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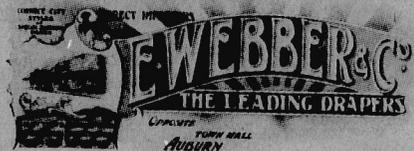
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1925  
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**Current Topics.**

Social reforms are often pressed upon us because of the dangers attending the persistence of **Right Motives**, the "status quo," the utilitarian argument alone being able to move us. But we must seek to readjust our motives to the lines of God's will for the world and recognise the utilitarian ideal as too low and lowering for a Christian people. As Canon Adderley, of London, has recently put it—

"We must abolish our slums not because the babies die, not because they breed a weak race, but simply and solely because slums are an erection of hell upon earth, because they are cruel and unjust and wicked, because they are a denial of Him who lived in a perfect home at Nazareth.

"We must educate our children not simply because, if we do not, our enemies and our competitors will take away our Empire, but because, if we do not, we are murdering their minds and depriving them of the more abundant life which Christ died that they might have.

"We must come to terms with Labour, not because there may be a bloody revolution if we do not, but because we believe in brotherhood and justice, because we believe that unbridled competition is not the law of true life, but co-operation is. Least of all must we interfere in social reform because we think it will make us popular. The Christian condemnation of the present social system is founded upon the contemplation of its broad result as seen in the light of Christian truth. Men of all classes are being forced to a life which is not the life of sons of God or of brothers in one family. What we called 'civilisation' and 'progress' has landed us in hell."

The Roman Catholic Archbishops have issued a statement through the daily press, in which they attempt to convince the public of Australia that the efforts of the Pope in the direction of peace-making have been most praiseworthy, and such as to entitle him to a vote in the final settlement of terms. As M. Loisy pointed out some time ago, the Pope has not been impartial throughout this war, but has endeavoured to maintain an attitude of mere neutrality. Such an attitude the great American nation—with its passionate love of peace, but its still greater passion for justice and humanity—found itself forced to abandon nearly two years ago. The situation was splendidly summed up in a recent issue of the English "Guardian":—

"Apologists for the Pope's failure to condemn some of the worst German outrages in the war are very active just now, and his Holiness himself is foremost among them. 'What,' he asks, in the words of Isaiah, 'could have been done more to my vineyard that I have not done to it?' This is a very easy question to answer. The Pope might have denounced the deliberate and calculated sinking of the 'Lusitania,' the uncountable crimes committed by the Germans in Belgium, France and on the high seas. But, says Cardinal Bourne, he had no sources of information beyond German-owned Italian newspapers. The Roman Pontiff is a Sovereign, he is at the head of a widely-spread diplomatic system, yet we are asked to believe that he could not obtain copies of the English, French, and Belgian reports and sworn documents establishing the facts of the outrages! If he failed to obtain them

we can only say that the potentate 'whom God created Master and Defender of Justice'—we use his own words—was singularly ill-served. When he read in the Italian newspapers (quite a number of them published the intelligence) that the Germans had struck a medal to celebrate the 'Lusitania' murders he could at least have inquired if the statement was true. The rationale of all these apologies is, however, seen in the letter which the Cardinal Secretary of State has written to Cardinal von Hartmann at Cologne: 'The Holy Father strives to preserve the world from the sorry spectacle of disputes and dissensions between members of the Catholic hierarchy.' This is precisely what we pointed out some time ago, whatever cost the world must be induced to believe that all is harmony and unity of spirit within the bosom of the Roman Church; whatever happens, nobody must 'give scandal.' Vigorous denunciation of German outrages would anger the German hierarchy and their flocks, and the Pope's hold upon Germany and Austria would be weakened. For similar reasons the Roman Bishops in England have not boldly, publicly, and corporately denounced the treasonable action of the Roman Bishops in Ireland. To the end of the chapter the 'Vicar of Christ' will put his temporal interests first. Yet the Rome which follows this sordid policy is the same Rome which, as last Thursday's discussion in the House of Lords shows, cherishes a grievance because it will not be admitted to a Peace Conference where it would have no more reason for being than Monaco and considerably less than Luxembourg.

The above is interesting testimony to the fact that the pathetic plea of the R.C. Archbishops of Australia is just part of a world-wide attempt to "white-wash" the Pope and his besmirched reputation. But nations that have spilled their best blood in this righteous cause are not likely to be cajoled into giving a seat of honour to one who in the midst of it all was content to sit safely "on a rail."

In a review of a recent commentary for schools on Joshua, "The Church Times" has some wise words of counsel regarding **Critical Superiority** "the easy assurance" with which some members of the new school of criticism give utterance to their views. Concerning the Old Testament scriptures, speaking of the school-boy readers of this commentary, the reviewer says:—

"From the Introduction they will learn that we 'shall be disappointed if we go to the Book of Joshua for authentic history,' though it has preserved the memory of some vital episodes in Israel's career. And when they turn to the commentaries they will find in almost every note the exposure of some deliberate concoction or absurd mistake. Having come to the end of what will have seemed a hash and jumble of old-world history, they may not improbably find themselves asking whether all the books of the Bible are equally garbled and blundering. Certainly those books must all be critically and candidly analysed. It is well also that the schoolboy student should be led to understand the difference between the canons of literary construction and narration which held good in the ancient East and those to which we of the modern West are accustomed. He will then be prepared to hear, for example, that the sun standing still upon Gibeon is to be understood figuratively—whether this explanation, which Dr. Cooke favours, is the right one or not. But it is another matter when he finds that there seems to be no safe treading anywhere, and inhales in his reading from day to day an atmosphere of critical superiority. We grant that the whole question is difficult and perplexing. But it would be well if the new

learning would frankly acknowledge the vast religious loss and destruction which it has entailed, while laying stress on the constructive gain which has followed. There has been too much of easy assurance that all is well. This does not carry conviction to the ordinary Christian, who thinks that, though inspiration may not be verbal and mechanical, yet it must stand for some great enlightenment of human understanding for the prophetic declaration of God's truth.

Too often this "Critical Superiority" is based upon a parasitical second-hand acceptance of other men's findings, or a lack of humility and true respect for the consciences of others. Violence is often done to the conscience of men who are inferior either intellectually or "scientifically" or both to a teacher who is set over them because that teacher's own want of balance causes him to forget the sacredness of a man's conviction, and the delicate and tactful approach that such convictions demand from the Christian teacher, who feels constrained to disabuse another of the ideas which he himself holds to be incorrect. The open laugh, or the ill-concealed smile, and the almost flippant suggestion of absurdity are instruments that wound and often "offend" the weaker brother; and are absolutely unworthy of the confidence reposed. And yet how often these or similar methods are employed in order to break down an "obscurantism worthy only of contempt." The result would be deplorable, even in the Church in England, where there is a large percentage of men of high mental culture; but what would be the effect upon our Australian Church, where in the main men utterly untrained in mental activity inhabit our theological colleges, and are surprised and often shocked by the up-to-date findings of this neo-criticism. Unfortunately, the result is not hypothetical; we are face to face with the lamentable situation of a lack of conviction regarding the Word of God which augurs ill for the future of our Church and its enormous tasks. The "critical superiority" that is abroad to-day is in striking contrast with the attitude of the Church's Lord towards those same Old Testament scriptures.

With very great respect, though with some misgivings, not from our point of view, we publish the following correspondence that has been forwarded to us for publication. We give the whole information as supplied to us by the Conference of Bishops:—

**ASSOCIATION TO COMBAT THE SOCIAL EVIL.**  
President: Professor M. Atkinson; vice-presidents: Dr. James Booth, Mrs. Robert Harper, Miss Edith Onions, Miss P. John T. Raw; hon. treasurer: Mrs. Kenneth Street; hon. secretary: Mrs. James Booth, Narenda, 220 Victoria-st., North Melbourne.  
(Copy.)  
220 Victoria Street,  
North Melbourne, Victoria.  
Resolution passed at the meeting of the

executive of the Association to Combat the Social Evil.

Mrs. K. Street moved, Mrs. James Booth seconded that: The thanks of this committee be sent to the bishops of the Church of England in Australia and Tasmania for the publication of their pamphlet "Helps to Parents," in which they have so excellently set forth the manner of explaining sex matters to the young, and that this committee record their appreciation of the courageous and honest work made to assist parents in their difficult task, for this committee believes if more adequate information about sex functions were given, periodically, to young children through proper channels, a natural restraint would be engendered which would prevent sexual laxity in later years.

Our conviction regarding the pamphlet remains as strong as ever in condemnation of what we still consider a deplorable and dangerous mistake. Of course such a publication is sure to find some support, especially from such an association whose special functions offer a strong temptation to an exaggerated and doctrinaire, as opposed to a common-sense and practical treatment.

More weighty and convincing would be a confirmation of the Bishops' action by a really representative resolution of such a body as the Mothers' Union.

## English Church Notes.

### Personalia.

Rev. Dr. A. J. Carlyle, of Oxford, has accepted an invitation from the Archbishop and the University of Upsala to lecture, on the "Olaus Petri" foundation, on "The Historical position of the Church of England in relation to Universal Christendom."

Rev. J. Clifford Banham, M.A., Vicar of St. James' Holloway, has been appointed to succeed Canon Macnutt as Vicar of St. Matthew's, Surbiton.

Bishop Cassels has appointed the Rev. S. C. Ku Archdeacon in the Diocese of Szechwan.

Rev. W. J. Carey, M.A., formerly Librarian, Pusey Ho., Oxford and R.N. Chap., has been appointed Warden of Bishop's Hostel, Lincoln.

The Bishops of Willesden instituted, and the rural dean of Willesden inducted, the Rev. T. J. Pulverfar to the vicarage of St. Paul at Kilburn, N.W., in August last.

The death is announced as having taken place at Shanghai, on August 15 of the Rev. J. W. Stevenson, for over thirty years the Deputy-Director of the C.I.M. He left Scotland in 1865 and arrived in China during the Taiping Rebellion.

After a delay of over six months, the Rev. T. A. Lacey has been appointed Canon of Worcester, in succession to Canon Knox-Little.

Much sympathy is felt for the Bishop of Manchester in his bereavement through the sudden death of his sister, Miss Emily Knox.

The C.E.M.S. has sustained a great loss in the death of its secretary, Lt-Col., H. Storr, D.S.O.

Rev. N. H. Clarke, B.A., curate of St. Bartholomew's, will shortly be leaving Sheffield for missionary work in Sierra Leone. Mr. Clarke has been curate of St. Bartholomew's, under the Rev. W. A. Dark, since 1916.

Simons' Trustees have invited the Rev. A. P. Cox, M.A., vicar of Christ Church, Cheltenham, and Honorary Canon of Gloucester, to succeed Bishop Sileman as vicar of Emmanuel, Clifton, and he has accepted the proposal. Canon Cox, who has been vicar of Christ Church, Cheltenham, since 1901, has exerted a powerful influence upon the Church life of the town. He is an eloquent and persuasive preacher, and his thoughtful, cultured, and scholarly sermons never fail to attract. He has considerable owders of organisation, as his well-equipped parish abundantly testifies. Devoted to Evangelical truth, he preaches a full Gospel, and he is widely honoured and respected.

The passing of the Rev. A. E. Moule, D.D., formerly Archdeacon in Mid-China, which took place on August 28, at the age of 82, removes a distinguished scholar and missionary pioneer from our midst. Few have done more by voice and pen to further the cause of foreign Christian missions. No missionary was ever more universally beloved. It is said of the Moules in China that "wherever you go in China you find a Moule, and wherever you find a Moule you find a good man."

### A League of Jurros.

Dr. Quirk, Bishop of Jarrow, speaking recently at a Church gathering, said if there was to be a League of Nations there

must be a League of Churches, and a League of Churches must be offensive and defensive.

Canon Streeter, writing on the same subject in the C.F.N., made a useful point in reference to the Anglican approval to such a union. He said: "Surely to start by asking 'What will the Romans or Russians think about a matter?' is to put the wrong question first. The first question is, 'What does Christ think about it?' Supposing we decide on the evidence afforded by 'the fruits of the Spirit' that to reject the claims of Non-Episcopal bodies to be branches of the Church is not in accordance with the mind of Christ, we are standing against the Holy Ghost if we hold back for fear of what Romans or Russians will say. Moreover, as a matter of fact, we are taking the line of action most likely to postpone reunion with these Churches. There is only one ultimate basis for reunion, and that is conformity with the mind of Christ. Divisions arose because in different ways Christians had lost contact with the mind of Christ. We shall never reach reunion by agreeing to join in preserving an attitude not in conformity to His mind."

### American Thoroughness.

The United States has called for a regular supply of 100 chaplains per month. All the chaplains before being sent to the armies are thoroughly trained in military duties and their fitness is tested in a training school. The camp is "not a theological seminary," but a real camp where the future chaplains are under military discipline and discharge the duties of the officer "rookies." All learn to ride, all are given the opportunity of preaching before a member of the "faculty," and if a candidate is deemed unsuitable he is sent back to civilian work. The extraordinary feature about the camp is that chaplains of all denominations—from Roman Catholics to Lutherans and Baptists—are trained in common. It is said that they work together with the greatest good fellowship and unity.—C.F.N.

### Germans and Slavery.

A memorial has been addressed to the British Government by the Anti-Slavery and Aborigines Protection Society praying that the King may be advised to proclaim at an early date the abolition of the legal status of slavery in German East Africa. The memorial states that upon the outbreak of war there were approximately in German East Africa 185,000 slaves, and that these were being so slowly emancipated that less than 3000 were set free each year. It expresses the conviction that by making it clear that Great Britain is resolutely determined not to tolerate slavery under her rule she would enhance still further her moral prestige among the peoples of Africa and indeed among the native races of the world. The memorial, which is signed by bishops, peers, heads of religious societies, and other public men, includes the signatures of the Bishops of Durham, Winchester, Oxford, Salisbury, Exeter, and Hereford, and many leading Free Churchmen.

### A Godless Creed.

Mr. Harry Lauder, speaking recently at the opening of a Government Information Bureau in Liverpool, told his audience that they were not fighting the Kaiser and a few Junker heads in the Central Powers; they were fighting a religion, and before they could kill the religion they had to kill Germans. There was not a word about God in that religion. The Germans drew the sword, and God said that those who drew the sword should surely perish by the sword. He believed what God said, but he did not believe that when He said they were to love their enemies that He meant they were to love His enemies, and the Central Powers had proved themselves to be the enemies of both God and man.

### Official Appreciation of Medical Missions.

Dr. Duncan Main, of the C.M.S. hospital at Hangchow, says that General Yang Shun Teh, military governor, has given 3000 dollars, and the civil governor, Chu Yao San, has given 2000 dollars towards the building of an isolation hospital, which is very much wanted. The military governor has also ordered that the treasury make an annual donation in perpetuity of 400 dollars for the support of the work. Dr. Main writes: "These tokens of appreciation and desire to help the work by the Chinese in authority, in these days of shortness of staff and funds, and of stress and strain, are very encouraging."

### Desire for the Word of God.

Here is a striking example of the eagerness with which black men in British East Africa welcome the Word of God. At Nairobi, the capital of the Protectorate, Canon Burns (of the C.M.S.) recently received from the British and Foreign Bible Society consignments of 800 Swahili New Testaments. When the first 120 arrived they

were sold in two hours. When the next batch—consisting of 250—were available, Canon Burns announced at service on Sunday the hour at which he would sell these books the next day. Half an hour before the time fixed 400 people were clamouring for them; crowding round his office and trampling down his garden and flowers in their desire to obtain the Testaments. They gladly paid 1/4 for each copy.

### Bishop of Oxford's Mission to America.

In regard to his visit to the United States the Bishop of Oxford has written in his Diocesan Magazine: "By the time this magazine is in your hands I expect to be on my way to America. I am not going on a mission on behalf of the Anglican Church, but I am going at the request of various American Societies to endeavour to promote the alliance between our country and the great Republic of the West which the war has generated, but which needs continually to be more and more firmly based upon mutual trust and fellowship in moral and spiritual ideals. This is why American speakers and preachers are visiting this country and Englishmen are being invited to America. I earnestly desire your prayers that I may say the right things and make the right use of my opportunities."

## World's Conference on Faith and Order.

### Bulletin No. 17.

In June, 1917, the Commission of the American Episcopal Church on the World Conference on Faith and Order requested the whole Christian world to observe January 18-25, 1918, as a season of special prayer for the reunion of Christendom, and for the guidance of the preparations for the World Conference. It is believed that the week was observed by more Christians of more Com-munions and in more parts of the world than had ever been the case with any such observance. The Commission is now asking for the observance of the same period next January for the same purpose.

One of the countries where the observance was most general and earnest was India, where, through the efforts of the National Missionary Council, different arrangements were made in each Representative Council Area for the observance of the week according to the different conditions prevailing.

In Bombay each congregation was urged to meet every day of the week for meditation and prayer, and a general meeting of the clergy in the city arranged the plans. The Church of the United Free Church of Scotland, and the Hume Memorial Church of the American Marathi Mission were each open for an hour on each day throughout the week, as places where Christians of every Communion could meet for silent prayer and meditation.

The Bishop of Madras, at the request of the National Missionary Council, prepared "Outlines of Meditation and Prayer" for use during the week. These were adapted and amplified and widely circulated and used in Bombay and in other parts of the Province by Christians of every denomination.

A joint meeting for prayer in the Anglican Cathedral was held on Saturday, the day after the close of the Octave, because that afternoon was considered to be the best time for such a gathering. A small committee, with the Bishop of Bombay as Chairman, was appointed by the Bombay Representative Council of Missions, to draw up the form of service, which was printed in English, Marathi, Gujarati and Urdu, the four languages representing the chief Christian communities of Bombay, but many of the Tamil-speaking Christians in Bombay understand either English or Urdu; and many of the rest were able to bring their Bibles and hymn books and so join in the service. The passages from scripture were read first in English by the Bishop of Bombay, then in Marathi by the Rev. John Malelu, of the American Marathi Mission, and then in Gujarati. The hymns chosen were those of which translations existed in all four of the Indian languages, so that each could join in his own tongue. The Cathedral was filled with between 700 and 800 people of various communions and races.

The request for the observance of the same Octave, January 18-25, in 1919, for special prayer for the reunion of Christendom has again been sent to Christians in every part of the world. It is hoped that they will begin at once to plan for the observance of the Octave, putting their whole soul into this outpouring of prayer by every Communion, every race and in every tongue, that the unity of the Christians being made visible to the world, it may believe that the Father sent the Son as its Redeemer.

## Great Britain Kneels.

(By the Right Rev. H. E. Ryle, D.D., Dean of Westminster.)

Preached at Westminster Abbey on August 4. "Blessed is the nation whose God is the Lord,"—Psalm xxxiii., 12.

It is the fourth anniversary of the war. Once again, in every church and chapel throughout the land, the people has dedicated itself to a sacred cause. Great Britain kneels. It is no formal gesture. She kneels in penitence for many things of shame. She kneels in proud thanksgiving for the dear lives so cheerfully laid down for her sake. She kneels in passionate intercession for those dearly loved ones, risking all, enduring all, for her sake. She kneels to renew the solemn vow to contend for right and truth, for humanity and liberty. And in her heart there rises up the great sobbing detestation of the curse of war.

The author of the "Hymn of Sacrifice" that we have sung this afternoon in the Abbey has put in strong and simple words the thought of our country's act of renewed self-dedication. Let me quote to you the lines:—

To-day within His ancient House—

The hallowed courts our fathers trod—  
She seeks the altars of her God  
To make renewal of her vows.

[High vows for truth and honour sworn,  
The sword she drew for righteousness,  
Again she asks that He will bless  
These—and her heavy crown of thorn!]

Her heart is fixed, before her lies

The inexorable road again—  
The shadowy vale of death and pain,  
The stormy heights of sacrifice.

But she must follow truth and right,

For truth and right they guide her still,  
Like beacons on the distant hill,  
Or trumpets calling through the night.

The night shall pass, and she behold

Above her, at the break of day,  
The Hand that led her on her way,  
Outstretched in mercy—as of old.

### Not All Rings True.

I believe that it is a fine conception of the true patriotic spirit. Not all that figures as patriotism rings true. There is a type of so-called patriotism which is intent only on personal profits to be made out of a time of war, and in the enjoyment of security and growing advantages ignores the solemn purpose of the conflict, and scarcely gives a thought to shattered lives, and crippled limbs, and desolated homes, and the captivity almost worse than death or wounds.

There is another type that uses the war as a pretext for every excess of folly and extravagance, of wastefulness and self-indulgence, and pleads in excuse that relief is needed from the strain and gravity of war conditions.

### The True Patriot.

The true patriot is one whose heart is fixed upon his country's highest welfare. For her sake he shrinks not from any sacrifice. The question that thrills him is not what can I get out of my country, but what can I give her. There are thousands of mouths and hands and sweethearts who have given and lost their dearest, and now are an example and an inspiration to the fellow-countrymen by the fortitude, the firmness, the intense reality of their love for their country glorified by suffering and grief.

Great Britain will to-day also be offering her thanksgiving in Remembrance for the splendid leadership of the American Republic. Her whole-hearted interposition is the greatest event of the last twelve months. In a true sense it is the greatest event in the world's history, that a whole continent should arise to assist in an armed conflict, urged, not by motives of self-interest, but in the cause of righteousness. President Wilson says "the world must be made safe for democracy." And he called upon his fellow-citizens to assemble on one day, May 31, in their several places of worship, and there "pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to seek and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those that take counsel in our behalf in these days of dark struggle and perplexity and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing at last the peace in which men's hearts can be at rest, because it is founded upon mercy, justice, and good will." Those are the words of the most powerful

man in the United States—a man more supreme in his own country than any European sovereign. He does not shrink from using them in his appeal to the American citizens. It does one good to find a great statesman not ashamed to let men know that his religion, Christianity, dominates him in this grave crisis.

### Nothing but Christianity.

Lord Bryce has said, "Nothing but Christianity can eventually secure the world's peace." You approve; but do you believe it? This solemn Remembrance Day emphasizes the same thought. We are to take our religion sincerely for daily life. Before the war men thought it fine and clever to try and do without it. The agony of the war has revealed the barrenness of Mammon worship and the hollow sham of modern counterfeit cults.

And while to-day we are praying that during the coming twelve months there may be restored to the world the blessing of peace, let us be on our guard against the old pagan idea that God is one who safely may be forgotten in prosperity and remembered in trouble. God is with us at all times. Shall not the tragedy of this four years' continuous agony have compelled us to understand how God pleads with us; how slow we have been to realise the Divine call to service, the Christ-like glory of sacrifice, the power of the unseen and the spiritual value of religion. Why have the King and Queen, the Peers and Representatives of the people, the Houses of Parliament, the greatest and the simplest, been joining in worship with us to-day? They and we feel the need of God in our lives. We confess how far astray we have gone. We come back in our weakness and danger, as we shall in the hour of death, to the thought of the Cross of Christ. We pray to be brought back into the old paths. We have gone after other gods—pleasure and money and self-indulgence, frivolous distractions and wealth. And we are guided back by a way of suffering to seek the God of our salvation in truth and purity, in practical love of our fellow-men, in willing service for others.

### Two Ideals in Collision.

There are, I believe, now in collision two ideals, that of Paganism and that of Christianity. There is no alternative civilisation. The spirit of Paganism was in the old days denounced by the Hebrew prophets. It is typified in the figures of Assyrian kings which you can see cut out in the imperishable marble of the monuments. See how the monarchs, depicted in more than mortal stature, seated on their thrones, while before them defile processions of tortured captives of subjugated races, to gratify their insolent love of despotism and their arrogant confidence in the superior civilisation of a more mighty military organisation. There is no difference between the Semiarab of Nineth, the Nebuchadnezzar of Babylon, Frederick of Prussia, the Napoleon Bonaparte of France, and the Wilhelm of Berlin. They embody the same debased appeal to selfish violence as the test of true greatness.

My brethren, we follow another ideal. It is that of the Cross of Christ. His emblem is on our country's banner. The Cross of St. George, the Cross of St. Andrew, the Cross of St. Patrick are blended in one. The flag of the country stands for suffering in behalf of the weak. It stands for sacrifice in resistance of the evil. It stands for Christ. And it has become hallowed for us tenfold by the blood of our brothers who have laid down their lives for their homes and for the overthrow of the world menace of materialistic force. The Cross stands for a more enduring world than that for which the German Kaiser has plunged the populations of the globe into mourning and misery. Suffering is not God's last word. It was not for Christ Himself. It shall not be for us.

### Dangers of a Wrong Peace.

My friends, right is right, and wrong is wrong. Four years do not alter it. Difficult as it may be for those who do not know

Germany and German institutions to realise, yet it is, in my belief, indisputable that a wrong peace hastily made now would lead in a few years to a more terrible conflict and, too probably, to the piecemeal destruction of European liberties by an enemy who has never ventured to trust its people, and whose bureaucratic rule is militarism transported into municipal control, lowering social life and invading the liberties of private citizenship.

Our duty is bravely to persevere. The scale has begun at last to incline in our favour. War is terrible and hateful. But the country must hold on with grim tenacity. Its cause is a sacred one. It will lay the foundations for the peace of future generations. It will shatter to fragments, let us hope for ever, the Moloch idol of military supremacy.

For this our brothers have died. Their sacrifice must not have been made in vain. Their blood cries to us from the soil of France and Flanders, from the rocks of Gallipoli and Salonica, from the sands around Gaza and Baghdad, of Palestine and Mesopotamia, and its cry is, Finish the work that we have gladly died to begin.

### The Debt We Owe.

And as I say this, I am impelled to ask whether the country realises its debt of gratitude to our ordinary seaman of the Fleet and to the privates and N.C.O.'s of the Army. For four years they have been incomparable—risking all, enduring all, tough, good-humoured, patient, valiant. They are earning their modest wage; they are not striking in order to take advantage of the people's difficulties. There is no spot of galla day, no flag day for them. They are taken for granted, condescendingly patronised. They have borne the brunt of it all. A few days' leave is their best reward, just a glimpse of home, and then back again to the weary succession of war's horrors by day and night, in sight and sound and smell, with frequent loss of friends, with utter weariness, amid cold and wet, drowned in mud, choking with dust, and covered with filth indescribable.

It is Remembrance Day. I think of the ordinary sailor and the common soldier, and I say to you, as you look back over the four years, remember these men. Remember them in your gratitude for their consummate self-sacrifice, in your thanksgiving for their heroic spirit. Remember them in prayer for their preservation, for their reward in victory, and for their restoration to their homes. Remember them in your own supplication that as their brothers and sisters you and I may by God's grace not altogether fall short of their high example in simple single-hearted patriotism and in self-sacrificing service.

### Spirit of Our Men.

The spirit of our men seems to be caught in the words of an old school friend, Sir Cecil Spring Rice, our lamented Ambassador in America. They were written by him a week or so before he died in the beginning of this year.—

I vow to thee, my country—all earthly things above—  
Entire and whole and perfect, the service of my love—  
The love that asks no questions; the love that stands the test,  
That lays upon the altar the dearest and the best;  
The love that never falters, the love that pays the price,  
The love that makes undaunted the final sacrifice,  
And there's another country, I've heard of long ago—  
Most dear to them that love her, most great to them that know—  
We may not count her armies; we may not see her King;  
Her fortress is a faithful heart, her pride is suffering;  
And soul by soul and silently, her shining bounds increase,  
And her ways are ways of gentleness, all her paths are peace.

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with him another peace-loving prelate who came to see how the Roman Catholic Church in Sale loves peace, and what things may happen when the religious and racial tails of the Irish coat are trodden upon. The offence was all the worse because the boots belonged to a "Protestant Bishop." Rome is insulted because she is not considered ready for union. She doesn't want union, but let nobody say it but herself. Ireland is free (but for England) though the "Catholic" layman loves carrying the priest on his back. But don't dare to say that he is "priest-ridden." Dr. Cranswick, do be careful!

Cup day is to be observed as a national holiday—State Schools will be closed, so will be most business places. Melbourne must prove its fitness to be the capital of Horsestralia. The C.E.M.S. is putting the day to good use at Canterbury—a communion, united breakfast, and a quiet hour. What a fine way for Christian men to begin a holiday! It is said that a boy who was won for better things by his Sunday School, was being barracked by his former boon companions for going to the S.S. picnic on Cup Day. "I suppose you will carry your mug over your shoulder, Jim," said one. "No," said Jim, "all the mugs are going to the races."

**SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.**

An examination will be held at the School on Thursday and Friday, December 5 and 6, for the purpose of electing to the following Scholarships and Exhibitions:

1. One Church Primary Scholarship of 18 guineas per annum, open to boys who have been for two years at a Church of England Primary School.
2. Two Councils Junior Scholarships, each of £20 per annum, one of these scholarships is also open to boys who entered the School in February, 1918, or previously.

Candidates for both Scholarships must be under 14 on December 1, and must be members of the Church of England.

3. An Exhibition of £20 per annum, open to sons of clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Lord Archbishop of Sydney.

4. One Open Entrance Scholarship of £20 per annum.

5. One Walter and Eliza Hall Exhibition of £75 per annum, open to sons of country clergy in the Province of New South Wales. Particulars will be forwarded upon application to the Headmaster.

Scholarships and Exhibitions are tenable for three years should the holder's progress and conduct justify renewal. Names and certificates of age and character should reach the Headmaster not later than November 20.

**WALTER AND ELIZA HALL EXHIBITIONS.**

An examination of candidates for these Exhibitions will be held at the Sydney Grammar School on Friday, November 22, at 9 a.m.

Candidates must be the sons of clergymen of the Church of England. One Exhibition is offered of the value of £60 per annum open to sons of country clergymen.

If no such candidates present themselves, two Exhibitions of the value of £25 per annum will be open to sons of city clergymen. Application to Head Master.

**SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS.**  
Forbes Street, Darlinghurst.

A Walter and Eliza Hall Examination for Boarders, being daughters of clergy, is open for 1919. Applications must be sent to the Principal not later than Saturday, November 23 of this year.

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**Bishop Stanton.**

**An Appreciation.**

Well do I remember, about forty years ago, the recently resigned London Vicar of St. Giles-in-the-Fields addressing for the first time an audience of Sydney Church folk, in the old St. James' Schoolroom. He told us how Bishop Barker (who presided on the occasion of our welcome to the new Bishop of N. Queensland) came into the London vestry of the man whom he had selected as the episcopal hope of N. Queensland, and then making it clear to him that the call had come to a colonial bishopric. (Here it may be interposed that the late Archdeacon Gunther had had the offer of the N.O. See, but had deemed it wise to decline—as also in the case of Riverina—mainly in consequence of a severe injury to his leg some time before.) The Bishop's style of oratory was infectious. His magnificence, yet withal easy flow of illustration, so strikingly and aptly enforced, as with rounded ore and facial gesture he made his points, "time never staled, nor age could wither in its infinite variety."

At his initial meeting his courage was evident when he assured the Metropolitan Churchmen before him that there was no such word in his dictionary as "impossible." He became rapidly acclimatised. His patience, humility, good humour, and strength of mind and character, if not of body, were as evident in his diocesan travels and social intercourse as in his numerous episcopal charges and Synodical functions.

Upon his first return visit to Sydney he became the guest of the Primate and the second Mrs. Barker, and was ever picturesque, even in his exaggerated style of humour in describing the N.O. mosquitoes and their depredations upon the sleepers surrounded with "holey" curtains, or his "colonial" experiences in mounting a buck-jumper, the soul of good company, and the admiration of the embryo deacon. With all the enthusiasm of a new chum, and the naturalness of a simple-minded leader, Garibaldi-like, he won his way in North and South of the island continent by his magnetic qualities. If his powers of physical vision were somewhat limited, the lack was not really very evident, though his sense of humour saved often from a situation. He sought to find out the best in men, and deemed men better than they seemed to be. With all his strong repugnance to humbug and charlatany, he manoeuvred in the most charitable way, so as to make allowances for the self-deceived, the failures, and follies of denizens of this mundane sphere. An ordination service very early in the eighties not only left a lasting impression upon one at least of the young deacons and priests, then seized with the idea that each of them had been "called to the holy office," but also upon an acting-Professor of Mathematics—a well-known scholastic in three States—who, in an epistle to the writer, described the sermon as being the finest he had ever heard. An address, a few years afterwards, to candidates for Confirmation, was made lasting in its impression and aspiration by his graphic contrast of the selfish poplar and the wide-spread oak. The late Primate, Archbishop Saunderson Smith, with amazed delight, used to listen to the ever copious flow of illustration, or prepared speeches—impromptu or prepared—of his episcopal friend. His powerful aid at the opening of a new church, his stimulus to a young pastor, his encouragement of humble efforts, his seeking out a way to further the work, his readiness to rest and sleep in a poky-room and bachelor quarters in a modest cottage rather than in more attractive dwelling and hospitable family circle, in a large town hard-by, his association with a small band of clergy until small hours of the morning, acting as if but an elder brother; all these incidents and characteristics of one of the noblest, truest, and simplest of our episcopal pioneers and leaders have been so impressed on the mind and heart during four decades of priestly service, that one (who only met him very few times since those early days) is tempted—thinking of Bishops yet to be—to cry, "O si sic omnes," and "O for the touch of a vanished hand and the sound of a voice that is still."

His noble generosity and inspiration to some of the younger clergy of the Newcastle diocese can never be forgotten. He sought with them, as with all those he met, to maintain the highest ideals of the clerical vocation. He would impress upon them, however inclined by temperament or environment towards one or other of the three leading schools of thought in our great Anglican communion, the advantages of a breadth of culture and charity, only to be gained as they imitated and cultivated the Evangelical sanctity and humility of a Bishop Moule, the broad outlook and scholarship of a Canon Gwatkin, and the Catholic fervour and elevation of thought of a Canon Body.

Somewhat in this strain did he pour out his ideas of the type of Churchmanship he would like to mould, though he well knew and tolerated diversities of operations, animated by the same spirit, and all tending to the greater glory of God.

Had one the time perhaps letters could be turned up to illustrate the more sidedness, pure mindedness, and glorious unselfishness of the fine, fervid, and forceful servant of his Master, who, in some important respects rendered unequalled service during his more than 25 years' Australian episcopate. Remarkable testimony is now borne by this quondam Archdeacon, the earnest, cultured, and poetic Bishop of Willochra, to the powerful influence over, and interest in, the clergy who surrounded him in his early days in N.O. The names of Bishops White, Barlow (with whom called upon to leave his northern diocese and to nominate a successor), and Anderson will occur to those who know how he induced his Primate and other Bishops to accept his nominations, as evidences of his real and loving interest in his clergy.

Often has it been said that many Australian clergymen in the larger dioceses, possessing desirable qualifications, might have been long ago elevated to the Episcopal office had their Diocesan developed the genius for friendship, the selflessness, generosity, the love "to prefer one another in honour" when occasion served, and, in a word, had they sought to prove themselves "in spirit and in truth," as they are consecrated to be, to the clergy as well to the laity, Right Reverend Fathers-in-God—with all the emphasis upon the last three words.

HIPPO.

**CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.**

The Central Treasurers report having received £12,880 4s. 5d. up to the 10th October, 1918, in addition to about £1,500, mostly from Brisbane, sent to the front before the inauguration of this Fund.

The £12,880 4s. 5d. is made up as follows: Queensland, £4,059 9s. 0d.; New South Wales, Sydney, £2,302 13s. 0d.; Newcastle, £180 6s.; Goulburn, £180 0s. 3d.; Armidale, £401 17s.; Bathurst, £296 1s. 5d.; Grafton, £280 7s.; Riverina, £45; Victoria, Melbourne, £300 2s. 3d.; Ballarat, £24; Bendigo, £4 12s.; Wangaratta, £125 8s.; South Australia, Adelaide, £2,230 5s.; Willochra, £188 7s. 8d.; West Australia, Perth, £1,306 0s. 6d.; Bunbury, £305; Kalgoorlie, £12 12s.; Tasmania, £485; interest to 30th June, 1918, £43 0s. 10d.

In addition to the above, the Queensland Soldiers' Help Society have decided to give our Fund £7,500, part proceeds of their "Lavender Day" effort in July.

**NEWCASTLE.**

A study week for the clergy is just closing at the Cathedral. It commenced on Tuesday. Four lectures were delivered each day on Biblical, Historical, Social and Doctrinal subjects. The lecturers were the Bishop, the Dean, Revs. Principal Davies (of Moore College), and P. A. Micklem, rector of St. James', Sydney.



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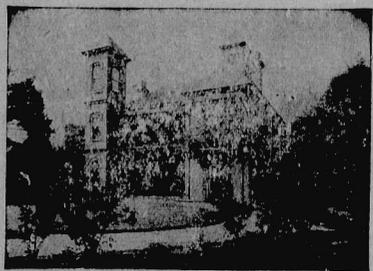
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All literary matter, news, etc., should be addressed, "The Editor, Church Record, 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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.

NOVEMBER 8, 1918.

## "BUT ONLY THOU."

Every cable which has been received during the last few weeks from the various theatres of war has been tingling with joy as message after message of victory has come through. Each succeeding day seems to have brought with it even more golden news than that of the day before, and so the psalm of victory has been swelling in a kind of mighty crescendo whose final burst of joy seems even now near at hand. As we go to press Austria, by accepting a disabling armistice, has followed the example set by Bulgaria and Turkey, and left the arch-enemy Germany standing without a friend in the whole wide world. Opposed by relentless and successful foes without, torn by dissension and a growing revolutionary spirit within, faced by the awful rigors of another winter for her emaciated civil population, and infected by the psychological influence of the capitulation of her Allies, it does not seem as though she could hold out much longer. With defeat in the air, surely the hour of her surrender cannot be much longer delayed.

Now all this is very gratifying, but we hope that in the general rejoicing and relief from tension its true significance will not be overlooked. Once again, as so often in the past, the prayers of the nation have been heard, and as in this instance the intercession has been more general and hearty than that of any former occasion the measure of victory vouchsafed has been correspondingly great. As an English secular newspaper pointed out in a recent issue, the tide of success has set in strongly in our direction since the Day of Prayer on August 1. On that day, for the first time since 1870, war began the nation officially joined in prayer, and humbled itself before God. The service at St. Margaret's, Westminster, was attended by the King and Queen, their family, and the members of both houses of parliament. "England betook itself to prayer," says the "Church Times"—

"The scene at Westminster as the hour of service approached, was only remarkable for the crowd which thronged Parliament-square, drawn hither to witness the separate processions to the church of Lords and Commons from their particular Houses, followed by the King and Queen from Buckingham Palace. It was very orderly and very quiet. There is more eloquence in the silence of a crowd than in the loudest of cheers.

"Inside the church there was little to remark save its own intrinsic beauty of outline. At 11 o'clock the first procession, consisting of several hundred members of the faithful Commons, was headed by the Mace borne by the Sergeant-at-arms, and closely

followed by Mr. Speaker in his State robes. The Prime Minister, Mr. Balfour, Mr. Bonar Law, and Mr. Whitley (Chairman of Committees) were in the front rank, and close on their heels were most of the members of the Government. Shortly afterwards, the Lord Chancellor, preceded by the Mace and attendants, arrived, and he with the peers took their seats on the north side of the church, the Commons sitting on the south side. Then from the vestry, the Archbishop of Canterbury—the sole representative of the Estate of the Realm—came with the primates in all parts of the parish during the year. He thanked the men for their devotion to their church in the many tasks undertaken by them in the various working bees during the year. Mrs. R. E. Walker then declared the sports day open. Mr. R. B. Walker, M.L.A., in returning thanks, reminded us that while we enjoyed ourselves our brave men at the front were in positions of great danger. The work stall, dinner and afternoon tea tables, sweets and various competitions, made a very successful day, and a considerable addition to the Church funds.

and God comes in. Man aims at rebuilding; God goes straight for re-birth. And only in re-birth lies the hope of the future. "I saw a new heaven and a new earth, wherein dwelteth righteousness. . . . For the former things are passed away, and He that sat upon the throne said, Behold, I make all things new."

"Great Britain Kneels"; may she be given grace to realise that only while she kneels will all go well with her!

The Church in Australasia.  
NEW SOUTH WALES.

## SYDNEY.

## Woodcourt College.

This well-known School for Girls was acquired by a council of Churchwomen, of which Archdeacon Martin is the chairman, and has during the past three years been carried on as the Western Suburbs Church of England Grammar School for Girls. The school has been so successful that the Council has now decided to buy the property, which at present is held on lease. The price to be paid is £4,500. Friends of the Church have come forward with liberal help, and the subscription list is growing rapidly. Towards the purchase money a sale of work was held at St. Clement's. The sale was opened by Lady Davidson. Over £200 was realised. A member of the Council is lending £3,000 at a very low rate of interest, and so it is hoped that within a short time the property will belong to the Council, and so another Church School will be added to those which are already in the Diocese. "Woodcourt" is situated in Wardell Road, Dulwich Hill.

## Enthusiastic Church Children.

A successful garden fete, organised by the Home Mission children, was held in the rectory grounds at Hurstville quite recently. The stalls were prettily decorated and various flags and bunting round the lawn made quite a gay appearance. After singing of the National Anthem and prayers by the rector, Mrs. Geo. Hall declared the fete open and congratulated Mrs. Dixon Hudson on the splendid work she was doing with the children for Home Missions. Mrs. Scrivener, who has done much for this effort among the children, then presented to the winners in the competitions. Ina Bayliss won the prize for the best essay by the girls, Nelson Hudson best essay by the boys, and Bessie Leeder won the sewing competition. The amount taken was £22, and more is to come in. The children worked very hard for the fete during their holidays and are to be congratulated on the result of their labours. Many children at Christmas time will bless the Hurstville Home Mission children for giving them a little brightness at the festive season. The proceeds are to be devoted to providing a Christmas tree for the slum children and comforts for invalids and cripples in the Mission Zone area.

## Hurstville.

A most enjoyable picnic was given to 50 of our Church Home children from the Glebe Homes, by the members of the Mortdale Mothers' Union, on Wednesday, October 2, at Oatley Bay. The children left Sydney by the 9.30 a.m. train, arriving at Oatley about 10 o'clock. From the station they marched to St. Paul's Church, Oatley, where a short service was conducted by Rev. R. Rook. After which the children proceeded to the Bay, and the mothers gave them a lovely day's outing, games, boating, and racing for prizes filled up the afternoon. Lunch and Co. presented 10 beautiful books as prizes for the children. This picnic is given annually, and the children look on "Oatley Bay picnic" as a red-letter day in their lives. Mrs. Dixon Hudson collected the railway fares, and Wood, Coffill and Co. kindly drove the children to and from the railway station to the Glebe Homes free of charge.

## Market Day.

(From a Correspondent.)

On Saturday, September 17, 1918, St. Philip's, North Richmond, held its annual market day sale. Mrs. Helsing performed the opening ceremony. For the first time we held our market day in our own grounds, Mr. J. T. M. Pitt having given us half an acre of land adjoining the church. This has been fenced all round and along the street frontage with a neat hardwood picket fence. The results of the day added considerably to the Church funds. The acting-rector reported marks of progress during the year. Many gifts for the Church have been given by various members of the congregation, besides vanishing all the church furniture,

pews, etc., and putting the burying ground in order.

St. Stephen's, Kurrajong.  
(From a Correspondent.)

On Wednesday, October 16, the annual sports and picnic was held. A sumptuous dinner was partaken of by about 150 persons. The opening ceremony took place about 3 p.m. Rev. J. Poole spoke briefly on the subject of the War, and also made mention of marks of progress in all parts of the parish during the year. He thanked the men for their devotion to their church in the many tasks undertaken by them in the various working bees during the year. Mrs. R. E. Walker then declared the sports day open. Mr. R. B. Walker, M.L.A., in returning thanks, reminded us that while we enjoyed ourselves our brave men at the front were in positions of great danger. The work stall, dinner and afternoon tea tables, sweets and various competitions, made a very successful day, and a considerable addition to the Church funds.

## Record Result.

A grand fair and pageant of the seasons, recently held in connection with St. Mary's, Guildford, produced £111. In the same parish St. Matthew's, Merrylands, parochial tea, resulted in £32; St. Anus', Loftus Park, has been lined and is now being re-roofed by the Minister-in-charge and voluntary workers.

## Tingira Boys.

On Jack's Day the 300 sailor lads were specially catered for and entertained by a large party of ladies and gentlemen from Mosman, Manly, Woollahra, and Guildford. A cake weighing 112lbs., surmounted by a figure of Nelson, and contributed to by a number of Sydney merchants, was provided for the tea on H.M.A.S. Tingira. Lady Cook (wife of the Minister for the Navy) performed the ceremony of cutting the cake. Prior to the tea the Rev. W. H. Croft delivered a short address on the Navy. A concert was afterwards provided, and during the interval 300 bags of sweets (a number of them containing small enamelled white ensigns and silver curios presented by Sydney jewellers) were distributed, much to the delight of the Boys in Blue. An enthusiastic vote of thanks to Rev. W. H. Croft and his party was carried by the ship's company.

## The Church Missionary Society.

The Women's Department will celebrate 25 years of work on Thursday, November 14. A short service will be held in the Cathedral at 2.30, when the thank offering will be presented. Preacher, Rev. A. J. H. Priest. A reunion of friends will be held in the Chapter House at 3.15, at which Her Excellency Lady Davidson has kindly consented to preside.

## Missionary Intercession.

The Diocesan Missionary Committee has arranged a Day of Prayer in connection with St. Andrew's tide missionary intercession, in St. Andrew's Cathedral on Tuesday, November 26. There will be sessions of prayer from 12 noon to 6 p.m., while at 7.45 there will be held in the Chapter House a great inspirational meeting. His Grace the Archbishop will preside, and the speakers will be the Right Rev. Bishop Banister, of China, and the Rev. J. E. Done, of Torres Straits. At this gathering prayer will be an important feature. Missionary hearted people are earnestly invited to be present.

World's Temperance Sunday, November 10.  
N.S.W. Alliance Arrangements.

This year, World's Temperance Sunday will be observed on November 10. The president of the Alliance (Rev. R. B. S. Hammond) has written to the clergy throughout N.S.W. requesting that the utmost should be made of the day.

In order to assist the clergy in the preparation of their sermons, the Alliance is forwarding to each of them a copy of the Prohibition Year Book of Australia, entitled "Dry Munitions." This production, edited by Mr. John Vale, of Melbourne, gives the very latest figures respecting the liquor problem, and the effort for Prohibition, not only in Australia, but throughout the world. Archdeacon Bovee is also supplying a special paper on the N.S.W. Temperance movement. This also is being sent to the clergy.

As a preliminary to World's Temperance Sunday, the Alliance is organising a harbour excursion for Saturday, November 9. The boat will leave Fort Macquarie at 2 p.m. and return at 6 p.m. Senator Thomas will be the guest of honour.

A series of park demonstrations is being arranged for the Sydney Domain, Burwood, Ashfield, Kogarah, Parramatta, and North Sydney.

On Monday and Tuesday, November 11 and 12, an Alliance State Council Convention will be held, the afternoon sessions will

start at 8.30, and temperance friends may attend.

At 8 o'clock on the Monday evening of the conference, Professor McIntyre, B.D., O.B.E., will deliver a special address, and at the same time on Tuesday evening Professor Cole will speak on the economic aspect of the drink problem. Communicated.

## Missionary Champions.

"Though the issue is no longer desperate, yet the triumph of our arms will yet cost long and stern fighting with large sacrifice of precious lives. For this we must steel ourselves and pray with redoubled earnestness. The true safety of our children's children, and the sacred cause of liberty, is still at stake. We must beware lest we weaken our resolution by the insidious influence of weariness resultant from the protracted and terrible war. On this the Germans count, and their propaganda is at work to sap our morale by its help. We must prove that they are again at fault.

"This month has seen the loss of two foremost champions of our Mission Field in the Australian Church. First the Rev. Copland King passed away, one of the pioneer missionaries in New Guinea. In the Cathedral, when the first part of the funeral service was held, we commemorated his noble spirit and his indefatigable ministry as missionary and linguist, dedicating his all to the Master's service. A fortnight later passed away the Bishop under whom Mr. Copland King worked so long—Bishop Stone-Wigg—first Bishop of New Guinea. We offered similarly to hold the funeral service in the Cathedral in which he was consecrated for his devoted labours, but it was felt better to hold the service in the church of the parish where he resided and made his long fight against the physical weakness brought on by his unsparing devotion in the mission field. We pray that God will comfort those who are bereaved by their loss, and will give grace to support the mission in New Guinea for which they gave their lives."—Archbishop's Letter.

## Garden Fete at Bishopscourt.

The Junior Associates of the Deaconess Institution are holding a Garden Fete at Bishopscourt on Saturday, 23rd inst., in aid of the funds of the Institution. Lady Barton will open the Fete at 3 p.m. Church-people generally are invited to give their sympathy and practical support to the work of this admirable Institution. The work of the deaconesses among the poor of the city is a sufficient appeal.

## General Synod.

The meeting of the executive committee of the General Synod was held at the Diocesan Church House on Monday last. Some amendments of the Standing Orders were agreed to, making further provision with regard to elections. The committee also agreed to amend Determination I, General Synod, Session 1876, making further provisions with regard to new dioceses. Now that there are several Provinces, it becomes necessary to amend the Determination so as to put the Metropolitan in their proper position. It was also deemed advisable to suggest an addition to secure the proper investment of the Endowment Funds of new Sees. It was also suggested that a stipend of not less than £700 p.a., with a suitable residence, should be provided for the Bishop of any new See. This will not apply to the case of missionary Dioceses, where the minimum was fixed at £400 per annum. Further consideration was also given to various matters which have been under the notice of the committee, but final determination was postponed.

## Australian Christian Social Union.

This newly-formed organisation, the result of the efforts of the Sydney Social Problem Committee, is arranging for a course of lectures in the Chapter House during Advent. The general title of the lectures is "The Kingdom of God and Reconstruction." The first lecture will be given by the Dean of Sydney, on "The Kingdom of God in the Old Testament." Rev. P. A. Micklem, M.A., rector of St. James', King-st., will lecture on "The Kingdom of God in the New Testament," and the Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, will take as his subject, "The Kingdom of God and the present World-crisis." The first lecture will take place on Monday, 2nd December, at 8 p.m., the other lectures being on the following two Mondays.

## Cathedral Jubilee.

The arrangements for the jubilee of the consecration of the Cathedral are as follows: November 29, 11 a.m., Holy Communion (choral); 1 p.m., luncheon, churchmen and representative citizens invited to attend; 7.30 p.m., Festal Evensong, music by combined choirs; preacher, the Archbishop. Nov. 30, St. Andrew's Day, 7.30 a.m., Holy Communion; 10 a.m., Holy Communion; 8.15 p.m., Confirmation. Sunday, December 1,

8.30 a.m., Holy Communion; 11 a.m., Festal Service, attended by representative citizens; preacher, the Archbishop; 3.30 p.m., Part I, of St. Paul (Mendelssohn) and sermon; 7 p.m., Festal Service; preacher, the Dean.

## L.H.M.U.

The annual sale of work in support of the Home Mission Society was held in the Town Hall on Wednesday week. Lady Davidson opened the sale at 3 p.m. Archdeacons D'Arcy-Irvine and Martin proposed and seconded a vote of thanks to her ladyship, which was unanimously carried. The stalls were all well set out and decorated. The total proceeds were about £360.

## Cleaners' Union Anniversary.

The annual meeting of the G.U. was held on Tuesday week in the Chapter House. Mr. C. R. Walsh, the Eugene Stock of Australian C.M.S., occupied the chair. In his opening address the chairman spoke of the vast sacrifices in men and material the war was calling forth, and expressed the yearning that that great volume of wealth and energy might be diverted from devastation and death into another channel, through which might pour the knowledge of Christ's gospel. In speaking of the departure of several missionaries, Mr. Walsh said, "You will agree with me that it is our high privilege to be together in wishing God-speed to our dear friends who are going out as our representatives to carry on the magnificent work of spreading abroad Christ's gospel. But what about ourselves? It is our highest privilege to labour for this work, it is our privilege to offer prayer day by day for each of the missionaries who are at the front.

Canon Clavelly read the instructions to the out-going missionaries, of whom Dr. and Mrs. Oliver are proceeding to Hangchow, China, and Miss A. Barling and Miss A. Gelding are going to Usagara, East Africa.

Dr. Oliver spoke of the encouragement it was to have the support of so many "munition workers" at home, for without them the foreign worker would be tremendously handicapped. The doctor spoke of the development of the work, the need of the foreign worker in order to guide the development along right lines. Both lady missionaries addressed the meeting, asking for our prayers for them in their work.

We were especially touched by the simple testimony to the faithfulness of God to keep and strengthen.

Revs. F. C. Philip and H. G. White also addressed the meeting.

Bishop Pain closed with a commendatory prayer for the out-going missionaries and the benediction.

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GOULBURN.

Synod.

"Sept. 27-Oct. 3.—Escaping from the... of our own Synod, it was a very real privilege to visit the meetings of clergy and synod..."

CRAFTON.

Progress at Nymbulla.

This district, worked as a sub-district of the parish of South Grafton, has been under the charge of the Rev. J. W. Symonds for the past year, and the progress has been so consistent that it has now been separated and formed into a parochial district..."

VICTORIA.

MELBOURNE.

Church of England Protestant Association.

A correspondent in the Melbourne "Argus" two months ago on "Church Reform" has been responsible for the coming into being of an Association, whose objective is "to work for the maintenance of New Testament teaching in the Australian branch of the Church of England..."

Geelong C.M.S. Women's Union.

The members again spent their Quiet Day at Leopold on the invitation of the President, Mrs. Quinton, on Wednesday, October 23rd. On arrival by drag at 11 a.m. a short Litany was prayed in St. Mark's Church, after singing the National Anthem and "Jesus Stand Among Us..."

they learn what service through suffering and sacrifice means; third grade, realize their weakness and insufficiency, and lean wholly on Christ, fourth and highest grade of the upper room at Pentecost, the Spirit-filled life given up to His power to work in and through them, a fully surrendered and consecrated life..."

Annual Service for Seafarers.

The twelfth annual service for seafarers, in commemoration of Nelson Day, was held in St. Paul's Cathedral, Melbourne, on October 20. Naval officers, ratings and trainees, and officers and men of the mercantile marine, were provided with special seats..."

Summer Schools.

The arrangements for the C.M.S. Summer School, to be held at Brighton, commencing on St. Andrew's Day, are well in hand, and a time of great helpfulness is expected..."

BALLARAT.

Diamond Jubilee.

The diamond jubilee celebrations of the first Church of St. Paul's have been held, and everything passed off splendidly. The celebrations extended over a period of three weeks. The Sunday services were well attended..."

Archdeacon also lectured on "The Poetry of the Great War."

Labours of Love.

The "Church Chronicle" has some interesting news of work in the parish of Warrnambool... "The Ladies' Guild had its annual meeting with election of office bearers..."

QUEENSLAND.

BRISBANE.

St. John's Cathedral.

Sunday, October 27, was kept as the dedication and consecration festival of the Cathedral Church. There were large congregations, many more communicants than on former years..."

Provincial Synod.

In his recent address to the Queensland Provincial Synod, the Archbishop said with reference to the functions of such a Synod:—"Provincial Synod has, I conceive, three main functions: those of government, witness and leadership..."

War Memorials.

The Archbishop has issued a memorandum concerning war memorials, in which he concurs with similar episcopal pronouncements in the English Church..."

"From time to time requests are made for leave to place individual brasses or memorials in churches as a special memorial for those who have fallen..."

"(a) As a thankoffering for deliverance (if the war ends as we hope and pray and expect), and"

"(b) As a commemoration of those whose lives have been given as the price of that deliverance. Subscriptions would be received from all, including those who desire to make an offering in memory of a fallen relative."

The Church Mission.

The 23rd annual festival of the Church Mission was held at headquarters, St. Luke's, last Sunday week. A corporate communion was held at 8 a.m., Rev. Canon Batty officiating..."

SOUTH AUSTRALIA.

ADELAIDE.

[From our own Correspondent.]

Missionary.

November is missionary month in the diocese, and special efforts are to be made on behalf of missionary work..."

A CAPITAL STORY.

Sir Frederick Bridge, who will shortly give up his position as organist at Westminster Abbey, tells a capital story of two ladies who were visiting the Abbey..."

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**Mass Movements in India.**

The Episcopal Synod of the Province of India and Ceylon passed at its recent session the following resolution:—

**Mass Movements.**

Resolved.—(1) "That the Synod, having heard with deep thankfulness of the increasing strength, during the last few years of the movement among the Outcastes of Hindu society towards the Church, especially in the dioceses of Travancore Madras, Dornakal, Bombay, Lahore and Lucknow, recognises in the movement a wonderful opportunity of advancing the kingdom of Christ in India, and at the same time a very solemn responsibility; and in view of the urgent needs of the Church, provision without delay for pastoral ministrations to the large number of converts recently gathered into the Church and for the education of the children, and also of the serious danger that exists lest the present opportunity should pass away and be lost through neglect and indifference on the part of the Church, earnestly appeals to all members of the Anglican communion to support all efforts that are being made to help the Church in India to respond worthily to this great call from God."

(2) "That a committee consisting of the Bishops of Madras (Convener), Travancore, and Dornakal be appointed to draw up a brief statement with regard to the work and needs of the Church of England in dealing with this movement, and to secure for it the widest possible circulation both in India and elsewhere, and also to prepare a more detailed report to be published as soon as possible, so as to enable the members of our Communion to understand the urgency of the needs created by the movement, and to co-operate in the work by their prayers and alms."

This short preliminary statement is put forth now by the Episcopal sub-committee appointed by the Synod, with a view to explain the present situation in the various dioceses and to enlist the prayers and help of Churchmen throughout India and elsewhere.

The Outcastes of India, numbering fifty millions, though in a state of virtual slavery, dense ignorance, hopeless poverty and moral degradation, constitute the backbone of the agricultural system of this country and form a very valuable economic asset to the State.

Awaking from the lethargy of ages, these people are now feeling after freedom and the common rights of humanity, from which they and their forefathers have been debarred under the Hindu system of caste. This legitimate longing after a fuller life is naturally turning them to Christ. In many parts the conviction is growing among them that in Christ and in His Church alone lies their hope, and this finds expression in an insistent appeal for instruction, baptism and pastoral care.

So far about one hundred and fifty thousand of them have become members of our Church, and several hundreds of thousands have been admitted into other Christian bodies. But notwithstanding all the arrangements made for pastoral care by the missionaries of our Church, much still remains to be done. The adequate and early provision of a trained pastoral agency and efficient educational institutions for training lay workers is vital for discharging the grave responsibilities imposed upon us by the movement. Neglect now will seriously

tell upon the future welfare of the Indian Church.

But apart from the obligations of work already undertaken, there is the silent appeal of the millions beyond the border of the Church. In some regions large numbers are waiting for teachers. In other parts extensive movements towards the faith will be set on foot as soon as the knowledge of the Gospel penetrates. This constitutes a challenge which the Church cannot ignore. But the Church in India is absolutely helpless in the face of this opportunity, through lack of missionary forces, both foreign and indigenous, and funds for their support.

Meanwhile the opportunity may pass away, as it did in certain parts of the country which witnessed large Mass Movements in former years. Convinced, therefore, that delay may work irreparable injury to the cause of the Kingdom of Christ in India, we put forth this short preliminary statement so that the interest of the Church in India and abroad may be won, and the prayers of the faithful stimulated on behalf of one of the greatest calls the Church of India has ever had to face.

The situation in regard to each diocese is as follows:—  
The Travancore Diocese has already gathered in 36,000 converts. There are still 200,000 Outcastes who are at present accessible. The Church Missionary Society is responsible for this work.

The Madras Diocese has in its Telugu area 60,000 adherents. The Church Missionary Society and the Society for the Propagation of the Gospel are both engaged in the task. A tenth only of the Outcastes in the Telugu country have so far been gathered in.

In the Dornakal Diocese, the Church Missionary Society, the Indian Missionary Society and the Society for the Propagation of the Gospel have divided the work between them. There are at present 10,000 converts and about 200,000 are waiting to be gathered in. Eight taluqs in the diocese are absolutely untouched by any missionary society.

In the Bombay Diocese the Society for the Propagation of the Gospel and the Church Missionary Society have Mass Movements going on in their fields. The number so far gathered in is 4,000.

In the Lucknow Diocese the movement has commenced in great force in the field under the Church Missionary Society. Over 10,000 have already been gathered in.

In the Lahore Diocese 15,000 have been admitted into the Church by the Church Missionary Society. There are still 300,000 that can be brought in with proper effort.

These dioceses urgently require additional missionaries to take charge of districts and institutions, schools for training Indian lay workers and clergy, and money for the support of Indian agency, and the erection of prayer houses, village schools, and educational establishments.

"The harvest truly is plenteous; but the labourers are few, pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest."

"He said: Launch out into the deep and let down your nets for a draught. When they had done this they enclosed a great multitude of fishes and their net brake. And they beckoned unto their partners in the other boat, that they should come and help them. And they came and filled both the boats."

We also beckon to our partners throughout the world and say: Brethren, pray, help.

HENRY MADRAS,  
Convener of the Committee.

May, 1918.

**In the Market Place.**

(By Spermologos.)

It is not often that our Australian Bishops venture to speak unitedly on any point of public or ecclesiastical interest, still less to rush collectively into print. Maybe the Church as a whole is poorer for their modesty in this respect. Certainly the correspondence column of our Church paper is, if recent experience be any criterion, The lately-published pamphlet dealing with certain aspects of physiological teaching called forth a regular array of antagonists and protagonists. It is quite interesting to find that so many Church people can wield the pen of a ready if not discreet and accurate writer. However, the honours of the controversy seem to rest with those who uphold the pamphlet as injudicious in some of its statements. We must let it pass at that. Only this might be added, namely, that it is high time that parsons and people, as well as prelates, gave attention to the need of wise teaching on the all-important subject. In the controversy between those who affirm the total depravity of young children, and the others who assert their spotless innocence, it is possible that the exigencies of the situation may have so blisful a state as some imagine. Moreover, the natural questionings of the enquiring child mind are not to be airily dismissed or answered by some grotesque fabrication at once unfair to the child and offensive to the truth. The stork cabbage-plant illusion should have no place in the teaching which Christian parents give to their children. Difficult as it is to determine the amount of teaching which should be imparted at any given stage in the life of a child at least one principle should guide us, and that, loyalty to truth.

An English contemporary of recent date draws the attention of its readers to a "regrettable" incident: that of a bishop of one diocese confirming a child who, on the ground of age (9 years), had been rejected from the holy rite by the bishop of an adjacent see. It is a sorry sight to see Bishops playing these mean little games upon each other, though perhaps they often are tricked into so doing by designing rectors. Be that as it may, we could fervently wish that a deeper spirit of loyalty prevailed in ecclesiastical circles—that true Christian loyalty of man to man and worker to worker. The need of it is none the less felt in Australia. And perhaps it might be allowed to sink down into the humble circles of Church life—the relations of one rector with another. Who has not heard of the spiritual and not infrequent case of parents seeking the baptism of their infant "getting the buff" because the minister gently insists that they come to the Church for the purpose on the following Sunday, and hawking the child off to some adjoining parish, and having him "done" in all the solemn and unsatisfactoriness of some week-night administration. Surely our Church needs a little "liffening up"—a little discipline at times. Then who has not heard of the Church officer or ordinary washipper taking umbrage at his fellows about some minor matter of parochial work, resorting in high dudgeon to the neighbouring parish, to be received there with open arms and welcomed as a sort of church martyr? It is not so much the fact of his departure from his first love that we emphasise here, but rather that there are good parsons and people who connive thereat and seek to take advantage thereof. Really, dignity, leave alone other considerations, should keep us from encouraging the "pernickittiness" of the individual in order to possess him as a member of our congregation.

One of our bishops has expressed a desire to be granted full control over what may be termed his cathedral church, in order that he might establish a type of service to be adopted in all the churches of his diocese. Now the desirability of a bishop of a diocese being also a rector of a parish is much open to question, especially in these days when the prevailing fierce and unchristian rivalry will have naught to do with pluralities in any shape or form. Further we wonder whether a bishop, faithful and energetic though he be, can rightly discharge the responsibilities attending the cure of souls, while perambulating around his extensive diocese. But what is the chief concern of this little paragraph is the existence of a notion in danger of being popularised by episcopal act, namely, that the cathedral type of service should prevail in our parish churches.

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The possibility of a dull, drab uniformity is serious enough, but when it chafes to be the frozen uniformity of Australian Cathedral liturgies, well may we cry for deliverance. The bane of much present-day worship is the feeble attempt by small choirs and congregations to imitate cathedral services. The shrieking and hawking of over-ambitious singers in their endeavours to "interpret" some special setting of the Canticles do real despoil to the spirit of true and reverent worship. And then there is that other cathedral abomination, "the tyranny of the note (2)." Oh! who should the simplicity and beauty of a country church service be utterly spoiled by the vain effort of an unmusical parson seeking to intone the prayers to the accompaniment of the usual wheezy American organ. No! we want to get away from these artificialities. Rigidity and frigidity have too long characterized our worship, and the cathedral habit has been much to blame therefor. Variety and brightness are needed with opportunity for self-expression by the congregation. The singing the canticles to familiar chants, the fuller use of hymns (Why should we always stand to sing hymns? To kneel for some and to sit for others would be much better), the encouragement of audible responses, are what we look for. Let persons remember that the man in the pew feels that he would like to be a doer rather than a hearer in the matter of public worship.

### Young People's Corner.

#### A Young Hero.

Ganeshe attended one of the Sunday Schools in Palwal. He was a poor boy, from amongst the Outcastes, but he was bright and quick, and always studiously inclined. He was only eight years old, but he said openly that he wanted to be, and would be, a Christian when he grew up to be a man.

His own people took no notice of this—people do not take much notice of what a little boy of eight says. Why, even the Indian Christians said, "Wait and see." Well, Ganeshe waited and saw, and while he was waiting and seeing, he was growing, too—there is always that about a boy even in India. And by-and-by he was sixteen and quite a big, smart fellow. Then he said again, "I am going to be a Christian. I have reached the legal age, and I belong to Jesus Christ. Take me to the Padre Sahib, and tell him that I want to be baptised."

"But," the missionary said when he saw him, "Ganeshe, it will be very hard for you; there are no Christians in your own village, and your people will beat you, and perhaps kill you."

"Yes, Sahib, I know, I know. I have thought of all that, and whatever it means, I want to follow Jesus Christ."

And with a brave spirit he had only one thing to ask, that he should not be sent away from his own village until he had made his first stand for Christ there.

"I don't want the people there to be able to say, by-and-by, that Ganeshe was not quite straight about it when he became a Christian, or that Ganeshe was afraid to confess Christ in his own home."

So, after his baptism, he went back to his village, the Padre Sahib feeling afraid for him, but very proud of him, as he promised to think of him and to pray for him while he was away.

Sure enough, poor boy, he was beaten, and they took him and shut him up for two days in a room by himself, a close prisoner, without food. And there he was, starving and raving with thirst. If anyone in the village wanted to argue with him, he was allowed to enter the room and browbeat him, and to ill-treat him, as he pleased—poor fatherless boy that he was.

But, on the third day, a young Hindu in the town, a youth named Mannu Lal, who had been as a boy in the Sunday School for children of the higher classes, and who at heart was himself a Christian, heard of all this. He had influence in Ganeshe's village, and went at once and brought the boy away and came with him to the mission house. The missionary found them sitting on the verandah side by side, the high-caste and the Outcaste, a thing that could not have happened until Christ came and touched the caste-bound soul into sympathy.

They stood up together when the missionary appeared. But when he looked into Ganeshe's dark eyes, he felt too sad for words, for the poor boy's face was bruised and swollen; his eyes were blackened; there were smears of blood on his forehead; while the dirt on his face was furrowed where the tears had run from his weary eyes.

"Ganeshe, I am so sorry you have been treated like this, poor boy."

"No, no, Sahib, there's nothing for you to be sorry for," he replied, "it's just what had to be. I knew that it would have to be. Jesus Christ said Himself to His disciples that, if they would be His disciples

and follow him, they would have to take up their cross and follow Him. And Sahib, a year ago, when I was a little boy in the Sunday School, I read in my Testament, 'When they shall smite thee upon the one cheek, turn to them the other also,' and I made up my mind that, when the time came, that's what I would try to do."

Dear boy! The missionary himself stood speechless and ashamed. He thought: "Now, here are you, a minister, brought up in a Christian home, in a Christian land; and here is this poor Outcaste boy, with thousands of years of heathendom and serfdom behind him, and you have never attained to anything in grace like this. Never!" And there were big tears in the missionary's eyes, as he put his hands on Ganeshe's shoulders and thanked God for him.—By the Rev. F. W. Hale, Baptist Mission, Palwal, South Punjab.

#### AN AUSTRALIAN HERO.

Lines addressed to the Party proceeding in the track of Dr. Leichhardt, when supposed to have perished, by R. Lynd (Major).

Ye who prepare with pilgrim feet  
Your long and doubtful path to wend,  
If—whitening on the waste—ye meet  
The relics of my murder'd friend—  
His bones with reverence ye shall bear  
To where some mountain streamlet flows;  
There by its mossy bank, prepare,  
The pillow of his long repose!

It shall be by a spring whose tides  
Are drunk by birds of every wing:  
Where every lovelier flower abides  
The earliest wakening touch of spring!  
Oh, meet that he—who so caress'd  
All beauteous Nature's varied charms—  
That he, her martyr'd son, should rest  
Within his mother's fondest arms!

When ye have made his narrow bed,  
And laid the good man's ashes there,  
Ye shall kneel down around the dead  
And wait upon your God in prayer.  
What though no reverend man be near—  
No anthem pour its solemn breath—  
No holy walls invest his bier  
With all the hallowed pomp of death!

Yet humble minds shall find the grace,  
Devoutly bowed upon the sod,  
To call that blessing round the place,  
Which consecrates the soil to God;  
And ye the wilderness shall tell  
How faithful to the hopes of men—  
The Mighty Power he served so well  
Shall breathe upon his bones again!

When ye your gracious task have done,  
Hean not the rock above his dust!  
The Angel of the Lord alone  
Shall guard the ashes of the just!  
But ye shall heed with pious care  
The memory of that spot to keep,  
And note the marks that guide me where  
My friend beloved is laid to sleep!

For, oh, bethink—in other times  
(And be those happier times at hand)  
When Science, like the smile of God—  
comes brightening o'er that weary land—  
How will her pilgrims hail the power  
Beneath the drooping myrtle's gloom,  
To sit at eve, and mourn an hour,  
And pluck a leaf on Leichhardt's tomb!

Sydney Barracks, July 2, 1845.

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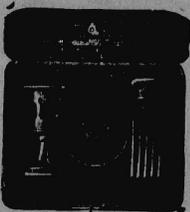
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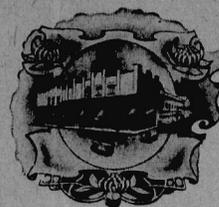
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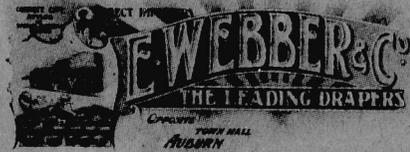
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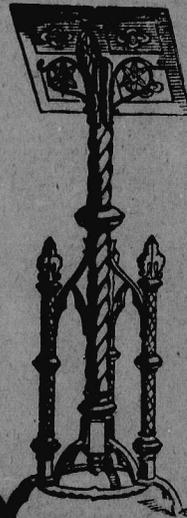
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For Australia and New Zealand.

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## The King's Message.

"The hour is one of solemn thanksgiving and of gratitude to God, whose Divine Providence has preserved us through all perils, and crowned our arms with victory."—GEORGE, R.I.

## Current Topics.

November the eleventh will remain for many years to come a day of happy memory. Events have developed so quickly since the fourth of August last that we can hardly realise the extent of the deliverance. The release of the Holy Land was a joy to us all, because of its sacred associations for the Christian world. But the quickly-following breakdown of Bulgaria, Turkey and Austria brought joyous anticipation of an early peace. The gradual expulsion of the Germans from France without any "set back" to our arms increased those expectations. But "like a bolt from the blue" came the news of the Kaiser's abdication and flight and Germany's collapse. How complete that collapse has been the terms of the armistice bear witness. This last sudden breakdown of the arch enemy has produced a conviction throughout the world that the hand of God has been in it. How wonderful these last ten days have been! The remarkable scenes of enthusiasm that were so natural have not been devoid of a glad and spontaneous recognition of the fact that "It is the Lord's doing, and is marvellous in our eyes." From every side comes news of impromptu services of thanksgiving literally demanded by a people enthused with thankful delight; and the large numbers of people who thronged the churches and open-air services of praise are sufficient evidence that hearts have been touched, as perhaps never before, with the great fact of a Personal God Who has heard a people's cry and given a peace that has lifted a load of anxiety and dread from the world and the individual. No one, save those who have borne it, can understand the constant nightmare of anxiety that has been upon the hearts of the mothers and wives of "the men at the front."

A general sympathy will go out to the people of New Zealand who are engaged in fighting this terrible scourge. The N.Z. Government have had to take very stringent measures in order to abate it. From last Friday all hotel bars were to close, and no Church services were allowed last Sunday. Evidently the plan is to, as far as possible, prevent people gathering together in masses. The scourge has entirely prevented any thanksgiving services in connection

with the ending of the War, at any rate in churches. No doubt some means would be taken to celebrate so wonderful and important a victory as that which has ended the War.

All the more will our N.Z. friends feel their position when they read the story of the world-wide thanksgivings that have been held. Most remarkable have been the civic and other united services, where men and women have foregathered as members of one Body, without distinction of denominations, to combine in a public act of thanksgiving—a great united witness to their common Father and Saviour. Circumstances are pressing onwards towards a reuniting of the, at present, divided forces of Christianity. We imagine that these wonderful gatherings will strengthen the desire for reunion, and cause that desire's expression in a very general observance of the Octave of Prayer for Christian Unity, January 18-25, 1919. "The world has been shaken to its foundations: shall the old order be restored, or shall the kingdoms of the world become the kingdoms of the Lord and of His Christ? Shall we, by our division, continue to stifle the voice of the King of Love, seeking to speak through His Church?"

The news from France of the establishment of a Commission to enquire into the enormities of German officers in Lille and other French towns, will gain a sympathetic response in a good many hearts. This war has seen a "reversion to type" in the barbarities perpetrated by so-called highly-civilised men—barbarities that in these days amount under the cover of "methods of war." The possibility of their recurrence at any future time constitutes a grave menace to humanity, and for the sake of humanity the men who were in any way responsible for them should be brought to account, and such punishment awarded to them as may act as a deterrent for the future. German "kultur" has to be stigmatised in so severe a manner as to make men everywhere understand its detestable nature, and also understand that civilised nations are not going, in any degree, to connive at it. Over and over again men in high position have suggested, sometimes in very plain terms, that justice will be meted out to the offenders, whatever their position in life may be. If we remember rightly, an English jury has brought in the ex-Kaiser as guilty of murder: and we do not usually permit the crime of murder to be palliated by any defect of punishment. The men responsible for the proverbial German "frightfulness" are either maniacs or worse than common criminals, and for the world's safety they require such a secure asylum as will make others hesitate to imitate their baneful example.

Episcopal conferences are infrequent enough to evoke interest in any pronouncement that may be issued by them. Too often the proceedings are kept secret and the mere lay mind wonders what was done or talked about. Sometimes, however, something does occur. For instance, the Roman Episcopacy has met and "Roma locuta est." No doubt the publicity given to the pronouncement was due to their lordships' estimate of the public interest of their utterance. They are concerned because the Pope has not been included in the Peace Conference. They might just as well have asked for the ex-Kaiser's presence. In the light of the knowledge of His Holiness's remarkable "neutrality" in face of crimes which have startled humanity, we should think the bishops might have kept silence regarding the omission. But their lordships are also concerned over the excesses of Prohibitionists and their exaggerated statements about the Liquor Trade. A glance at the advertisement columns of certain Roman press organs may explain their lordships' deep concern. As Dr. Strong, of Toowong, Q., writes:—

## A Roman Pronouncement.

"That part of their pronouncement which deals with prohibition and liquor reform is extremely disappointing even to those who are not prohibitionists. It (the pronouncement) is very human, perhaps, but not decisive. Their Graces have been unable to refrain from charging advocates of prohibition with intemperance of statement, exaggeration, etc., and they have cast it up at the fact that some of their number have called Australia and New Zealand 'drink sodden.' Still more unworthy, as it appears to the writer, they have in effect accused prohibitionists of having similarly characterised the soldiers of those countries. The Archbishops ought to know, too, that prohibitionists who have thus spoken must have been but a small proportion, if any, of the community. Their very loosely worded pronouncement will convey the idea that they think such talk general among prohibitionists. If they think otherwise—that the proportion of such talk is but small—they ought not to have introduced the charge into their pronouncement. One is, on the other hand, amazed to find no reference to the attitude adopted toward prohibition by such nations as Canada and America. Their condemnation of prohibition sets them up against these great nations. Again a great pity.

"One gathers that their Graces claim to have sympathy with 'well-considered restrictive legislation' on the sale of liquor. Well, they must have formed an opinion as to what is embraced under these words. Why, then, let us have their minds on the subject. Let us know to what they refer when they use those words 'well-considered restrictive legislation?' Let us see whether we can help them to secure such legislation as will secure a restriction worthy of the name.

These Roman ecclesiastics are in favour of Prohibition when our land comes "drink-sodden." It remains for those other episcopal patriots to wait till the German Emperor should come to our shores bearing forth strength and risking to resist them. We question the utility of such patriotism in either case. Thank God, few people will be so stupid as to believe them. The War which has revealed the German has also laid bare the strong Anti-British bias of the Roman hierarchy in power in the Church of Rome.