitan, 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 sum-
mary 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 bruti-
tality, 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 pinch-
ing 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 ex-
Over-statement, 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 Spiritualists 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 our separate history began 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 civilisation 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 our own people, 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 reparation 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 auspicate 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 its resolve to realise these aspirations on behalf of all that is just and free. And I fervently 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 resolves, 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.

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 Zoroastrian movement from Babylon. War had wiped its feet on the nation's soul. It had left 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 these 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 sultriness and selfishness, God sent a voice, ringing with reality 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. Can you do 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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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 set aside 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 impecunious 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.

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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, behind 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 impertinence and the impudence of rebuking the low values which others set on life when the same low values, though perhaps in different forms, are shouting out 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 500 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 voice and that amazing vision was contented 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 out of Babylon, but the coming of Jesus Himself to Bethlehem. And to-day who can say that these new voices from God shall mean? They may seem small and feeble among the many clamorous 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 the 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 thinking of late, 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 and varied 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 Society 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 turns 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.

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 consecutive 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 was remarkable.

I have been in a different rectory, vicarage or parsonage's home almost every week-end for these 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, were 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 they 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 spasmodically 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 successor 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 Barmadman (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, 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 Reformers.

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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EDITORIAL NOTES.
All literary matter, news, etc., should be addressed to "The Editor, Church Record, 41 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

OCTOBER 22, 1920.

Unity Within the Church.

AN OPEN LETTER TO BISHOP CORE.

My Dear Bishop,—I address this to you for two chief reasons. (1) Because for many years you have held an almost unique position in our Church of England, letting your own beliefs be known quite publicly and yet securing an almost universal respect from all parties, so that men variously minded have listened to you when to others they would have turned a deaf ear. (2) Because it is your patient tolerance and simple teaching that, under God, I myself owe practically all the Christian knowledge I possess. I am not writing on the subject of reunion all around because, though that is very near my heart and yours I have found myself of late audacious enough not to follow your leadership on all points. I could not, for instance, have signed the counter-manifesto to that of the Mansfield Conference. I have expressed in the "St. Martin's Review" my opinions on reunion, and in certain details they differ from what you advise. But I am writing now what I think a most important matter for the moment, the unity within the Church of England itself.

A great change has come about, or is rapidly coming about, in the attitude of Anglicans towards one another, which appears to me to be fraught with danger not only to the cause of the larger reunion but to the progress of the Church of England in this country and in the Empire.

Thirty years ago we might agree even more divided, but it was a division that could be understood and which was to a certain extent inevitable because of the many vital points on which liberty had not been secured by different parties. Liberty about the Thirty-nine Articles, liberty about the Rubric, liberty about the interpretation of the Prayer Book, had to be won by Broad Churchmen and High Churchmen alike. Maurice equally with Toth was ready to suffer persecution for what seemed to some trifles but what were really matters of great importance. Then as the heat of those unhappy controversies cooled down we looked around us and hoped that we could settle down more comfortably to our main work of evangelisation together, not because we held our respective views less strongly, but because we were discovering a common motive which enabled us to co-operate without any serious compromise of principle.

In your ever-to-be-remembered episcopate at Birmingham you were able to bring all parties together in a most remarkable way. Your love of the Holy Scriptures endeared you to the Evangelicals, and even the "Lux Mundi" position, which at one time bid fair to cause a great division, was found to have a positively reuniting influence. On our Evangelistic Council at Birmingham we were able to work together, and the interchange of opinions at the meetings of our Clerical Society showed how happily we could all hear one another's views and agree on joint actions of importance.

Now in the Church at large (whatever may be the case at Birmingham, which we have both left) there seems to be a new and dangerous spirit abroad.

Two "Movements" have disturbed things. "Modernism," as it is vaguely called, has become the bugbear of the "Catholics," and "Romanising" is terrifying the Moderate, the largest section of the Church of England. The result is that "Catholics" are becoming more defiantly "Romanesque," gather-

ing themselves in cliques and congresses, from which they would shut out any who are not prepared to condemn Modernism blindly and accept what are practically the modern Roman views of transubstantiation and compulsory confession.

The old idea of a comprehensive Church of England has with them gone by the board. There seems to be no quarter given to those who hold any but the most rigid Roman doctrines (save only the Papacy and celibacy of the clergy). Any dispassionate consideration of "criticism," or "the ministry of women," or "interchange of pulpits" is ruled out as treason.

Can this attitude, if pressed (and it is being almost brutally pressed), end in anything but a fatal disruption? Anyhow, does it not betoken a spirit quite unlike that which animated most of us only a few years ago?

Little straws show which way the wind is blowing, and was it not one of these (some thought it the last straw) when the arrangements for the Anglo-Catholic Congress were so carefully made to knock out all that English Unitarian movement associated with the names of Fyfe and Deane, a movement which has done so much to attract moderate men and make them proud of their English heritage?

You asked a question once, "Is the English Church worth preserving?" and you replied to yourself in the affirmative. If it is to be preserved, we must afford to let the distinctively Anglican things be shoved aside and our little Church made to appear more and more as a poor and rather disreputable relation of Rome? You, almost alone of those in high places, have a clear vision of what the Catholic Church in England might be, and many still look to you to lead them to its realisation.

Turning again to the question of Modernism, I cannot do better than quote some words from the Bishop of Nassau's sermon to the English Church Union, which from the inside of the Catholic movement show that the dangerous and even foolish position of his friends is at least perceptible:—"If we are to continue as a living force, we must be eager to keep abreast of every movement in the thought of our age. It is not sufficient to shelter behind what Dr. Liddon said, or what Dr. Pusey would have said, or our own interpretation of that overworked text of St. Jude. Besides following the beaten track of theologians belonging to our own school of thought, we have got to make excursions into the difficult country where Mr. Streeter and Dean Inge and Dr. Headlam would take us. By way of conclusion, I would say this one word: In our affection for Tradition let us not be afraid of the Truth!"

That sums up the Bishop's earnest appeal to his fellow-Catholics not to be so blindly obscurantist. It is only what you have pressed upon us all for thirty years, and it indicates the line you must continue to take very vigorously if unity is to be regained. Lastly, I seem to see most hope in that movement with which, as a very humble disciple, I have been allied so long, to be associated with yourself, and which has lately suffered an irreparable loss in the removal of the visible presence of our dear Henry Scott Holland.

I seem to see in some of your latest addresses that you share this hope with me. You are recalling us to the exercise of Christianity as the Way of Life, to the eternal ethics of our Divine Lord. The Church as a whole lapsed from the pursuit of this as it became involved in controversies about theology. Shall we not be most likely to get back into the right path again if we turn our attention less to the theology of our neighbours and more to our own conduct?

There are numbers of the most truly religious people in our midst who seem to be more concerned about the application of Christianity to modern life than the most orthodox of us are. Mr. Athelstan Riley calls this "works without Faith." But is it so? It may be a case of "works without much lip-orthodoxy," but it is often the very outcome of real faith, the faith that is revealed by the theologians of "flesh and blood," but by the Heavenly Father, to whom these men are being drawn by His Son, Jesus of Nazareth, who has the words of Eternal Life.

But whatever may be said about the necessity of unity in fundamental theology, it cannot seriously be maintained that in order to carry out the teaching of our Lord and His apostles in everyday life it is necessary that we should agree to adopt the Roman view of the sacrament of penance or the Roman rite of benediction, nor even that we must not question the authenticity of the Second Epistle of Peter.

It was not ignorance about such things on the part of our soldiers which showed up the dismal failure of the Church of England in the war. It was that our religion had no grip on their lives, as "The Student in Arms" tried to make us understand. They were getting on excellently well without our

aid. We meant nothing whatever to them in the deeper things of life. Our soldiers have now come home and are living with their wives and children in our midst.

If we must quarrel, let it be in alliance against the forces of evil everywhere. If we must be rivals, let us vie with one another not as to who can say his creed most affably, but who can bring to his brothers and sisters in Christ, to the nations of the earth longing for peace, to the poor still crying for justice, the glorious gospel of the Living Way.

Dear Bishop, can you rally us to unity?

Your obedient servant in our Lord,

JAMES ADDERLEY,
St. Paul's Rectory, Covent Garden.

Notes on Books.

The Life of a Great Bishop.

A book has just been published which will receive a great welcome from many Australian churchmen, especially in the Province of Victoria. The life story of Bishop Moorhouse is well done by Miss E. C. Rickards, who has been in close contact with the late bishop's nephew and niece, Archdeacon and Miss Sale, the former of whom was domestic chaplain to the bishop for some years in Manchester; and the latter his constant companion since the decease of the late Mrs. Moorhouse. The book is well arranged in four sections, setting out James Moorhouse as vicar in Sheffield, where he won a great reputation as a Christian teacher and apologist and a social worker; then his call to an episcopate in Melbourne, where he carried on the same strong work, though in a very much enlarged sphere; then his recall to England and his Manchester episcopate, in which he is shown as a great protagonist for the Church's faith and order in the face of opponents, rationalists and Romanists; and the last section gives glimpses of his retirement (1908-1915), in an ancient edifice in Poundfield Park, near Taunton, dating from the time of Edward VI.

For all readers the life will be one of inspiration, but to those who had any personal knowledge of the good bishop, the book thrills with interest from beginning to end, all the more so because, more or less, it is the revelation of a great soul who was afflicted by what he himself termed "an invincible reticence"; and added to the impressions of the greatness of the man which any personal contact must surely have produced, there is revealed a kindness and sympathy for which all admirers of the bishop will be intensely grateful.

A very vivid spiritual experience early in his ministry brought to him a strength of conviction in the reality of God which lay at the back of his whole life; and the recital of which prepares the reader for the beauty and clearness of his closing witness, in giving instructions for the wording on his tomb—

"God is Love."

"I know in Whom I have believed."
We rise from the reading of the life-story of the great bishop with the feeling that great and good as we always regarded him, he was by far greater in all that makes true greatness than we judged him.

Prospectus of the C.E.C.S. for Girls, Cremona.—This excellently printed pamphlet contains information for parents and guardians concerning regulations and fees. The illustrations show the choice situation and surroundings of the school and the splendidly ordered home for the boarders. The school is under the control of the rector and churchwardens of St. Chad's, Cremona, and is in the capable hands of Mrs. Garvin, well known in educational circles as the former Principal of the Sydney Girls' High School.

English Church Manuals.—We have received from the National Church League new impressions of four of their excellent series (price 2d. net):—The Dawn of the Reformation, by the Rev. H. E. H. Probyn; Since the Days of the Reformation, by the Rt. Rev. F. S. Gay Warren; Confirmation, by John Charles Wright, D.D.; Revelation or has God Spoken to Man, by the Rt. Rev. G. Nickson, D.D.

Australian churchmen are especially familiar with our Primate's contribution to Confirmation, which has had a deservedly large sale. But the others are equally important, as setting out the true story of the Reformation and After—and also in Bishop Nickson's pamphlet, a strong apologetic for Holy Scripture—a necessary revelation of a God Who is personal and loving.

The Revelation of the East, by A. Morris Stewart, M.A. (published by Andrew Melrose, London. Our copy from C.M.S. Bookroom, 51 Elizabeth St., Sydney, price 8d.).

This thought-compelling book was written at the time of the Russo-Japanese war, as a series of papers in an English periodical, and

consequently has to stand the test of some of the greatest years of human story. The writer's main contention is seen to be confirmed in the manner in which Japan is compelling the attention of the remainder of the world, and gradually seeking to impress herself upon the other Far-Eastern races. All the greater is the responsibility of the Christian Church to see to it that that impact shall be Christianised so that the true light may arise from the East. The little volume is well printed and daintily bound. The price is marvellously cheap for these days.

Yarns of the Near East, by Basil Matthews, M.A. (published by C.M.S., London. Our copy from C.M.S. Bookroom, 51 Elizabeth St., Sydney, price 1/3).

Another volume of the Yarn Series designed for use with groups of boys at the intermediate age. The several chapters deal with St. Paul, the hero of the long trail; Mohammed, Henry Martyn, Forder, and others. The yarns are well told by an expert at the game, and are certain to gain the interest of a class of boys or girls. Mr. Matthews manages to get in some useful information. The suggestive contrasts between, for instance, St. Paul and Mohammed, indicate clearly the weakness of the Mohammedans and the Christian strength.

Patriots of the Kingdom, three talks for the use of teachers of boys and girls between the ages of nine and fourteen, with an introduction by Basil Matthews, M.A. (66 pp., price 8d., published by the S.S.U., London. Our copy from C.M.S. Bookroom, Sydney).

Mr. Matthews, in his introduction, refers to the need of disentangling patriotism, the love of country, from the hatred of the enemy that is biting like acid into the soul. "We are," said he, "defending the very soul of Britain, the very heart of the Empire, when we strive to enter the minds of our children." The one course open is the positive one of leading the wholesome patriotism for Britain on to the higher patriotism of Christ and His Kingdom. These three talks will be found most helpful and may well be utilised in every Sunday School in the Empire.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Bookroom.

The C.M.S. Bookroom, 51 Elizabeth St., have received their stock of Xmas cards and calendars, including motto cards suitable for Sunday Schools for the New Year. A large and varied assortment of Prayer and Hymn Books, Schofield Teachers' and other Bibles make a good display, and we recommend the clergy and others to inspect this stock before going elsewhere. Reward books for S.S. prizes form a very special feature this year, and the prices are most moderate. Sunday School teachers are advised to see the splendid selection of the Yarn Series, Talks, and Missionary Lessons, also Copping pictures and scripture rolls for kindergartens.

The Governor-General.

The Standing Committee of Synod has addressed a letter of welcome to the new Governor-General and Lady Forster. After referring to the absence of the Archbishop, and expressing gratitude for the distinguished holders of the office of Governor-General, the letter runs:—

"Your Lordship comes to us in formative days, days not without the perils of their own peculiar times, and yet days in which we are full of hope that the good sense and historical perspective of the leaders and people of the land will order equitably and well the great public affairs of our Commonwealth, and contribute in so doing to the greatness of our whole British Commonwealth of Nations. In this work and service your excellency, in your exalted place will we know be a wise guardian and guide, remembering that 'righteousness exalteth a nation,' it will be the duty and the happiness of the members of the Church we represent to give our aid and bear our part in promoting the public weal."

A Roll of Honour.

On Thursday week the venerable Bishop Langley, who was for so many years rector of St. Philip's, Sydney, unveiled a roll of honour erected as a memorial to the men of St. Philip's Church who went to the Great War. This erection will form a worthy addition to the many historic memorials and memories that are attached to St. Philip's.

Cleaners' Union Anniversary.

The Gleaners' Union 30th anniversary will be held on Tuesday, October 26, in the Chapter House, Sydney. Afternoon Session,

4.15: Chairman, Rev. H. S. Begbie; speakers, Mrs. Bradley (Egypt) and Miss N. Marshall (China). Tea will be provided in the Lower Hall at 6.15 p.m. Tickets 1/- each. Evening Session, 7.30: Chairman, Rev. G. A. Chambers, M.A., B.E.C.; speakers, Dr. J. E. Bateman (Egypt), and Rev. A. J. H. Priest.

The Children's Sunday.

In accordance with a request from Synod, the Vicar-General set apart Sunday last as the Children's Sunday, for the purpose of emphasising the Church's duty to the young. A large number of the churches of the diocese observed the day by special services and sermons dealing with the importance and claims of the child-life of the community.

Deaconess Institution.

The annual sale of work in aid of the work of the C.E. Deaconess Institution was held on October 7, in the Chapter House. Mrs. W. E. Shaw opened the sale, and some 50 of the children of the various homes took part in special musical items. The record amount of £220 resulted.

L.H.M.U.

In the unavoidable absence of Lady Rylie, Miss Macarthur Onslow performed the opening ceremony at the Ladies' Home Mission Union sale of work in the Town Hall on September 24. Miss Macarthur Onslow, who was accompanied by Miss Henderson, was received by the Vicar-General and Mrs. D'Arcy Irwin, Canon Charlton, Canon Charlton, Mr. Beaver, members of committee, and the clergy, and was presented with a bouquet of sweet peas by Miss Shirley Baker. In the course of her brief address Miss Macarthur Onslow said she was looking forward to the time when our Church societies shall be united, when there shall be neither home or foreign missions. She urged the co-operation of all church workers in the service of their fellowmen whether at home or abroad.

A vote of thanks to Miss Macarthur Onslow was moved by Canon Charlton and seconded by Mr. Beaver. The sale of work represents the united efforts of the Ladies' Home Mission Society and Mission Zone Fund. The stalls numbered about 15, and were conducted by members of several branches in Sydney and the suburbs. In the afternoon a maypole display was given by the junior and kindergarten scholars of St. James', Croydon, and in the evening by the scholars of St. Barnabas' Parochial School. A feature of the evening also was the cathedral choristers, who rendered several musical items under the direction of Mr. Massey, and the camp fire and tent-pitching by Scout-Master J. D. Martyn.

CRAFTON.

The Bishop's Plans.

"In conclusion, may I add a word about my plans during the rest of my time in England. Two things I owe to the diocese. One is that I feel it an imperative duty to return in due course, invigorated and enabled to go on with the work I love. For this purpose I am seeking further expert medical advice and possibly such treatment as may, under God, secure the desired end. The other is to advance in the Homeland, if it may be, the cause of God in the Church upon our North Coast. What opportunities may open out, what the results of such effort may be, are in God's hands. I promise to do my best, and pray that some fruit of practical interest and offers of service may be forthcoming."—Letter to the Diocese.

VICTORIA.

MELBOURNE.

Three Choirs Festival.

The fourth annual choir festival, by the united choirs of St. Luke's (North Fitzroy), St. Andrew's (Clifton Hill), and St. Mark's (Fitzroy) was held on Sunday, October 17, at 3.30 p.m., at St. Luke's, North Fitzroy; on Wednesday, October 20, at 8 p.m., at St. Andrew's, Clifton Hill; and on Thursday, October 21, at 8 p.m., at St. Mark's, Fitzroy.

This festival is promoted for the advancement of Church music and is increasing in interest each year.

The Archbishopric of Melbourne.

"By his application for superannuation under the Act granting a retiring allowance of £300 a year for life, the Archbishop has virtually made his resignation. To resign formally prior to the granting of the pension might have possibly risked the granting of the latter. When the application has been approved the vacancy of the See will be declared on November 23. Matters are now definite enough for the Archbishopric Election Board to get to work, and for the diocese to set its house in better order for the

new occupant that he may have a fair beginning."—C. E. Messenger.

No-License Sunday.

In a large number of Victorian churches last Sunday's sermons had a special reference to the vote on "No-License," which was to be taken yesterday. The Melbourne "Age" informs its readers that the Vicar-General of the diocese of Melbourne deprecated the use of the cathedral pulpit or of the Chapter House for the purpose of advocating the Prohibition cause, and that consequently no allusion was made to the question in the Cathedral. To the ordinary man the silence of the mother church of the Province on such important a moral question is, to say the least of it, puzzling.

Church Missionary Society Notes.

Successful missionary exhibitions have just been conducted by the Church Missionary Society at Kyneton and Sale. The Rev. F. Law, of Gorakhpur, India, who is at present acting as secretary of the Society in South Australia, assisted in the exhibitions.

The Rev. P. W. Stephenson hopes to leave Melbourne, with his wife and family, on November 20, by the R.M.S. "Malwa," to return to Peshawar, North-East Frontier, India.

A children's Oriental fair will be conducted by the Church Missionary Society in the Melbourne Town Hall from October 25 to 29. Amongst other features will be a series of lunch-hour talks to men upon the subject of "India's Goal." The Rev. T. Law, who has served for twenty years in India, will be the speaker. Moving pictures will illustrate the different talks on missionary work, and an extensive collection of curios will be exhibited. A large number of children arrayed in costume will illustrate different phases of Eastern life. The Bishop of Gipsland will deliver an address on the closing evening, telling of his experiences at the Lambeth Conference.

The Alake of Abeokuta.—News has reached England, says the "C.M.S. Gleaner," of the death of the Alake of Abeokuta. For more than twenty years he had been paramount chief with three co-adjudators over some 400,000 people in the Egba Country. Although not baptised, the Alake regularly attended the Sunday services at Abeokuta, and gave his support to missionary effort throughout his territory. He paid a visit to England in 1904 and was received by His Majesty King Edward. During his stay the Alake came to Salisbury Square to meet the C.M.S. Committee and spoke warmly of the work of the missionaries and of his desire for the spread of Christianity in his country.

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The Bishop's Doings.

"With Miss White I spent last Sunday (in June) at Farnham Castle, the beautiful home of the Bishop of Winchester. Among the guests was Bishop Azariah of Dornakal. He is a man not only of great spiritual power, but of remarkable intellectual keenness, and is fully the equal of any ordinary English bishop. He is a real statesman, and his sermon to the Church Missionary Society was not only written in perfect English, but showed that he is a statesman and leader of no mean order. I am sure that if, as has been suggested, he paid a visit to Australia, we should all be delighted with him, and that he would have much to teach us. From Farnham I went on to Warminster to talk to the students there, and I was fortunate enough to interest two good men in the Diocese of Willochra, and they hope to come to us when they complete their course at the end of next year. I am now paying a short visit to Mr. P. V. Smith, Chancellor of no less than three English dioceses, in his beautiful home on the hills near Stroud."—From the Bishop's Letter.

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, and also in fulfilment of the Archbishop's request that a special commemorative service be arranged in St. John's Cathedral to mark the anniversary of the armistice. Arrangements were made for a street collection in Brisbane and some of the country towns on St. Martin's Day, November 11, for which permission has been received from the Chief Secretary's Department and from the Police Department. A patriotic concert and loyal demonstration will be held in the evening at the Exhibition Hall. Mr. Arthur Boyle has generously offered to organise the entertainment, which is under the auspices of St. Martin's League and the Royal Society of St. George.

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. From the Southport school itself 300 responded to the call and of these 17 per cent. made the great sacrifice. Many honours were gained by old Southportians, and amongst those whose records are well known that of Major Quinn, of Quinn's Post, Gallipoli, will always be prominent. In 1916 the school decided that it was a duty and privilege to build a memorial chapel in honour of these men. The chapel, which is to be a memorial to all who answered the call, has been designed in the Gothic style by Messrs. Arkison and Conrad (architects) and it will be of noble proportions. A contract for its erection was signed recently. In the interior will be placed an honour board which will contain the names of all the old boys and scholars who enlisted.

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. In addition to this the diocese received from the trustees the following gifts: £300 for St. Hilda's Home, Otane; £250 for the General Diocesan Fund; £250 for St. Mary's Home, Napier; £250 for the G.F.S. Lodge Extension Fund; £500 for St. Peter's Church, Waipawa.

A. B. M. Meeting.

The quarterly A.B.M. meeting, held on September 1 and 2, was the smallest meeting hitherto held. In addition to the many bishops in England, several members found it impossible on account of other engagements to be present. Nevertheless much important business was carried through. The A.B.M. is passing through a difficult period, one which demands faith, patience and prayer. At a time when advance in missionary effort is imperative, the Board, in common with other institutions, is feel-

ing severely the effects of the high cost of living.

New Guinea.

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. This being so it follows (2) that an increase in the cost of necessities of 75 per cent. means that the mission must have this increase in contributions if the work is to be kept going. The only possible solution of the present difficulty is for the Church to double its support to the New Guinea Mission.

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. The poor brother can easily reach the irreducible minimum of necessities. To do with less would be for him to commit gradual suicide.

The New Guinea Mission is precisely in the position of the poor man. In this need the Mission is dependent on the Church. It has no reserve funds—no large legacies have ever come its way. The missionaries live a simple life, the heaviest expenditure is entailed by keeping its schools full and open, and by keeping its boats to enable the missionaries to keep in touch with their base for stores, and with each other for necessary communication, and with their people for pastoral oversight.

The present position of the Mission is a challenge to the vitality of the Church in Australia. The New Guinea Mission is the child of the Church in Australia. It has an unquestioned right to look for support from its parent, not only so but it has a wonderful record of dogged perseverance and self-sacrifice. It has its roll of heroes of which we believe the Church is proud. We cannot think that the members of our Church will allow the present difficulties to curtail the activities of the Mission. The annual income of the Mission up to 1918 was about £7000. This amount barely met the requirements. The income required this year will be about £12,000—realising the increased cost of living, shows that the increased cost of the Mission is due to circumstances outside the control of the missionaries. We appeal to the Church to give generously to the Mission during the remaining months of this year, and thus enable the Board to supply the mission with its simple but necessary requirements. The Board has under consideration a scheme which will better enable the Mission and the Board to accurately estimate its requirements each year, but this scheme cannot come into full working until the Mission has considered it. It is hoped that this scheme will be ready to be placed before the Bishop of New Guinea on his return from England in November.

Many other matters were dealt with by the Board, occupying nearly the whole of two days, and included the 70th anniversary celebrations, missionary hostel, organisation, literature department, offers of service, and industrial mission proposals.

The next meeting, which will be a most important one, will be held at the time of the 70th anniversary celebrations, when it is hoped many bishops will be back from the Lambeth Conference. The general conclusion formed by the three meetings of the Board held this year is that a great opportunity for missionary expansion has arrived and the Church in Australia must be ready to give generously—that offers of service are at present well in advance of financial support. Our Church standard of self-sacrifice must be revised in the light of patriotic self-sacrifice if Christ is to be enthroned in lands and amongst peoples who are destitute of high ideals and threatened with materialistic civilisation.

J. JONES, Chairman, A.B.M.

"The safest place in all this world is over the place of duty. God's wings are over it. God's peace guards it. The way of duty is always a place of absolute safety. But he who departs from it will find himself in peril. None of sin's ways are safe."—J. R. Miller, D.D.

NEW LECTIONARY.

October 31, 22nd Sunday after Trinity.—M.: Ps. 118; Ezekiel xxxiv. 1-16; Luke xiv. 25-xv. 10 or 2 Peter i. E.: Ps. 132 1

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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. He was such a brave, cheery 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 Hajj, 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 wide 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 solidly. 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 its 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 the 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 me 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-spined dry thistles. Round about us are numbers of vineyards. The grapes are large and sweet. It is very pleasant 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 Sahlaya. 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 the point about the genuineness of the money 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 unconquered 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 "Hedgehogs." Batches of dejected and weary Turkish prisoners were being marched along. Prices in Damascus are still exorbitant. We passed along the suburb of Tavleh, or the street 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 "pearly" and "emerald," "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 a leading 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 a 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 between 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," he states 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 discarnate 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

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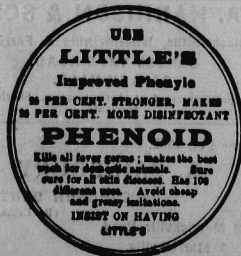
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Current Topics.

"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 jubilant over the matter. 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 ditines 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 church-people at home have been pressing Prohibition, 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

