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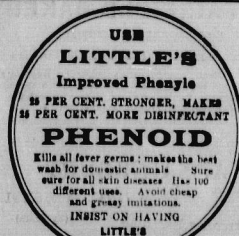
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Current Topics.

Since our last issue the Australian tour of the Prince of Wales has come to an end, and he has started on his homeward way, leaving a very fragrant memory behind him. His first visit, as he himself likes to term it—and we hope that his terminology will prove correct—has been an unqualified success, and must result in binding more securely than ever the bonds that make of many nations one. Our royal visitor's gracious personality and ready tact have made him popular with all, and every Australian will echo the words of the Acting-Premier of Queensland's farewell:—

"Your Royal Highness's visit will always be gratefully and affectionately remembered by Government and people here, who found the greatest delight in your presence among them, and who will henceforward regard you as a new link uniting the British peoples. We hope that your Royal Highness will have a safe and pleasant homeward voyage, and that long life and uninterrupted happiness and good health will be yours."
"You came to our land as His Majesty's most effective Ambassador to us, and we ask you to be our envoy to him, bearing renewed assurances that the lofty ideals which inspire our race are a living, active force in Australia to-day."

News of the Lambeth Conference is trickling through. Two outstanding questions have received careful attention, and it will be interesting to get a full report of the resolutions arrived at. The question of "Women and the Ministry" has had, evidently, a sympathetic handling, and women will probably receive commission for an enlarged sphere of work and utterance in the Church. We notice that the Archbishop of Sydney was one of the special speakers on the subject, and his Australian experience will have been useful in this and other matters to the Conference. The Reunion movement will have been the chief and most interesting and debatable question under discussion. We are a little apprehensive over the brief press report that has come to hand. We sincerely trust that a really workable resolution has been passed, and that no action on the part of the "Anglo-Catholic Congress" has brought about an academic resolution, practically shelving so urgent a movement for at least another 10 years. In the Archbishop's encyclical we are told—

"The idea which dominated the conference, and one which is prevalent and potent throughout the world to-day, is the idea of fellowship. For four terrible years the lass of international fellowship emphasised its value, but the war which broke one fellowship created others. Nations became associated, alliances cemented with their blood. Thus, to a world craving for fellowship we present our message. The Church must itself be the pattern of fellowship. Men began to think of the re-union of Christendom as an imperative necessity, and, in the shadow of suffering, the ancient Eastern Churches drew nearer our own than ever before."

"All realised that reunion was the most important subject, and it was entrusted to the largest committee ever appointed by a Lambeth Conference. Decision was reached with almost complete unanimity. It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that Churches can become all things to all men. We are convinced that this ideal cannot be fulfilled if the groups are content to remain separated, or joined only in some vague federation. Their value in Christian life can only be realised if united in one visible society, bound by ties of common faith, a common sacrament, and a common ministry."

"This vision points the way to reunion. The road may not be short, but we believe it to be sure."

It will be interesting to get a full report of the Conference's decision in relation to the "common ministry."

Dr. A. C. Headlam has given to the Church an important historical contribution on this much discussed question. Quoting from an English paper, Dr. Headlam says that "an examination of the history of the early Church serves to show how impossible it is to fill up the gap that separates the Apostolic Church, with its missionary orders of apostles and prophets, and its 'presbyters in every city,' from the Church of the second century with its resident bishops in every local church as guardians of faith and order. What is clear is that the unity of the Church is older than the development of the episcopate. 'Episcopacy, like all other Church customs, had its roots in Apostolic times; but episcopacy, as it existed in later days, was not the direct result of Apostolic action, but was the creation of the Church, which gradually moulded its institutions to fit the altered needs of the times.'

"In what sense did the early Church accept the idea of Apostolic Succession? An ordered succession of bishops was evidence of the historical continuity of the Church, but there is no evidence of any idea that their spiritual gifts depended upon transmission from the apostles, or that they in ordination transmitted grace to others which had come to them from the apostles. He connects the rise of this later idea of Apostolic Succession with the influence of St. Augustine, to whom we also owe the idea of the character indelebilis of Holy Orders."

A good letter appears in the C.F. Newspaper of July 2, in reference to the Lambeth Conference and Reunion. The writer is the well-known Rev. H. R. L. Sheppard, of London, who rather apprehensively states that he and others, whose war experiences had drawn them to a deep desire for practical reunion with other British Christians, had been asked to hold their hands until after the Lambeth Conference. Yet on the contrary part the Anglo-Catholic Congress was held the week preceding the Lambeth Conference so that its definite statements

might be before that Conference. The extreme anxiety on the part of the ritualistic party that nothing should be done to prejudice the Conference in its consideration of some thorny questions was evidently intended to keep only the evangelically inclined churchman from taking any practical step towards a better understanding between the Churches. However, "magna est veritas et praevalabit."

Our prognostications have turned out to be correct. As our readers will see by the subjoined report from the "Church Times," only 19 bishops

The Strength of the Congress. out of some 300 in England, and not one of these an English diocesan bishop, walked in the procession. The "Church Times" says:—

"Twelve hundred priests, marshalled in fours, and preceded by a great crucifix, made up the body of the procession, and, thanks to the sumptuary regulations previously issued, they made a most satisfactory appearance. All was uniform: each priest wearing cassock, short surplice, and biretta. But what was infinitely more significant was the comment of many who witnessed the procession, on the fine intellectual display in the countenances of the priests. There was indeed a surprising absence of the clerical oddity who is often to be observed, and made merry over, in clerical gatherings. Instead, as one of the newspapers remarked, there was the impress of asceticism upon the whole. The prelate, in cope and mitre, and attended each by two deacons of honour, were preceded by crucifixes and surifiers. A brilliant scene it was as these richly-vested chief pastors made their way past the crowded side-walks of Gray's Inn Road. Contrary to expectation and newspaper report, the Bishop of Salisbury did not walk in procession. Instead, the place of honour was accorded to the Metropolitan of Cyprus. The other bishops taking part in the procession were the bishops of Antigua, Nassau, Atlanta, Kalgoolie, Barbadoes, Acca, Zululand, Grantham, the Bishop Co-adjutor of Capetown, the Bishop in Corea, Pennsylvania, Argyll, and the Isles, Kimberley, N.W. Australia, and Bishops Hook, Goldsmith, and Hornby."

Our esteemed contemporary, the "Church Standard," is evidently "out after our scalp." The Ungenerous. most recent attack has come in a manner that has filled us with surprise and genuine amazement; for all the ordinary rules of the game have been utterly disregarded. The hon. Editor of that organ has made use of the correspondence columns of his own paper in order to pillory us. That surprised us. Then he bases his attack upon one of those questionable and cool assumptions so dear to the hearts of a certain school of "higher critics." The occasion of this attack was the publication in our columns of a paper read by Rev. F. Kellett, M.A., before a meeting of Clergy in Sydney on "The integrity of Scripture," and sent to us for publication by a valued supporter. Mr. Micklem writes "It now goes out to the Australian Church Public under the aegis of the 'Church Record' as apparently a standpoint which that

paper adopts and wishes to inculcate on the faithful. . . . One would have hoped that by now the reactionary and obscurantist views represented by the paper were a thing of the past, or at least only lurked here in dark corners here and there, but here they are inculcated on the younger clergy of a great diocese and through a Church paper on the public without as a serious contribution to the cause of religion." Now we always supposed it to be a generally accepted canon of the press that articles to which the names of the writers are attached, are not necessarily endorsed by editors, and the Church Record contains a standing notice to that effect. Does the hon. Editor of the Church Standard assume responsibility for all the interesting and ingenious arguments that are published from time to time in the Church Standard, e.g., does he associate himself with a statement in a signed article on the leader page entitled "Towards Revival"? in which the writer gives as the Anglican Gospel "The Continuity of our Order and the imparting of sacramental grace," a gospel which the so called "Liberal Catholics" claim as part of their gospel?

A gift of epigrammatic utterance is a boon in a writer, and a delight to his readers, but the desire **A Boomerang.** to say a clever thing sometimes lands the speaker in implications which would surprise him.

"Full many a shaft at random sent Finds mark the archer little meant." One very striking illustration of this fact has been recently provided by the "Church Times," when pouring out its wrath upon the heads of those responsible for the fact that Mr. Lloyd George, who is a Particular Baptist by religion, partook of the Holy Communion in St. Asaph's Cathedral in connection with the enthronement of the Archbishop of Wales. The paper goes on to say—

"It is sometimes said that we may offer the 'hospitality' of our altars to Nonconformists on certain occasions, and perhaps this was considered to be one of them. But the clergyman is not the host. It is the Lord's Table, not his. He is merely the steward, the guardian, with no right whatever to invite his own friends."

"It is the Lord's Table, not his." Quite so! Will the "Church Times," or the "Church Standard," which thinks that "a good point" is made by the paragraph, please tell us what authority "the steward" has to keep the Lord's children from His Table? It looks as though the Australian invasion of Great Britain during the last few years had inspired the "Church Times" to try its hand at throwing boomerangs. Well, it has made a good start: the weapon has certainly returned to the thrower.

Our critic surely lacks a delicate sense of humour, for after pouring out his contempt on Mr. Kellett's paper for "its airy question begging application of the terms pseudo-critics and pseudo-criticism," he proceeds to speak of the "reactionary and obscurantist views represented by the paper," and tells us that "the application of scientific methods to the literary study of the Scriptures has saved the Bible for the modern world." He deprecates Mr. Kellett's "claim of direct and immediate Mosaic authorship of the Pentateuch," when critical analysis by erudite and deeply reverent men has decided that it is the result of a long process of "selecting, overwriting and welding together of existing materials until it reached its final

redaction at the hands of the post-exilic priestly school of writers."

Surely all this savours of "airy question-begging terms." But for ourselves, while we are not going to be bound by the details of Mr. Kellett's paper, yet in spite of the weight of authority Mr. Micklem adduces, we are not prepared to accept the "pious fraud" theory of the Pentateuch. Both conscience and reason refuse to be thus convinced, and in this matter it is some consolation to know that some men of outstanding learning and spirituality have been unable to concede the claims of the Higher Critics. In one of the most recent books on the conservative side, entitled "The Unity of the Pentateuch," by Rev. A. H. Finn, at one time Hebrew Lecturer at the Leeds Clergy School, the preface is written by the late Bishop Moule, of Durham, whose great scholarship and saintliness will not be questioned. In this preface, Dr. Moule wrote:—

"For many years past I have watched with misgiving the modern movements of Biblical criticism. . . . It has come to be assumed, often in most unlikely quarters, that its fundamental conclusions were proved certainties almost as complete as that of the law of gravitation. . . . To my mind certainly, it was made abundantly clear in due time, sometimes by unkind examiners, more often by the most judicious, like Robertson and Orr, that the 'certainties' of the theory were very far indeed from the absolute certainty often assumed. One brief but searching examination came from a disciple, who saw reason to change radically his point of view. I refer to the young German lecturer, Möller, who showed, convincingly, I think, that considerations of common sense lie with the greatest weight against the theory, for example, of the post-exilic drafting of 'The Law.' The present work . . . is the work of a highly competent Hebrew scholar. It betokens in every page the true student's attention and patient study of the critical literature he discusses. A book like this leaves open, of course, many attendant problems. Not for a moment does it ask us, for example, to read the first few pages of the Bible with the assumptions of a literalism which excludes the presence of symbol and of poetic phrase. But that is a wholly different matter from the other assumptions that the majestic narratives are little more than folk-lore cast into a certain form, or again are due to a halting and inconsistent editing of divers streams of tradition, each in itself uncertain and combined into uncertain results."

We trust that the good bishop's commendation will lead many of our readers to a careful study of Mr. Finn's book.

English Church Notes.

Personalia.

The Archbishop of Dublin, Dr. D'Arcy, has been elected to the position of Primate of All Ireland, in succession to the late Dr. Crozier.

Rev. E. A. Miller, vicar of Heeley, Sheffield, who succeeded Canon Odum about three years ago, has accepted the offer of the Secretaryship of the Medical Mission Department of the C.M.S.

To the Deanery of Salisbury the King has appointed the Rev. Canon A. E. Burn, D.D., vicar of Halifax, in lieu of the Archdeacon of Sheffield, who withdrew his acceptance of the deanery in order to become Assistant Bishop of Uganda.

Prayer for Ireland.

The following prayer has been issued for use in the present distress of Ireland:—"O God, our Refuge and Strength, Look in mercy at this time upon Ireland, shaken and divided, stricken with terror and stained with blood. Retain the violence of those responsible for Outrage and Crime; Protect those exposed to hardship, oppression, and murderous assault; Deliver us from blood-guiltiness; Endow those to whom are committed the reins of government with wisdom and courage, rightly to discharge the responsibilities laid upon them for the punishment of evil-doers, the reward of them that do well, and the restoration of law and order in the land; Avert the horrors of Civil and Religious War; Allay angry passions which have been kindled, and heal unhappy divisions; Inspire the people with the spirit of love and good will, and a zeal for righteousness and true godliness; Grant liberty

to worship and serve Thee in all quietness and security; Prosper all efforts to reach the Gospel of Peace and extend the knowledge of Thy Word; To this long distracted land give Peace, O God, give Peace; through Jesus Christ Our Lord. Amen."

The National Assembly. Inaugural Meeting.

The Archbishops of Canterbury and York issued the official notice summoning the National Assembly of the Church of England to meet on Wednesday and Thursday, June 30 and July 1, at the Church House, Westminster. In order to mark the great importance in the history of the National Realm of the first meeting of the National Assembly, to dedicate the Assembly to the service of God, and to ask for His blessing and the guidance of His Holy Spirit, there was a celebration of the Holy Communion on Wednesday, June 30, at 10 a.m. in Westminster Abbey.

Salisbury Cathedral.

At the end of June Salisbury Cathedral celebrated the 700th anniversary of its inauguration, and there was a splendid service of commemoration on the Thursday afternoon at the cathedral. Forty prelates were present, and Bishop Brent, of Western New York, preached the sermon.

The National Assembly. First Meeting.

An important milestone in the history of the Church of England was reached on June 30, when the first meeting of the National Assembly took place in the Great Hall of the Church House. The Assembly numbers 646—38 Bishops, 251 clergy, and 357 laity, of whom 41 are women. The day began with a solemn celebration of the Holy Communion in Westminster Abbey, at which the Archbishop of Canterbury celebrated, assisted by the Archbishop of York and the Dean of Westminster. The Bishops in their episcopal robes marched in procession from the Jerusalem Chamber to the Abbey, where a very large congregation had assembled. After the service the whole company proceeded to the Church House, where the president, the Archbishop of Canterbury, at once addressed the whole assembly as "my brothers and sisters in Jesus Christ." It was, he said, a great hour in the history of the Church and of the nation. His grace then read the following message from the King: "I send greetings to the National Assembly of the Church of England on its first meeting, with my earnest hope that it may be fruitful of good in the life of our Church and people."

The Order of St. John of Jerusalem.

The annual commemorative service of the Grand Priory of the Order of the Hospital of St. John of Jerusalem in England was held on St. John's Day (June 24) in the Grand Priory Church of the Order in Clerkenwell. The service was conducted by the rector (the Rev. T. C. Elsdon), assisted by the Bishop of Worcester and Canon Edgar Sheppard (Sub-Dean of the Chapels Royal). The sermon was preached by Bishop Drury, Master of St. Catherine's College, Cambridge, and sub-priate of the Order. At the beginning of the service the Bishop of Worcester blessed the candelabra presented by Lady Royds in memory of her husband, Colonel Sir Clement Royds, a Knight of the Order. After the service a tablet erected in the crypt of the church to the memory of Sir John Furley, a Knight of Justice of the Order, was dedicated and unveiled by Canon Sheppard.

Eighth Centenary of Peterborough.

The 800th anniversary of the foundation of the present Cathedral Church of Peterborough was commemorated in June, on the Festival of St. Peter, to whom the first church, founded in 656 by Penda, King of Mercia, and begun by the Abbot Saxulf, was dedicated. The present building—the third church on the site—was begun by the Abbot John of Sees on March 12, 1117. On the dissolution of the monasteries this church became the Cathedral Church of the new Diocese of Peterborough. The 800th anniversary of the foundation fell during the period of the war, but was postponed.

Five Bishops.

There was an extraordinarily impressive service at St. Paul's Cathedral on St. John the Baptist Day, when five Bishops were consecrated. These were the Rev. N. S. Talbot, M.C., to be Bishop of Victoria, Hongkong; the Ven. H. K. Southwell, C.M.G., to be Bishop-Suffragan of Lewes; the Rev. A. W. Howells, to be Assistant-Bishop in Western Equatorial Africa; and the Ven. H. Gresford Jones, to be Assistant-Bishop in Uganda. The Rev. Neville Stuart Talbot, consecrated to the Bishopric of Pretoria, is a son of the Bishop of Winchester, and the father laid his hands upon the head of the son in the act of consecration to the

episcopal office. It was a most interesting incident, to which the modern history of the Church probably furnishes no parallel.

The Abbey.

Westminster Abbey is in danger and the Dean has issued an appeal for £250,000 to carry out the repairs which are immediately necessary, and to form a fund to provide for the future.

Hendley Moule Memorial.

At the Ridley Hall Reunion at Cambridge in June the Council decided to perpetuate the memory of the late Bishop Moule by raising a fund of at least £10,000 to endow the Hall with which he was so intimately connected and which was so dear to him. There is urgent need that this Evangelical College, which has trained so many men (over 1300) in those principles for which Bishop Moule stood so prominently, should not be hampered for funds at such a time as this. An appeal will shortly be issued signed by the Council and the seventeen Bishops who have gone forth from Ridley.

Budget for Foreign Missions.

The eighth annual statement of the financial needs of the missionary societies of the Church of England, which relates to the present year, gives a total budget of £1,662,299.

This total, however, is made up of figures supplied by the various missionary societies in November last. Since that date the loss on exchange in the East has increased so much that the real needs are considerably in excess of the sum mentioned. The Central Board of Missions has issued the report with a special sense of responsibility, "owing to the pressing necessity for a great extension of missionary enterprise which now abounds in so many parts of the world, the anxious position of the present work of the societies caused by the serious decrease in the intrinsic value of our English money, and to the corresponding necessity for a more outspoken appeal to all the members of the Church at home to rise to a higher sense of their responsibility in the matter."

Since this budget was published the C.M.S. has increased its appeal by £250,000.

A Glowing Tribute.

Admiral Sir Robert Lowry, K.C.B., speaking recently at a public meeting of the Missions to Seamen, said—

"I have lately had an exceptional opportunity of seeing something of your work among sailors. In the course of certain work I was doing for the Admiralty, I visited the great commercial ports of England and Ireland."

"In going round, I took the opportunity of asking all I could about the work all the societies were doing amongst seamen in each commercial port. I will confess that I started on my visits with the idea that the Missions to Seamen was a little bit sleepy. But I was fairly astonished at the amount of work which the Missions to Seamen is doing; it exceeds the work of all the other societies put together. Whenever I went I found that not only was the Missions to Seamen doing the work, but that it had been doing it for years. To take one port on the East Coast, where there was only one small Home of another society, there were five Missions to Seamen Institutes. And at another port on the West Coast, the proportion was one to four, four Missions to Seamen Institutes compared with one of the others."

"The impression made upon me was that the Missions to Seamen is suffering from extreme modesty. She is like a blushing debutante, rather overcome by the brilliance of her debut. But all the same, I can assure you that she is the beauty of the season."

TRIBUTES TO INDIAN MISSIONARIES.

Lady Chelmsford, the wife of the Viceroy of India, speaking at a recent meeting, paid the following tribute to the work of missionaries in India: "It would be difficult to over-estimate the value of missionaries in India. They have been the pioneers in all works of love, and if they had done nothing else the examples they have set by their lives would remain forever a priceless gift to the people among whom they have chosen to serve."

THE CLEARER VISION.

When with bowed head,
And silent streaming tears,
With mingled hopes and fears,
To earth we yield our dead;
The Saints with clearer sight
Do cry in glad accord—
"A soul released from prison
Is risen, is risen—
Is risen to the glory of the Lord."
J. Oxenham.

Maintaining the Truth.

By the Rev. George F. Irwin, B.D., Vicar of Wallington, Surrey.

(Preached at the annual service of the National Church League, The Anglican Church League is practically the Australian Branch of the N.C.C.L.)

"Ye shall know the truth, and the truth shall make you free."—St. John viii. 32.

We are meeting at what may truly be described as the beginning of a new era in the history of our Church. The setting up of the National Assembly of the Church of England marks the beginning of the period of self-government. It is fraught with immense possibilities for good or for evil. Whatever objections some may have had to the scheme, we have all resolved that as it is now in existence we shall make the best use we can of it for the welfare of the Church and for the highest interests of the life of the nation.

We are also meeting, may I note in passing, on the eve of the sixth Lambeth Conference. No previous conference has had to consider questions of more practical importance and far-reaching consequences than those to be brought before the great representative gathering of Bishops next July. Its decisions on the problems of Christian unity alone will affect the whole future of the work of Christ in the mission field and in our Empire.

In view of these facts we must feel a special responsibility at this time. Our League has stood for definite principles in the past. They are familiar to you all, though one must add that they have constantly been misrepresented, even by some who ought to be our friends. But it may be well for us in face of the new conditions and the new possibilities to ask ourselves if any change is necessary in our attitude toward the great central fact of our religion and of our Church life, and if the principles which have guided us in the past should be altered in any way to meet our new circumstances.

The Limits of Comprehensiveness.

We are told by some that there will have to be changes. We are warned that there must be a greater comprehensiveness in the future, that we must lay aside all prejudice and raise no objection in such matters as the wearing of vestments, the use of incense, the practice of reservation, the systematic employment of the "Sacrament of Penance" before Holy Communion, and many similar things to which the much misused word "Catholic" is applied. For the sake of peace we are told that we must be content to abide in the Church with those who find these practices necessary for their spiritual life.

The members of the National Church League have always sympathised with the idea of a generous comprehensiveness in the

Church. We have not sought to impose our own views in every detail upon our fellow-members. We have been prepared to allow for wide differences of religious training and temperament. We have never drawn narrowly the limits of teaching and worship; and although some have seemed to think that we delight in controversy, we know that it is as distasteful to the supporters of our organisation as to any other body of Churchmen.

At the same time, we are compelled to ask what are the limits of comprehensiveness in the Church? We recognise that we need not be careful as to details if broad principles are laid down and are recognised. The Church cannot safely allow different kinds of teaching that are mutually destructive to one another. Some teaching must be recognised as true, and as a consequence other kinds must be regarded as erroneous. It must be a sacred duty now, as ever, to seek the Truth, and to maintain it in the face of any opposition and at the cost of personal self-sacrifice. It may be that in this way, even in a minority and at many disadvantages, we shall be doing our best service to our generation.

Battling for the Truth.

We have many precedents to justify us, even from the earliest times in the history of the Church. We can never forget that a considerable amount of St. Paul's energy and thought in the midst of his great evangelistic work was devoted to the maintenance of the truth in opposition to the claims of the Judaising party of his day. He even withstood St. Peter in his zeal for what he regarded as essential to the purity of the faith and the freedom of the Gospel. It may have seemed to some in those days a matter for complaisant acquiescence that the Gentile Christians should be compelled to submit to the rites of the Jewish law. It may have seemed a matter upon which some suitable compromise could have been reached so as to avoid the risk of dividing the Church. A plea would have been very plausible for unity for the sake of peace. But for the sake of the great work that the Church had to accomplish in the heathen world it was impossible. St. Paul was a man of keen insight into the realities of life. He saw that these things were no part of the essentials of Christ's teaching. He recognised that to permit them would be to alter the whole character of Christianity. To allow them would frustrate the whole purpose of Christ. It would create a Christianity that was not His. It would be to narrow its scope and its significance, and to burden it with extraneous elements that would hinder its progress and weaken its power to regenerate the world. So he fought his battles for the truth, at great cost and deep pain to himself, but subsequent generations of Christians have recognised the debt that they owe to him. We cannot be too grateful to him that under the guidance of the Holy Spirit

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he maintained the simplicity and purity of Christian teaching.

There have been many other occasions in the history of the Church when it has been necessary to contend for the faith, and minorities have often been justified when they have held firmly to the truth in face of waves of popular sentiment that have swept over the Church and have threatened for a time to submerge the truth. But the truth will always prevail. Truth will be justified of her children.

The Work of the Reformers.

The work of our own English reformers may at the present time be disparaged, but we believe that the Church will come round again to recognise the value of their work. It is not possible to consider here whether they were right in every detail, whether they went too far on some points and did not go far enough in others. The general result of the great movement in its broad principles was to restore the truth to the Church in this land. They were on right lines in their devotion to the truth as they found it in the New Testament, in the teaching of the Apostles, and in the practice of the primitive Church. The principles that they asserted shook off automatically many of the medieval accretions in teaching and practice, not alone, e.g., the claims of the Pope, but the elective sacerdotal character of the priesthood, the propitiatory sacrifice of the Mass, and all that depends upon these conceptions of the ministry and the Sacraments. They saw that the Church from the beginning had all the essential elements of "Catholicity," and that no theory of development could add anything to its essential character.

Repudiating the Reformers.

For 800 years the wisdom of the Reformers was unchallenged, but now a section of Churchmen repudiate them, scorn their principles, are attempting to overthrow their work, and in the interests of a supposed Catholicism strive to reintroduce teaching and practices deliberately rejected by the great divines of our Church in the greatest ages of English theological learning. It seems to me that we are being asked in these days for the sake of peace and unity to make a compromise with medieval errors which were wisely expunged by the Reformers, and we must frankly say that for the sake of truth this is impossible. When Archbishop Wake in 1718 was carrying on his well-known correspondence with the representatives of the Gallican Church in regard to unity between that Church and ours, he was prepared to go to considerable lengths, but on some points he refused to make any compromise. He required that they should "purge out of the public offices of their Church such things as hinder a perfect communion in the service of the Church, that so whenever any come from it to them or from them to us we may join together in prayers and holy Sacraments with each other." That requirement has an application unsuspected by its author. It has been described by a High Church historian as "a very wise and reasonable basis of concord." It was a suggestion that the requirements of ritual and doctrine should be reduced to a minimum; and for the sake of peace and unity in our own Church to-day it might well be addressed to those who insist upon a maximum of ritual as a necessary part of their "Catholic privileges." We are content with the simplicity that marked the Church in its earliest days. We believe that all essential truth was as necessarily there as in the most ornate worship of later days. Archbishop Wake declared in his correspondence with the Gallicans, "I am a friend to peace, but more to truth," and we may well re-echo his words in our own special surroundings to-day. "We are friends to peace, but more to truth."

The Teaching of Christ.

"Ye shall know the truth, and the truth shall make you free." Christ is Himself—the Truth—and it is the knowledge of Him that gives us the liberty of children of God. He promised that the Holy Spirit would guide us to the full truth. We are believers in the Holy Spirit. We do not consider that His work ended with the undivided Church, East and West. We believe that He is guiding to-day those who are earnestly seeking His guidance. We cannot believe that it is in vain that He is leading so many to see that views of Apostolic Succession and of Episcopacy which would unchurch the great majority of English-speaking Christians are a burden and a bondage upon the Christian conscience too heavy to be borne any longer. Christ through the Holy Spirit is bringing us to a new freedom by the knowledge of the Truth. We must be prepared to receive it so that the Church of England may become, as it ought to be, the leader of a great united Church embracing many who are now excluded by the views that are held

by a section claiming the right to speak in the name of the whole Church.

Maintaining the Truth.

Our organisation does not exist for the purpose of obtaining mere party advantages, or for the fostering of any party spirit. We believe that we are helping the Church to maintain the Truth, and because we are passionately attached to the Truth we must express it positively and clearly. We see the Truth setting men free from error and from evil, and enabling them to unite in the great brotherhood of the Church so that it may victoriously prosecute its work of winning the world for Christ. Religious truth is at its highest an inward experience of God, and that experience is the way to the relationship and devotion that is described in the familiar language of one of our Collects, "Whose service is perfect freedom."

A New Book for Biblical and Missionary Students.

"HYGIENE AND DISEASE IN PALESTINE IN MODERN AND IN BIBLICAL TIMES."

By E. W. G. Masterman, M.D., F.R.C.S., D.P.H., formerly of the London Society for Promoting Christianity among the Jews, Palestine.

(Some Notes by the Rev. J. V. Patton, late E.E.F., Palestine.)

Abraham Lincoln has been called "a man of One Book," and all Christians to-day are people of that same One Book.

"Holy Bible, Book Divine, Precious treasure, thou art mine."

All are familiar no doubt with the story of Sir Walter Scott's request, a few days before his death, to Lockhart, his son-in-law, that something might be read to him. When asked what book should be selected, the great author of many books replied, "There is but One." He was comforted by a passage from St. John's Gospel. A modern writer on the Book of St. John remarks, "All great literature has two essential features. It must deal with some subject of permanent interest, the concern of no single generation but of all the ages; it must touch the great things of our common humanity, which the changing years cannot touch." Of no literature could this be more truly said than of the One Book. It deals with the most fundamental and eternal subject—Religion. In ways to be understood by men of all times—in Genesis 3, the Decalogue, Psalms 8, 32 and 51, and the Gospels, for example—it tells of man's shame and yet his honour, and of the Divine correction, instruction, mercy and love. It requires no human interpreter to explain the outstanding truths of the Holy Scriptures.

The entrance of the Word brings enlightenment. But the truths of our One Book were contributed to by many holy and inspired men, speaking different languages, living in different ages, and under very different conditions. They lived, in fact, in times and amid conditions very different from our own. Hence there is need of the work of palaeographers, grammarians, archaeologists, historians, engineers, sanitarians, and such like to explain to us many things in the Bible which otherwise would be obscure. Two distinguished irrigation engineers in Egypt, Sir William Willcocks and Sir Honbury Brown, have written concerning the incidents related in the Book of Exodus. Many students of the Bible feel indebted to the works of Sir William Ramsay for the information he gives us concerning the Roman Empire in the Apostolic era. On a somewhat similar topic an Australian scholar, Professor Tucker, of Melbourne University, gives us information of great interest in his book, "Life in the Roman World of Nero and St. Paul." But the chief scene of the Biblical narratives is Palestine—the name being a legacy the Philistines have left us. The Bible is full of references to the geography of the land and the manners and customs of its people. I had the great opportunity of spending nearly eighteen months in the Land of Promise and of visiting the places where our Lord

"Wrought with human hands the creed of creeds
In loveliness of perfect deeds."
It is truly said that in Palestine the best guide book is the Bible. During our marches about the country I read and re-read in my Hebrew Bible and Greek Testament the passages relating to the places in which we found ourselves, in line of battle or in rest billets. There was given to me a splendid opportunity to lead non-Bible readers to the study of the Holy Scriptures. On one occasion during a march northwards we passed the site of the Philistine city of

Ashdod, now the village of Esdod. A young officer, who was subsequently killed in action, heard from a brother officer, as Esdod was being passed, that to this place the Ark had been brought. During a halt, the officer told me what he had heard, and I perceived that he thought the Ark referred to was Noah's Ark. I told him of his mistake and where he could read the story of the capture of the Ark of the Covenant. He had a Bible, but he had not hitherto opened it. He was so interested in our conversation that during our bivouac that night, in the light of a very flickering candle, he read the story in 1 Samuel. Thus through geographical and historical interest, numbers of our soldiers began to read the Bible with attention, and were led on of the Spirit to own Jesus as Lord. But everybody cannot visit Palestine; and "East is East, and West is West." There are, however, many books describing the Holy Land, some of them published at a cheap price. The admirable little book, in the Guild Text Book Series, "Bible Manners and Customs," by Dr. Mackie, a missionary of many years' standing, deserves to be more widely known and used. The modest price of sixpence (in England) makes it possible for every Sunday School teacher to possess a copy. It should be regarded as essential that every teacher of the Bible should have some accurate knowledge of the background of the Biblical narratives. Another admirable little book, published in 1919 by the C.M.S., and written by one of its former missionaries in Palestine, the Rev. H. G. Harding, is "The Land of Promise." Its price at the C.M.S. Rooms in Sydney is only 2/3.

It is one of the best arranged books I know, and is a mine of information for those desiring to keep themselves informed about the Palestine of to-day, as well as that of yesterday. But my present purpose is to draw attention to yet another book on Palestine, "Hygiene and Disease in Palestine in Modern and in Biblical Times." Its author is the well-known Dr. E. W. G. Masterman, for a quarter of a century a medical missionary in Palestine working under the London Jews' Society. The book was published in 1919 by the Palestine Exploration Fund, which has done so much for increasing our knowledge of the Holy Land. It is through being a subscriber of the Fund that I became aware of Dr. Masterman's book. Dr. Macalister, Professor of Anatomy at Cambridge, who himself has written much on Biblical Diseases, including the article "Medicine" in Hastings' Bible Dictionary, contributes a preface. He mentions that "the Holy Land is still, as it was in the Biblical period, a hot-bed of many diseases. But there is no reason to doubt that, given the enactment and enforcement of modern hygienic regulation, it might become one of the healthiest countries in the Eastern Mediterranean area." He also tells us that no one knows the medical history of Palestine better than Dr. Masterman. In the author's preface note, he tells us that "Palestine has, in a quite unexpected way, come to have a new interest for Englishmen (and for Australians we might add), and Great Britain is now apparently to have a pre-dominating voice in its future development. Among the responsibilities which the new Government will have to undertake none is more urgent than that of improved sanitation."

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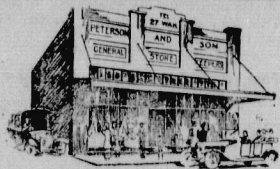
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tion. Our military authorities must fully realise this fact, during General Allenby's victorious campaign, thousands of our soldiers suffered from the unhealthy conditions existing in this land, particularly in all parts of that unique rift of the earth's surface, the Jordan Valley." None will appreciate these remarks more than those of us who suffered from malaria contracted in the valley of the Jordan. There must be many mourners in Australia as a result of the loss of brave sons or other relatives through disease in Palestine.

Part I. of the book deals with the Diseases of Modern Palestine and Syria. The chapter headings are—Race, Habit and Food as bearing on Disease; Climate and Water Supply; The Common Diseases of Palestine and Syria; Ideas among the Natives regarding Disease; Conditions of Life and Health in Early Times.

It was reasonable to suppose that the Bedawins, living an open-air life apart from villages and towns, were very healthy. Our author says that is not the case with the nomads of Palestine. Malaria is prevalent, and epidemics of small pox, typhus, measles, and enteric occur. "The mortality is very high, especially among the young." The dwellers in the villages, the fellahen, are accustomed to marry within a very limited circle. "This constant inter-breeding is naturally prejudicial to health, and must greatly concentrate the tendency to inheritance of disease." Every soldier who served in Palestine has no doubt "lively" recollections of swarms of vermin, particularly body lice. In Northern Palestine, our author informs us, it is a frequent exclamation, "May God not remove them (i.e., the lice) from me!" It is considered a sign of mortal sickness if these vermin suddenly desert one's person.

Among the hader or townfolk, we are told that "venereal diseases are distinctly rare among the Jews of Palestine, not very common among the Oriental Christians, but fairly common among the more well-to-do Moslems." This is so the nearer the approach to Egypt, that plague-spot of sexual vice. It was more than painful, owing to the religious associations of the places, to read an Army order about August, 1918, placing brothels in Jerusalem and Bethlehem out of bounds to troops on account of the prevalence of venereal disease. Much might be written about the climate of Palestine. For months I myself kept meteorological records. The climate on the maritime plain between Gaza and Jaffa is on the whole very delightful. On the other hand, the Jordan Valley, where we had to stay during the height of summer, with scanty protection from the sun's rays, was most unpleasant. "Most of the Jordan Valley," according to our author, "is quite unfit for European families. It is intensely malarious, and this disease is unlikely to be eradicated there." Before the British occupation the water supply of Jerusalem was limited and bad, much of the water being impregnated with sewage. Since the British entry, the city has been given a splendid supply of good water. Of the diseases of Palestine, malaria "is the most characteristic and important." Investigation in Jerusalem among all the school children during the late summer showed that 27.30 per cent. had malarial parasites in their blood. There are innumerable numbers of the anopheline family of mosquitoes responsible for carrying parasites. "The loss of life, particularly infant life, through malaria is terrible; in many districts every infant in arms will be found to have an enormous 'ague-cake' (enlarged spleen), to be anaemic, and often dropsical." "Next to malaria the disease germ most responsible for death in Palestine and Syria to-day is tubercle. The increase in tubercular disease in the land during the last few years has been appalling."

"With respect to tubercle of glands, bones, and joints, it is safe to say that the majority of the severe operations performed by surgeons in Palestine are for the treatment of such conditions. Caries of the spine, producing the crook-backedness of Lev. 21.20 is by no means rare. It would appear to be considered a merit among the Jews for a man to marry such a deformed woman." Eye diseases are shockingly common, and give the natives a very disgusting and repellent appearance. "In many districts it is the exception to find a person with two really sound eyes." In the town of Ludd the Biblical Lydda, there appeared to me to be a remarkable number of blind people. It is very difficult to get these Eastern peoples to see the virtue of cleanliness as a preventative of disease. The natives have many curious superstitions about the cause and cure of disease. The most potent of all causes of disease and death is "the evil eye." Charms are worn as a protection against this evil. The eye most dreaded is a blue one. Those of us who possess blue eyes caused much consternation to natives as we passed through their villages. "Warts are said to be the result of trying to count the stars!" "The hairs taken from the forehead, between the eyes, of a perfectly black donkey, if burnt

are a remedy for eye and other diseases!" "A fever patient may be strengthened if fed on camel's milk which has been stirred with the camel's tail until it is dark in colour!" Excavations of ancient sites in Palestine have shown that ancient towns were as unsanitary and unhealthy as their modern counterparts. In ancient times enteric, typhus, consumption, and malaria probably did their deadly work.

Personal.

A notable Churchman in the person of Mr. Edward P. Capper, governing Director of E. P. Capper and Sons, Ltd., West Maitland, died on Thursday week after a short illness. He was a native of Sydney, aged 85 years, and has resided in Maitland for 77 years.

The deceased has always been a most generous supporter of his Church and only recently founded an endowment for an "Own Missionary" for St. Paul's, West Maitland.

The Rev. J. V. Patton has been elected a Fellow of St. Paul's College, within the University of Sydney. On Monday last he was welcomed at a meeting of the College Council.

Mr. G. F. Cranswick, B.A., is completing his theological training at Ridley Hall, Cambridge, and has received a title for the September ordination from Canon Guy Rogers, of London. Mr. Cranswick is a son of Canon Cranswick, of Sydney, and brother of the Bishop of Gippsland, and was for some years prior to going to England travelling secretary of the Christian Student Movement.

Rev. R. R. Macartney Noake, B.A., has been appointed to the Rectory of Gunning (Goulburn).

The many friends of Canon Langley of Caulfield, will regret to learn that during his visit to Sale to attend the Bishop of Pain memorial service he had a fall and broke two of his ribs. Since then he has had a nervous breakdown, and is spending two months recuperating at Inverloch.

Rev. J. A. Schofield, of St. Paul's, Bendigo, has been appointed Rural Dean of Bendigo.

Canon W. D. Villiers Reid, of Narrabri, was the Special Preacher at St. Andrew's, Sydney last Sunday.

Rev. C. L. Riley, M.A., LL.B., of Perth, son of the Archbishop, attended the Conference of the Protestant Federation in Melbourne, as a delegate of Western Australia.

Mr. S. Scott-Young, hon. treasurer of the Church of England Home Mission Society, left for America and England by the Niagara yesterday. Mr. W. R. Sayers has been appointed Acting-treasurer during his absence.

Rev. Dr. H. D. S. Sweetapple has resigned the living of Combe Down, Bath, owing to ill-health.

Mr. Ernest C. Crane, for some 20 years associated with the Sydney Diocesan Registry, is leaving the staff at the end of the month to enter business on his own account. Mr. Crane's unfailing courtesy has won for him the esteem of Sydney Churchmen.

Miss C. M. Hill, formerly of the Roper River Mission, Northern Territory, has been permanently appointed for work at the Native Settlement,

Moore River, Mogumber, Western Australia.

Mr. Eric Beveridge, son of the Rev. S. A. Beveridge of the Diocese of Ballarat, has been elected to a Rhodes Scholarship.

Miss Charlotte Macartney, daughter of the late Dean Macartney, has arrived from England.

Miss Daisy Baker, office Secretary of the Missionary to Lepers, has been accepted by C.M.S., to assist Miss G. L. Bendelack, M.A., Dip. Ed., at St. Hilda's Girls' School, Canton.

Rev. C. J. Smith is leaving Bulimba this month, having accepted the living of Clermont. He has done very faithful work in the parish, and will be greatly missed from the Brisbane Diocese.

Miss Nellie Marshall, C.M.S. missionary in Foo Chow, has returned to Sydney on furlough.

Rev. Cecil Saunders, of Mungindi, and his wife have offered for work in the New Guinea Mission, in connection with the Peace Thanksgiving Appeal.

Rev. Thos. Law, the Church Missionary Society Secretary in South Australia, has returned to Adelaide after a successful visit to Perth and other centres in Western Australia.

Miss Daisy Baker, office secretary of the Mission to Lepers, has been accepted by C.M.S. to assist Miss G. L. Bendelack, M.A., Dip. Ed., at St. Hilda's Girls' School, Canton.

Revs. C. H. Raymond, E. C. Frewin and C. W. T. Rogers will be visiting the diocese of Wangaratta during the month of August in connection with a combined appeal on behalf of the Peace Thankoffering Funds of A.B.M. and C.M.S.

Miss C. M. Hill, formerly of the Roper River Mission, Northern Territory, has been permanently appointed for work at the Native Settlement, Moore River, Mogumber, Western Australia.

Bishop Langley is to be in Sydney during October. He will hold a confirmation at St. Andrew's Cathedral on October 30.

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POLISH

August 27, 1920.

EDITORIAL NOTES.

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.

AUGUST 27, 1920.

THE LAMBETH CONFERENCE.

The great Conference was prefaced by a fine service in Canterbury Cathedral on the afternoon of Saturday, July 3. The Archbishop of Canterbury gave an address of greeting to the assembled Archbishops and Bishops. His Grace said:—

"Brothers,—Once again, in the Name which is above every name, I greet you here. We are gathered from the whole round world, at an hour which must for ever stand by itself in human history; an hour of strain and unrest; an hour of proud bereavement and of deliberate hope. We are gathered upon holy ground, wherein each one of you has his rightful heritage; gathered for thanksgiving, for intercession, for dedication, for resolve; gathered in full assurance of faith.

"Speaking from this spot a generation ago, Archbishop Benson reminded us that 'our century and decade are the times of Christ. The present day is one of His days, and we are His contemporaries.' 'I am with you,' Jesus Christ said, 'I am with you all the days, even to the end of the age.' Therefore brothers, just because we believe that this is so, we are here to-day—here in the right place, among the monuments of Christian thinkers and teachers and doers of long ago, fallible, erring, earnest men, who in Christ's Name said and wrought their best as we—with no human guaranty against error, but with humble confidence and hope—mean to do our best in that same strength to-day.

"To this chair cling varied memories. An Anselm, a Langton, a Cranmer, a Secker, a Benson had each of them a revelation to understand and to assimilate, a message to carry to his contemporaries, an interpretation to offer. So have we. But for us as for them, it is the old Creed which stands. Round it and with its use the Christian Society has found ever new meaning and new strength in discipleship, brotherhood, ministry, Sacraments—all of them for the good of men.

"Turn where we will, the problems confronting us are new as well as old; and you and I, in the office entrusted to us, must needs be handling them every day. Therefore, with keen eye and open mind, we ask Him to vouchsafe to us and to nourish in us during the coming weeks the Divine Spirit of counsel. Once more, I thank God that I am allowed to greet you here—that from this holy place, impregnate with ennobling memories, suggestive warnings, and mingled associations of a hundred sorts, we may carry reverently, resourcefully, and hopefully into the perplexities of a sorely retrained and distracted world a buoyant, an arresting, an invigorating message of strength and guidance from our living Lord—the same yesterday, and to-day, and for ever. Join then with me to recite, in thankfulness and hope, the historic Creed of Christendom."

On Sunday, July 4, the great Conference service was held in Westminster Abbey. The sermon was preached by Bishop Herbert Ryle, Dean of Westminster, who took as his text Eph. iv. 3. The preacher made a graceful allusion to the day as being, for Americans, Independence Day. He said:—

"My right reverend brothers from across the seas, we welcome you to this place; your presence makes us think of the men who readily left their distant homes to come to the help of the old country. They came in thousands to this church. Splendid and thankworthy was that unity of the spirit in the bond of righteous war which bound our peoples closely together. To you, my brethren in America, we offer to-day an especially affectionate greeting. Did you see your flag and ours floating together from the Abbey tower? We celebrate your Independence Day kneeling together at this ancient altar, before which the Sovereigns of this realm are always crowned. No cloud shall hide from us the fair vision of the spot the joint heritage of our kinship. This is the cradle alike of British and American greatness. Here are the beginnings of our history. This Abbey stands for Christ at the heart of the English-speaking world. God grant that our two peoples may never here find the most indissoluble bond of peace in the unity of the spirit of worship and thanksgiving."

The Bishop referred shortly to some of the problems facing the Conference. In reference to the ministry of women he said:—

"The ministry of women on Apostolic lines needs first to be authoritatively stated and recognised; and then authoritatively resuscitated in every province of our Communion. Its subsequent growth and expansion will then once more be dependent upon the spiritual value and practical operation of a new and great development in Church organisation. There are gifts more valuable than exuberant utterance with which women, disciplined, trained, and qualified, will hereafter adorn their own order of ministry. Let not the Church turn away from the offering of their enthusiasm, or find herself either unable to adapt old machinery to new uses or unwilling to make a new departure from old custom."

The Archbishop of Sydney assisted in the administration of the Holy Communion to the Bishops.

The Bishops met in full conference on the Monday and following days, when chosen speakers addressed the Conference on the matters set down for discussion. Afterwards, the several committees met to discuss the subjects assigned to them. A delegation from the Patriarchate of Constantinople was present for the discussion of the problems concerning Christian Unity.

The "Guardian" says that the subjects of Reunion and Marriage Law are of most interest to the country at the present time.

Sadhu Sundar Singh.

"It is an ill wind that blows nobody any good," says an old proverb, which was once again illustrated by the shipping difficulty that deflected the course of Sadhu Sundar Singh towards Australia on his way from San Francisco to India. The result was a number of addresses which helped his hearers to realise that the age of miracles had not yet passed away, and that if men will strive to realise the faith of Apostolic days they may have to-day the spiritual experience of those days. The Sadhu is the youngest son of a wealthy Sikh landowner in Patiala, where he was born on September 3, 1889. As a child he read the scriptures of all the great religions except those of Christianity, which were first brought before him in the Mission School near his home. As in the case of St. Paul, his first attitude towards the Christian Faith thus presented to him was one of fierce hostility, but like St. Paul, too, he was converted by what we should call a supernatural experience of Christ. Henceforth his life became one of bitter persecution. Undeterred by the pleadings and curses of relatives alike he gave himself to the preaching of the Gospel which alone had satisfied his soul. A storm of curses burst upon him—he was disowned and driven out from his land, pursued by further attempts to take his life. For the last fifteen years he has been living a life of strenuous self-denial, preaching with much power the Word of Life in the dark places of Kashmir, Baluchistan, Afghanistan, and Tibet. Some of his experiences read like an extra chapter to the Acts of the Apostles. Here, for example, is one of them: For preaching the Gospel in Tibet he was condemned by one of the Lamas to be cast into a deep pit reserved for the bodies of criminals, one of his arms having been previously broken to prevent any possibility of escape. One dark night he heard a voice telling him to take hold of a rope

that was being lowered, and obeying the direction he soon found himself at the top again, though neither then nor afterwards did he see his deliverer. The key of the door over the pit was found next day still reposing safely in the pocket of the chief Lama, and the door itself was locked. His arm also had healed in some way, and he can only attribute his deliverance to the direct agency of God. It reads like the account of St. Peter's deliverance from prison in the twelfth chapter of the Acts. On another occasion he was imprisoned for preaching the Word, but the keeper of the prison reported to the authorities the startling fact that he was making Christians of the whole prison population, and they came to the conclusion that to set him free was from their point of view the lesser of two evils. He has addressed crowds in Southern India reaching more than thirty thousand in number, and has inspired audiences in London and America. His addresses in Sydney included one at the Y.M.C.A., one at the University, and another before a gathering of the clergy of the various denominations in the Chapter House. The students at the University heard him gladly, being especially impressed with the spiritual beauty revealed through his face, and reminding them of their imaginative portraits of the Christ. Accounts of the other meetings have already appeared in the daily press.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Return.

A letter has been received from the Most Rev. the Archbishop of Sydney stating that he purposes returning by the "Orvietto," sailing on October 30. The due date of the "Orvietto" in Sydney is December 11. It has been resolved to arrange for a service of Holy Communion in the Cathedral on December 13, with a welcome in the Chapter House on the evening of the same day. The Archbishop's Commissary will convene the Diocesan Synod for December 14.

Confirmation at the Cathedral.

The Vicar-General has kindly intimated that it is expected that the Right Reverend Dr. Langley will be in Sydney during the month of October and will hold a confirmation in the Cathedral on Saturday afternoon, the 30th day of that month.

Miss Pallister's Return.

At the monthly meeting of the council of the Deaconess Institution, occasion was taken to welcome back to the work in Sydney Miss Pallister, our Deaconess Superintendent. A very great satisfaction was expressed that she had decided to return to the work that has been so successfully carried on by her during her six years in Sydney. Miss Pallister spoke of the probable enlargement of the sphere of women's work that would ensue upon the forthcoming report of the Lambeth Conference. A special vote of thanks was conveyed to Miss Wright, who has been so ably filling the position of acting superintendent during Miss Pallister's absence.

Y.P.U. Annual.

In connection with the Church Missionary Society, the Young People's Union are holding their 27th annual demonstration in the Sydney Town Hall on Saturday, September 4, 1920, at 2.30 p.m. A grand missionary pageant of 300 children will be shown, and a welcome extended to their own missionary, Miss Nellie Marshall. There will be the following scenes from the Mission fields:—India: Educational, by St. James' Croydon, S.B.; China: Industrial, by St. Alban's, Darlinghurst, S.B.; Egypt: Medical, by Christ Church, Enmore, S.B. An address will be given by Rev. F. C. Philip, M.A., of Hyderabad, India.

G.F.S.

On Wednesday week the annual corporate communion of the associates of the Girls' Friendly Society was held in St. Andrew's Cathedral. At the annual meeting which followed in the Chapter House a letter was read from the president (Mrs. J. C. Wright), who is now in Europe, telling of her visit to Windsor Castle and of the Queen's interest in Sydney and all societies working amongst women and girls. Before leaving, Mrs. Wright received from the Queen an autographed photograph of herself, to be hung in the G.F.S. Hostel, when that building is completed. Miss Birt has been appointed organising secretary and head of the new hostel by the executive committee. The sale of work in connection with the North Sydney effort was held on Wednesday in the Chapter House. Lady Cullen performed the opening ceremony.

Lithgow News.

A branch of the Mothers' Union was started at St. Paul's, Lithgow, on Wednesday, August 18. Mrs. Taylor, secretary of the Sydney diocese, visited the parish for this purpose, and gave a most impressive address. In spite of the bitter cold and rain there were over 40 ladies present and all signified their intention of joining the Union. Others who were unable to be present have since given in their names as members. There is a useful work to be made for a large membership, especially among young mothers.

St. Paul's Branch of C.E.M.S. is going along progressively, and recently changed from the old order to the new under the "New Rules of Life." Over thirty members were present at the service, which was part of the evening prayer on a Sunday. The witness of the men in the congregation made a strong impression. A special service for men is to be held in September, when an attempt will be made by the members to get non-church-going men to the Sunday night service. Preparations are well in hand and results are expected.

GOULBURN.

St. Saviour's Cathedral Council.

The council met on Monday, August 9, the Vicar-General presiding. Dr. R. O. Williams resigned from the council and Mr. W. S. Arnott, P.M., was appointed to the vacancy. A tender was accepted for repairs to the West Goulburn rectory and one for the erection of a garage for the parish cars on the rectory ground.

Church of England Grammar School.

At a meeting of the directors held on August 9, Mr. P. J. Meyer was elected to the vacancy on the board of directors caused by the resignation of the Rev. Canon Carver.

Parochial Statistics and Finances, 1919/20.

The parochial statistics for 31/3/1919 have now been tabulated and make interesting reading. The total number of centres worked in the diocese show a slight falling off, probably due to the increased cost of petrol and horsefeed and the shortage of clergy during the greater part of the year. New centres are now being opened up in various soldier settlements that should more than make up the difference. Nineteen parishes have now shouldered the whole cost of transit for their clergyman, and most of the parishes now have a parish car or motor cycle.

Communicants on the roll show an increase of 445 for the year. Sunday School statistics have declined a little, especially as regards teachers. This is accounted for, however, by some of the larger parishes substituting catechising in church for the Sunday School; 4154 visits for religious instruction in public schools were, however, paid by the clergy and others, and this branch of the work amongst children is likely to receive a still greater impetus from the munificent gift of Mr. Fred Campbell to the diocese. This fund is to provide travelling expenses and salaries to persons willing and able to teach the Church's faith in the public schools, and should result in ground being covered that cannot at present be touched. The total income of the parishes in the diocese amounted to £27,000, of which no less than £16,000 was raised by straight-out-giving. Stipends and salaries paid show a remarkable increase accounted for mainly by the facts (1) that the diocese is now fully staffed, and (2) in response to an appeal by the Bishop to take the high cost of living into consideration, most parishes allocated their Easter offerings to their rector. New buildings and renovations to old buildings accounted for £5048. The total debts of the parishes now only amount to £10,905. Contributions to objects outside the parishes, chiefly home and foreign missions, amounted to £1461, or 5.4 per cent. of their total income.

ARMIDALE.

The Armidale School.

Mrs. C. C. Dangar has offered to erect a junior house at the Armidale School in memory of her late husband, Major C. C. Dangar, M.C., who formerly held a commission in the 13th Hussars. During the recent war he rejoined his old regiment, and was sent out to Egypt as an instructional officer. Later he was attached to the Australians, and at the time of his death was acting as general staff officer with the Amazac Division.

He was an old boy of the school, a member of the school board of directors, and the owner of Gostwyck Station, in the Armidale district.

The plans of the junior house are in course of preparation by Messrs. Power and Adam, of Sydney, the architects for the Armidale school.

GRAFTON.

British and Foreign Bible Society.

Rev. W. S. McLeod, deputisationist to the above society, has the last two months been visiting Wingham, Port Macquarie, Rollands Plains, Kempsey, Smithtown and district. Excellent attendances and liberal hospitality and locomotion has been characteristic of the tour. Unfortunately Hobbin, Comboyne, Koppin, Yarrat and Tinonee had to be cut out owing to bad weather, but it is hoped later on in the year to visit these places. At Cundle, on the Manning River, a Miss Mather has collected for 30 years for the society, and still continues to do so; this is something our coming generation can emulate, not to "grow tired in well doing."

Mr. McLeod's next tour will be to the New England, visiting Duri on Sept. 2; Tamworth, Sept. 3 to 7; Barraba, Sept. 8; Manilla, Sept. 9; Woolompin, Sept. 11 to 13; Bowling Alley, Sept. 14; Waichia, Sept. 16; Uralia, Sept. 17; Armidale, Sept. 18 to 22; Guyra, Sept. 23; Tenterfield, Sept. 24; Glen Innes, Sept. 28 to 29; Emmaville, Sept. 30. The vicars desirous of Mr. McLeod's help on the dates specified and not having already done so are asked to apply either through the secretary of the local auxiliary or to the secretary of the society, Mr. C. E. Bowen, The Bible House, 242 Pitt St., Sydney. The Bible Society specially desires to thank anyone who has contributed or extended hospitality to Mr. McLeod on his last tour, and hopes the same sympathetic interest and wholehearted support will be extended in the tour about to follow.

VICTORIA.

MELBOURNE.

Confirmation in the Cathedral.

The Vicar-General draws the special attention of any clergy who desire to present candidates for confirmation this year in the Cathedral, to the arrangement he has made with Bishop Green to administer the rite at 8 p.m. on Tuesday, October 12. All clergy presenting candidates are particularly asked to furnish the Precentor, in writing, with the number of males and females by the previous Thursday (October 7), so that adequate provision may be made for their seating accommodation.

Reformation Sunday.

The third anniversary of the formation of the Melbourne branch of the Victorian Protestant Federation was celebrated yesterday by the holding of special services in all the Protestant churches. A National Reformation Service in St. Paul's Cathedral in the afternoon attracted a large congregation, which included representatives of the Federal and State Governments, and leading citizens belonging to different Protestant churches. The service was of a very simple character.

The sermon was preached by Rev. A. Law, vice-president of the Melbourne branch of the Federation, on the subject of The Protestantism of the Bible. He said that they could find the word "protest," and the meaning of Protestantism from end to end of the Bible. Christ would make no stalking horse of religion on behalf of politics, as some of the religious speakers and thinkers seemed to do to-day. The Protestant Federation wanted its Protestantism to be something stronger than a mere political party accessory. There was nothing lacking in the severity of the language Christ employed in addressing hypocrites—and he included Protestant hypocrites.

The pulpit in the evening was occupied by Professor M. Atkinson, who spoke on The Social and Religious Aspect of the Reformation. Like all great reforms, the Reformation, he said, was no sudden eruption of thought and action, no catastrophic phenomenon in human evolution, and no unpremeditated breach with the past. For at least a century before the event it was in active preparation in the social, economic and political life of the west. Having given an historical survey of the events connected with the Reformation, Professor Atkinson summed up its main achievement. Its assertion of the right of private judgment in the interpretation of the Scriptures lifted the oppressive hand of ecclesiastical authority from the mind and spirit of the individual. The Roman Church lost its grip upon the world, spiritual and temporal, and the very multiplicity of sects encouraged by the new liberty prevented the rise of any new ecclesiastical tyranny. The spiritual monopoly of the church was the first object of attack.

St. Hilda's College.

The annual meeting of the St. Hilda's Church Missionary Society College took place on the afternoon of Tuesday, August 3, at the College, East Melbourne. The president of the Victorian branch of C.M.S., Mr. W. M. Buntine, occupied the chair, and the re-

port was presented by the principal, the Rev. Seafeld Deuchar. Mrs. James Griffiths delivered an address on "Consecration," and the Rev. W. T. C. Storrs spoke on what, he said, should be the motto of every consecrated person, namely, "For Jesus's Sake." The benediction was pronounced that the Right Rev. J. D. Langley, and the visitors were then entertained at afternoon tea, and invited to inspect the college and grounds.

Government and Mission Hospitals.

The Government of India have granted, says the "C.M.S. Gleaner," a valuable concession to mission hospitals in India and Burma, namely, the purchase of medical stores at the rates prescribed for government institutions. This concession will mean a great saving in time and money, and medical missionaries will be able to take advantage of the efforts now being made by government experts to develop local manufactures.

BALLARAT.

Diocesan Changes.

The following changes are about to take place in the diocese:—Rev. T. A. Gair will succeed Rev. R. E. Saunders at Linton; Rev. C. D. Crigan will succeed Rev. J. G. Polard at Charlton; Rev. H. H. Stubbings will take Mr. Crigan's place at Talbot; and Rev. E. A. Freeman takes charge of Rupanyup. Mr. Freeman will be succeeded at Korong Vale by Mr. Murnace, of St. Aidan's College.

C.E.M.S.

In connection with the forward movement of the society, a series of meetings will be held in Ballarat next month. A conference will take place on Saturday afternoon, September 4, in Christ Church Hall, and in the evening a men's rally will be addressed by Messrs. Biggs, Cramer, and Gillies (of Melbourne). All men are invited to attend. On the Sunday evening following special addresses will be delivered in the churches by the same speakers.

CIPPSLAND.

The Bishop in Ireland.

"From May 24 to 30 I was in Ireland, in and around Dublin. I was glad to see myself and to study the conditions of this unfortunate country, about which we hear so much, in an exaggerated form, in Australia. My three chief impressions are:—(1) The amazingly patient, though often unwise long-suffering and kindness of the

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Correspondence

Close Communion Anglicans.

(The Editor, "Church Record.")

Sir—I note that your correspondent has not a word to advance in reply to the gravamina of my letters, and hence desire to withdraw my parody of Bunyan. I now see that it was no fair to Apollyon. For he "gave back" before the sword of the Spirit "as one that had received a mortal wound," whereas they seem to make light of the Word of God. But I am not so much surprised at this as at the ignorance displayed by the authors of this manifesto, not merely of the doctrine and polity of the Church of England, but of the A.B.C. of their own metier as "Catholic priests." For they are, apparently, under the delusion that authority to refuse absolution carries with it authority to refuse communion. Nothing of the kind. If a man has committed all the seven deadly sins, and the priest knows him to be still in mortal sin, if he only knows it through the confessional, he must give him Communion if he chooses to present himself. Of course he has authority to warn him of danger attending unworthy reception, but there his authority and responsibility ends. And the same thing if the priest know of the sins from any source outside the confessional, unless indeed they are of such a nature and so generally known, and not only this, but so generally known to be known to him, that his (the priest's) giving him the Communion would constitute a scandal. In other words, a "Catholic priest" can only refuse Communion for notorious evil living and to the party at variance, and our rubric is quite on "Catholic" lines. But your correspondents are refusing Communion (and that by proclamation!) to persons who are not "notorious evil livers," and not at variance; and so far from confining themselves to the "quieting of conscience and avoiding of all scruple and doubtfulness" as enjoined, seem to be trying to create scruple and doubtfulness where they do not exist. Do your correspondents then suppose that good Queen Bess—commonly agreed to have kept her bishops and clergy tied to her apron strings—signed that Act of Parliament commonly known as "the Book of Common Prayer," and that the Protestant reformers who had so big a finger in the pie meant priests of the Church of England "as by law established" to have a priestly authority which they never had under the Pope? Credit Judaea!

Thanking you in anticipation, and following up your correspondent's opening whisper, "Codlin is your friend, not Short," with a still more emphatic "Short is your friend, not Codlin."

LIBERAL ANGLICAN PRIEST.

P.S.—Enclosed please find copy of "wireless" addressed to the many friends anxious to know how "He" feels after Cardinal

Couche's pious, personal wishes.

"Rheims, August 21, 1920—Grasshopper a burden, but thank God still able to play on the hole of the asp, and put my claw on the cockatrice den. With many thanks."

—J.D.

Most of the Bishops attending the Lambeth Conference have booked their passages home, and will be returning by various routes. The Bishop of Goulburn expects to sail by the Orontes, reaching Sydney at the end of November. The Bishop of Carpentaria has booked by the Marathon, to leave London in October. He is taking his degree of Doctor of Divinity at Oxford. The Bishop of Bendigo will leave England in September, returning through the Panama Canal. The Bishop of Gippsland is leaving by the Demosthenes this month, travelling by the Cape route.

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**A Federal Synod for the Whole Church.**

The following resolutions have been passed by the Standing Committee of the Diocese of Sydney and cabled to Dr. Wright, the Archbishop, who is in London:—

"That the Primate of Australia be requested to convey to the Archbishop of Canterbury the following resolutions:—

"1. That it is desirable that a duly constituted Synod in which clergy and laity should be present representing the whole Anglican Communion be held periodically.

"2. That the Lambeth Conference be invited to take such steps as may be thought fit, to submit the question to the Church throughout the world, with a view to early action."

The Diocesan Council of the Diocese of Melbourne, has passed a resolution of similar import and cabled it to the Archbishop of Melbourne, who is also in London.

Conference of Missionaries in Great Britain and Ireland.

Swanwick was the scene of another great conference of missionaries from June 16 to 18. All the larger societies with one exception, and very nearly all the smaller societies, were represented by officially appointed members. In addition to delegates from the English, Scotch, and Irish Societies, the membership of the Conference included Bishop Molony of Chekiang and Bishop Waller of Tinnevely, also some members of the American Delegation who were on their way to the International Committee at Geneva; Bishop Rootes of Hankow, Chairman of the China Continuation Committee; Mr. Fenner Turner, Secretary of the Committee of Reference and Counsel, which corresponds in America with the Conference of British and Irish Missionary Societies; Mr. Galen Fisher, of Tokyo; and Canon Gould, Secretary of the Missionary Society of the Church of Canada. It was resolved at the beginning of the conference that in future every effort must be made to secure African and Asiatic representatives of the Churches on those continents at a conference which deals with questions so closely concerning them.

As in previous years the devotional element in the programme was very strong, the leaders in the services of intercession being Mrs. Creighton, Bishop Waller, Bishop Rootes, Dr. Hodgkin, Mr. Hawkin. Few will forget the perfect simplicity and beauty of the prayer with which one morning session was opened by Miss Adam, of Scotland, a great personal friend of Mrs. Slessor. Over eighty years of age and the oldest member of the conference, she gave inspiration to all.

The following resolutions were passed by the conference:—

1. The members of the conference have been filled with thankfulness to Almighty God for the working of His Spirit amongst them, for His goodness during the past year to the Missionary Societies represented in this conference, and for the bonds of mutual trust and love in which He has united them, and the fellowship which has grown closer and richer every year.

Conscious of the great need of the world, and believing that in Christ is found the answer to that need, the conference has heard the call of God to go forward in the name of Christ.

The need which they feel is not of any new organisation on an extended scale, but of a

new tide of life flowing through the organisations which already exist. And while making use of existing channels, they desire to learn how, in an altogether new measure, both organisation and money may be made subordinate to, and a natural expression of, an overflowing life. The conference has realised its deepest need to be a new apprehension of the fundamental Christian verities and the gift from God of a fuller life, rooted in a trust in the God and Father of Our Lord Jesus Christ, working through personal contagion, and commanding itself to men by its reality, simplicity, energy and joy.

Believing that the full meaning of the missionary enterprise will be increasingly apprehended as the whole body of those who call Christ their Lord and Saviour are brought into relation to it, they desire, as God may open the way, to be brought into closer contact with those disciples of Our Lord who at present stand outside the missionary movement.

2. It was further resolved that the members of the conference desire to accept fully the responsibilities in this matter which lie on them individually and on the Societies they represent. They desire in token of their sense of a definite call and of the earnestness in the matter to remit to a group, consisting of Mr. Bardsley, Mr. Lenwood, Mr. Basil Matthews, Mr. Chabon, and Mr. Lunt, to consider by what means effect can be best given to the foregoing resolution, and to take such steps as from time to time, after prayer and further deliberation, may seem right. Mr. Lunt to act as secretary and the group to be responsible to the standing committee of the conference.

3. The conference give thanks to God that He has restored Mr. Lunt to health and brought him back for renewed work in Great Britain, and asks the United Council for Missionary Education to release him for this special service, and pledge themselves to give him their prayers, their co-operation, and their support.

Zionism.

The return of Field Marshal Viscount Allenby, the liberator of Jerusalem, reminds us of the probability that Great Britain will be entrusted by the League of Nations with a mandate for the administration of Palestine. Recent incidents serve to show that this will be no easy task, and that it has been made harder by some premature and indiscreet pronouncements of British Ministers. Foremost among these was Mr. Balfour's encouragement of the hopes of the Zionists. There seems to be a general impression that Palestine is a derelict country of roomy dimensions into which vast numbers of Jews may be transported by a beneficent British Government after the example of Cyprus, there to restore the Kingdom of Solomon, or at least the prosperity of the Maccabean kings. Many enthusiasts, not Jews only, who know the Bible fairly well and have little acquaintance with any other literature are carried away with these visions and confidently expect their fulfilment. These visions seem to be shared, with a difference, by others who are much better informed. Mr. Israel Zangwill, the enfant terrible of political Zionism, and in an address delivered to the English Zionist Federation he showed plainly what he at least desires and expects. By Political Zionism we mean the project of erecting in Palestine a "Jewish State" under the protection of

the League of Nations. This and nothing less Mr. Zangwill demands. This and nothing else will approximately satisfy him. He does not think only of Jews. The interests of civilization are dear to him and these interests demand "an orderly State on the borders of Europe, Asia and Africa." Some extension of Palestine will be necessary to bring it to the borders of Europe, but this was probably a flight of rhetoric. It may be granted without demur that an orderly State is desirable in Palestine, and Mr. Zangwill "fails to see" how this can be secured otherwise than by the agency of the Jews. Thus the interest of the Jews and the interests of civilization coincide.

But there is already some population in Palestine, and Mr. Zangwill is aware of that obscure fact. The inhabitants are for the most part either Moslems or Christians. What is to become of them? We "now hear," he says—a delicate touch—"of some 600,000 inhabitants mainly of Arab blood."

He regards them with great contempt. What have they ever done, he asks, "except help under the Turks to destroy Palestine!" The poor rayahs! They are those who welcomed Sir Edmund Allenby and their deliverer from Turkish oppression. The notion that they helped their oppressors to destroy their land is a flight of fancy to which none but the novelist of the Ghetto . . . could aspire. What is to become of them? "Shall the country be left to the?" he asks indignantly. "Perish the thought! The Zionists, those skilled and experienced agriculturalists, will not hear of it! What then? A Jewish State must be set up: a Jewish State implies a Jewish population."

Jews must migrate there in great numbers. And the present inhabitants of the land? There appear to be only three courses open to them. Either they must become Jews and enter the Jewish State, or they must clear out, or they must remain as aliens in the Jewish State. Then they will no doubt be allowed—or compelled—to work with modern ploughs for the Jews.

Mr. Zangwill says that a Jewish State has been promised by British statesmen, and this promise must not become a "scrap of paper!"

Well, well! There are some distinguished Jews in England who strongly oppose this hare-brained scheme. They publish a monthly paper entitled "Jewish Opinion." Their main contention is that Jews are not a nation, but a religious community spread through all the nations of the world. We think they go too far when they deny the Jews nationality, for this word is used in more than one sense, but they are obviously right when they say that in the political sense there is no Jewish nation. When Mr. Zangwill describes his nationality in applying for a passport to Palestine, should it be needed, he must write the word "British," but if a Jewish State be set up in Palestine there will then be in the political sense a Jewish nation and a Jewish nationality. What will be the consequence? The writers in "Jewish Opinion" ask the question with some anxiety. Jews throughout the world know well and will not be politically attached to this Jewish nation. If they do not, Jewry will be rent asunder. If they do, they will in consequence become aliens in the country where they sojourn, as they were in the middle ages. What then of those equal civic rights which they have sought and acquired in almost all civilised nations? They won them because they were not a separate nation, but a distinct religious community. How can they maintain them if the Jews become a separate nation? They cannot be English nationals or French nationals if they are nationals of a Jewish

OUR EMPIRE'S FOES.

My heart was hot within me, and I yearned
For vengeance on the traitors who had led
The rabble crowd; who fires of hate had spread
Amongst the hare-brained faction: My soul burned
To call down fire from heaven, and thus consume
The enemies of peace who bit the hand
That fed them; Base betrayers of the land
That sheltered them; gave them room
To dwell in peace.

"Surely O God," I cried,
"It is not meet that these should live—
A menace to this land, to scatter wide
The seeds of discord thus; how can we give
Our love to those who here as tale-bearers
Of lies, go up and down this land of ours
Seeking to make earth Hell, poisoning earth's flowers
Of love with hatred? A righteous anger stirs
Within me as I cry, 'O Lord, how long
Canst Thou see this, and not avenge the wrong?'"

So spake I, when a voice within replied,
"I love them all; for such as these I died."
"Nay, Lord, Thou canst not love such souls as these;
Thy heart must hate the evil which it sees.
Lov'st Thou the man whose heart is full of hate
And bitterness, and would all ill create?
Thou canst not love these men—they come from one
Who is the source of hate, whom all should shun."

"I love 'em these, it was for these I died."
The voice again within my soul replied:

"For those who pierced my heart, for those who nailed
My hands and feet, and at my sufferings railed,
I felt not hate, but love. I pitied all their sin;
I was sinners such as these I came to win.
Forgive them, Father, for they know not what they do;
That prayer in death included these men too."

"Yea, Lord, but they are scattering poisoned seed
On this fair earth; Surely 'twere better freed
From such," I said.

"Let both together grow
Until the end, each man doth reap what he doth sow.
Vengeance is Mine, not thine. Pray thou for these
Poor erring ones. A nation on its knees
Can do more good than all the ill these souls
Can work; for prayer all power controls,
Did man but know it. See'st thou these foes
Bent on destruction? Remember one I chose
Of old named Saul, hasting with eager feet
To shed the blood of saints. I yet might meet
Another Saul had'st thou but faith. All things
Are possible with God. Rise on Faith's wings
And thou canst carry blessings far and wide
Dropped from the skies; yea, prayer can guide
Those wandering stars now straying in the night,
And draw them to the source of love and light.
Pray thou with mighty faith for all thy foes,
That God will ban their hearts. Prayer will uncloset
The fast-locked doors and let sin's captives out.
Prayer will do more than vengeance, and do not doubt.

—Fairlie Thornton.

State? For these reasons "these Englishmen of the Jewish faith" are resolutely opposed to political Zionism. We will name but two of them—Dr. Israel Abrahams, Reader in Talmudic at Cambridge, and Mr. Claude Montefiore—Condensed from "Church Times," September 19, 1919.

Young People's Corner.

A MAN WHO FOUGHT.

Robert Louis Stevenson.

(By Muriel Clark.)

"Look, mamma, I'm a hunter, and this is my camp," said little Louis, as he crawled away from the table where his mother sat at her sewing in the lamplight into the dark corner behind the sofa.

"What are you hunting?" enquired Mrs. Stevenson.

"Oh, big game," said the child, "of course."

"What sort?" asked Mrs. Stevenson.

"Lions," replied Louis. "I'm waiting for them to come out in the darkness and drink."

But soon the hunter grew tired of waiting and became the lion himself. Terrible roars were heard from the sofa-camp, and then stealthily a little figure crept out on all fours till it reached the "pool" (it was really a footstool) where he bent down to drink.

It was a great game to play.

There was another fine one too.

That was to make a ship with two or three chairs, put several cushions into it and go sailing away to sea.

"It's a cattle-ship," explained Louis, "and we are going to Havre to take in horses."

Oh, there's such a wind blowing!" and the "captain" held on his hat and wrapped his coat around him.

"Seem to see a whale ahead," said he.

Sometimes—very often—Louis was not well enough to be down stairs. He was very delicate, and had to spend days and even weeks in bed. But he was too brave to be sad about it. He would sit up in bed with a shawl pinned round his shoulders playing with his toys and making up stories of wild and daring adventures in which he was always the hero.

When Robert Louis grew up he remembered the thoughts that had come to him in those days, and wrote a poem called "The land of counterpane." This is the last verse of it:—

"I was the giant great and still
That sits upon the pillow-hill,
And sees before him, dale and plain,
The pleasant land of counterpane."

Even as a child Stevenson was a fighter, and he fought ill-health all his life with a great and splendid courage. And he was happy in spite of suffering and pain.

"The world is so full of a number of things,"

he wrote,

"I'm sure we should all be as happy as kings."

Robert Louis was very proud of his old Scottish nurse, Alison Cunningham, who died not very long ago. It was probably through what she taught him as a little boy that he wrote such verses as:—

"Every night my prayers I say
And get my dinner every day,
And every day that I've been good
I get an orange after food."

"The child that is not clean and neat,
With lots of toys and things to eat,
Must be a naughty child, I'm sure,
Or else his dear papa is poor."

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"Cummy" was the name Robert Louis Stevenson affectionately called his dear old nurse.

Robert Louis dearly loved "The Pilgrim's Progress." When he was a very tiny boy he would "play" "Christian" on a Sunday, and beg "Cummy" to sew a pack on to the back of one of the wooden figures he had as playthings.

Robert Louis's father and his grandfather too, as well as his uncle, were all celebrated builders of lighthouses, and Louis went through a course of engineering study at Edinburgh University. He afterwards gave up all thoughts of being an engineer, and began to read Law. But he did not really care about it—not at any rate as much as he cared about writing, or about the people around him.

At school, and even at the University, Stevenson did nothing remarkably clever, but all the time he was reading a great deal, and when he was only 16 years of age he wrote an historical account of "The Pentland Rising," which was published as a little booklet.

His first book, however, to bring him any fame was "Treasure Island," a delightful tale of adventure. "Kidnapped" followed, and Stevenson's essays are, of course, as charming and as much enjoyed as his verses.

He found it very difficult to fight against the cold winters of Scotland, and travelled a good deal abroad. At last he decided to go, with his wife, and two step-children, to Samoa, an island in the Pacific Ocean. Here he lived and worked for five years, surrounded by the native servants who loved him dearly.

Stevenson's prayers—used by himself when the household was collected for prayer in Samoa—are among the most beautiful in the English language.

"Bless to us our extraordinary mercies," are the words he was fond of using for a Sunday prayer.

If the day came when these must be taken brace us to play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labour—eager to be happy, if happiness shall be our portion—and if the day be marked with sorrow, strong to endure it."

When Stevenson died in Samoa, at the age of 44, the Samoan natives and chiefs cut a way through the thick bush and carried his coffin to the top of the beautiful mountain he had loved. On his tomb are these verses which he wrote himself:—

"Under the wide and starry sky
Dig the grave and let me lie,
Glad did I live, and gladly die,
And I lay me down with a will.

"This be the verse you grave for me,
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes and try
To fathom all the mystery.

Of withered hopes of death, of life,
The endless war, the useless strife—
But there, with larger clearer sight,
We shall see this—His way was right.

J. Oxenham.

"Thin enemies are all around
And every spot is battle-ground
Where thou mayst watch and pray."

GOD'S HANDWRITING.

He writes in characters too grand
For our short sight to understand;

We catch but broken strokes and try
To fathom all the mystery.

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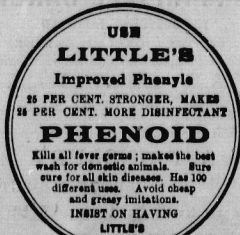
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VOL. VII, No. 20

SEPTEMBER 10, 1920.

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Current Topics.

The Ministry of healing will always
appeal to the sympathetic interest of
the Christian Church, because of Him Who, as the
Good and Great Physician,
went about doing good and
healing all manner of diseases.

The medical profession, in
Christian times, has always stood for
some of the most precious ideals of
human life and thought. In its eager
search for light, in order to aid suffering
humanity, its path is strewn with
precious lives of the greatest promise
which have been willingly sacrificed in
order to achieve discoveries which it
was hoped would be potent for the welfare
of mankind. More than any other
profession, save one, it has kept true
to its ideal of service, even through
sacrifice. While in a viciously commercialised
age practically every other profession is being
prostituted before the god of wealth, this great
profession has been wonderfully preserved
from such prostitution of its high calling.

The wealth of service
and largess of skill devoted to the poor
of the community, whether through the
large amount of time and energy devoted
to honorary work in our great medical
institutions, or in the poverty-stricken home
where painstaking service is done without any
consideration of payment—all this is an immediate
treading in the steps of Him Who came
"not to be ministered unto but to minister."

The community rarely stops to realise how great its obligations
is to an association of cultured men and women,
who shrink from self-advertisement and yet place
themselves unreservedly at practically everybody's
beck and call, night and day. A careful consideration
of the press reports of the Brisbane Medical Congress
will serve to show how the profession is "searching"
to give its best of service to every department
of human life that may be in need of it; and the
authorities of our public life will do well to earnestly
lay to heart any of its considered resolutions.

Perhaps one of its most interesting findings is that which concerns very closely the "White Australia" policy, although, no doubt, in passing this special resolution the political question was not necessarily in its mind. It will probably have come with surprise to a great many people to learn that so well-qualified a body of experts have deliberately declared that

"After mature consideration the congress is unable to find anything pointing to the existence of inherent or insuperable obstacles in the way of the permanent occupation of tropical Australia by a healthy indigenous white race. They consider that the whole question of the successful development and settlement of tropical Australia by white races is fundamentally a question of applied public health in the modern sense, such as has been demonstrated and practised with success amongst civil populations,

under far more difficult conditions, by the American authorities in the Philippines, prior to the great war, and throughout the military forces of every Allied Power during that war. They consider that the absence of semi-civilised coloured peoples in Northern Australia simplifies the problem very greatly, but they desire to emphasise in the strongest manner that any considerable extension of population and settlement under the existing loose conditions of sanitary administration and sanitary practice, using these terms in their modern wider sense, which prevail at the present time in tropical Australia, cannot hope for lasting success, and cannot fail to result in ultimate disaster. The congress recognises that a large amount of work still requires to be done in working out the practical details of any scheme of settlement, but they consider it presents no difficulty beyond those of organisation, the staff, time, and money. They realise that a great national question is involved, but they are unable to discern any obstacles which cannot be overcome by earnest and skilful application of the principles of statecraft."

The serious warning involved in this statement will, we trust, receive the attention of the Government or Governments concerned. The conditions of life, endured by men and women who are doing a work highly necessary to the development of our great country, should be made as safe and wholesome as it is practically possible to make them. The special sub-committees which dealt with the matter have given the governing authorities some very sane and seemingly practicable suggestions how to provide those wholesome conditions of living for the dwellers in tropical Australia.

Great crises often hasten the course of enlightenment and help decisions to be made which at other times conservatism very successfully retards.

It has been thus with the recognition of the place of woman in the work of the Church. Too long she has been kept out of her own and debared from bringing her full contribution to the life of the Church; and when we should have faced the matter seriously and officially it is hard to say, had the war not given woman such a splendidly-embodied opportunity of showing her value in the public councils and work of the nation. It is gratifying, therefore, to read that the Lambeth Conference has been discussing the question, and the Head of the Deaconess House in Sydney told at the annual meeting of the institution the other day of informal gatherings of representative churchmen recently called to consider the matter. Most of the recommendations made by one of the conferences we heartily endorse, but some of them call for very cautious and careful consideration. The facts of sex, after all, are facts, and each sex is complementary to the other. There will, therefore, naturally be functions which each can discharge much more efficiently than the other and delineations of sphere are not only advisable but necessary. A fuller share in the government of the Church is nothing more than their due, and there are also ministerial acts such as the taking of

baptisms and churchings, which they might very appropriately discharge, but we confess that a mixed ministry in the celebration of the Holy Communion, does not appeal to us, and there are serious problems which call for very cautious consideration in connection with a mixed ministry in a parish at all. We are quite in sympathy with the movement for a fuller recognition of woman's place in the Church, and we hope that it will not be wrecked by an ill-advised attempt to secure for her more than is good for the welfare of the Church.

The Church, of course, should expect to be criticised, and she will be criticised, but we do not plead for sane and generous criticism. A Sydney newspaper last week had it in fine and bold headlines—

CHURCH CRITICISED.

NOT DEMOCRATIC ENOUGH.

Is the Church democratic? This was the subject of a lecture delivered at the Chapter House, George-st., by the Rev. W. G. Hillard, of Ashfield, last week. The Church, he claimed, was ideally democratic; he would not say that it was actually democratic; its constitution was nearly so, but its practices had often been found unworthy of its ideals. The machinery was there, however, and it was the duty of those who thought it should be more democratic to come in and make it more so; in fact, make it true to itself.

Mr. G. E. Roddis said that since the Reformation the Church seemed to have lost its punch. "Go to an evening wedding," he added, "and you will see whether the Church is democratic! Some of the dresses worn are a disgrace to the Church. That is one reason why the workingmen do not go to Church. The Church is more often a place for the display of fashions, and outrageous fashions at that, than a place of worship. The Church teaches equality, or it should do so."

"It is to our discredit as a Church," observed Dean Tablot, the chairman, "and to our discredit as a people, that we have this division of society into rich and poor." What is "The Church" that is being so roundly criticised and condemned by two of the speakers. We suspect that many who thus criticise "The Church" themselves are to blame for failing to discharge the responsibilities of their membership. The very principles of the Church, which are incongruous with and therefore impatient of the artificial distinctions in human society, are refused expression in the lives of those who condemn her most roundly.

It is a common fault of human nature to "let the other fellow do the work." Lethargy in the discharge of common duties, self-consciousness, laziness, lack of interest, wrong conceptions of duty and privilege, all combine in human life to leave to the few what is really the work and concern of the many. Look, for instance, at the politics of New South Wales. The State is being governed by a ministry representing about 26 per cent. of the voting power of the community. Is the Constitution of N.S.W. democratic?