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

With which is incorporated "The Victorian Churchman."

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

VOL. VII, No. 22

OCTOBER 8, 1920.

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Post Free.

Current Topics.

Some months ago a letter appeared
in one of the English Church news-
papers suggesting that,
The Guidance as earnest prayer from
of the all parts of the world was
Holy Spirit. ascending to God on be-
half of the Conference at
Lambeth, we were bound according to
our belief in God to follow whatever
counsels that conference might give
on some of the burning questions of
the day. The suggestion was arrest-
ing, and yet of course perfectly in
order if we believe that God really an-
swers prayer. Now that the Confer-
ence is over, and the splendid and re-
markable unanimity of the proceedings
is related, there is a very general feel-
ing of thankfulness to God arising
from the conviction that our prayers
have been answered in ways that are
wonderful to our understanding. There
are only two discordant voices amidst
the general rejoicing, and they rise
from the two extremest wings, one of
which seems to be preserving a kind
of armed neutrality until the whole re-
port is published.

But we are convinced that the
"Guardian" in its leader on the sub-
ject represents the great mass of
Church opinion when it says—

"It will be for ever memorable that at this
moment when doubt and uncertainty are
clogging the energy and obscuring the
ideals of the nation, and when the very
foundations of civilisation are being
threatened by the forces of disorder,
the Bishops of the Anglican Commu-
nion have shown the way to
strengthen and unite the only power
which they can be combated. That power
is Christianity. Of the Conference itself
we repeat a remark made by one of its
members, 'There has been nothing like
it since the Reformation.'

"In paying our tribute of profound respect
and admiration to the Bishops for their
wisdom of vision, we would urge their
example of unity and deep understanding
upon all of Church-people—priests and
laymen. It would be grievous—tragi-
cally grievous—if narrowness of mind,
old prejudices that are heritages of the
past, and unreasoning conservatism
that also belongs to an older day,
should mar the consummation of a great
and noble desire which we ourselves
believe to have been divinely inspired."

The Lambeth Conference of 1920
surely will deliver the episcopate from
the time-honoured charge
of over-caution. In the
new movements in the di-
rection of a fuller ministry
for women, it has
gone almost as far as possible in
urging that women should be allowed
full liberty in all the ministrations of
the Church, excepting only that of Holy
Communion. It urges the formal and
canonical restoration of the diaconate
of women, and sets out the following
functions as those which may be en-
trusted to women in addition to the
ordinary duties that would naturally
fall to her:—

(a) To prepare candidates for Baptism and
Confirmation;

(b) To assist at the administration of Holy
Baptism; and to be the administrant in cases
of necessity in virtue of her office;

(c) To pray with and to give counsel to
such women as desire help in difficulties and
perplexities;

(d) With the approval of the Bishop and
of the parish priest, and under such condi-
tions as shall from time to time be laid
down by the Bishop—(i.) in Church to read
Morning and Evening Prayer and the Lit-
any, except such portions as are assigned to
the priest only; (ii.) in Church also to lead
in prayer and, under licence of the Bishop,
to instruct and exhort in congregation.

Opportunity should be given to women
as to men (duly qualified and approved by
the Bishop) to speak in consecrated or un-
consecrated buildings, and to lead in prayer,
at other than the regular and appointed ser-
vices of the Church. Such diocesan ar-
rangements, both for men and women, should
wherever possible be subject to Provincial
control and co-ordination.

This is a long step forward and will
open a large sphere of usefulness for
Christian women.

An important township in New South
Wales has been the scene of a conflict
on the Sunday Observ-
Sunday Sport. ance question. The
Council decided to allow

football in the public park on Sundays
against a strong opposition. But the
larrikinism that has been in evidence
at those games has been so marked
that following upon a strong petition
on the part of the Churches of the
town, the "city fathers" have re-
viewed their decision and Sunday foot-
ball has been cut out.

One of the
aldermen spoke out against certain
jibes that had been uttered in refer-
ence to Sunday Schools. His declara-
tion of the value of such schools to the
common life seems to have effectually
closed the lips of the detractors. The
alderman in question deserves the
thanks of the community for his coura-
geous stand. It is curiously difficult
to be outspoken on such matters in
some associations of men, and fre-
quently thoughtless and silly state-
ments about "wowerism" are allowed
to pass by default. It would be a sad
day for any community if by any
chance or mischance the Churches had
to cease their activities for the sancti-
fying and sweetening of the common
life.

The Melbourne "Age" had a large
advertisement in a recent number ex-
hibiting Bishop Henson's
A Bishop views against Prohibition.
Against They are no doubt
Prohibition. weighty words, and the
Trade will not lose the
opportunity of making plenty of capital
out of them. But then even bishops
are fallible men and sometimes use
arguments that are not altogether
logical. Dr. Henson certainly makes
out a black case against Prohibition:
It is "a social irritant embittering the
relations of classes and driving the
artisans into an attitude of intractable
resentment. . . . This furious zeal
which rides rough-shod over the rights
of others lowers the zeal of whom it
fires, and does not reform its victims."

We publish in this issue two letters
which contain an attack upon us and
our policy. We commend
Fairplay. earnestly the contention of
"Liberal Catholic Priest" to
"Fairplay." It is a question of the
limits of toleration. No doubt "Fair-
play" has many sympathisers in his
zeal for peace. We wonder whether
they would have us so tolerant as our
other correspondent desires us to be.
In a word, are there to be any limits
to toleration? A careful study of the
Apostolic writings will show the neces-
sity of truth in doctrine, and especi-
ally truth regarding the God in Whom
we trust, the Person of our Blessed

"Its principle is unsound and its meth-
od tyrannous. . . . Prohibition is a
'throw-back' to the old discredited
method of coercion. It violates civic
self-respect. Its brutal simplicity in-
sults reason and destroys liberty."
These are but samples of the dogmatic
utterances of the Bishop-elect of Dur-
ham. We can make the Liquor Trade
a present of the bishop; no doubt they
will be able to find a few more to keep
him company. But we fancy that
strong as his lordship's language is
against Prohibition, and many of his
statements are unsupported by any
evidence, the immoral traffic, that is
so glad to associate the bishop with
itself in this matter, provides the citi-
zens with a subject whose degrading
influences upon society bankrupts the
English language in the attempt to
describe them. Freedom is a very rela-
tive term and so is coercion.

No man has the right to be free to
injure the social life in which he has
a place.

The use of pea-rifles is becoming
such a menace to life that quite con-
ceivably legislation may prohibit the
use of them. We suspect that many
a lad would malign the law that limited
his freedom, but few sane people would
complain against the law if the safety
of human life demanded it.

It is a very fine argument to appeal
to freedom, like the bishop does; but
the freedom is of such a character that
hundreds of thousands of children and
women are paying the price of it; and
that is a most unrighteous thing. The
man who demands his liberty in the
face of the sufferings and degradation
of a large proportion of the child life
of the community is so self-centred as
to become contemptible. As Lady
Astor said recently in the House of
Commons, "We have no right to speak
of this question in terms of our appet-
ite; I want you to think in terms of
women and children." The fact that
the metropolitan members of the
Queensland branch of the British Medi-
cal Association have endorsed Prohibi-
tion, shows that men just as thought-
ful as Dr. Henson, who have first-hand
knowledge of the depredations of the
Traffic, have come to the conclusion
that in the interests of humanity the
Liquor Traffic must be brought to an
end.

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to toleration? A careful study of the
Apostolic writings will show the neces-
sity of truth in doctrine, and especi-
ally truth regarding the God in Whom
we trust, the Person of our Blessed

Lord, and the perfection of His sacrifice for our salvation. Any teaching that tends to dishonour Him or to minimise the completeness of His work is, after the example of the Apostles, to be strongly condemned and repelled.

We therefore take leave to think that the letter, the resolutions, and the reports which we are about to issue merit the reading of all who justly claim to be good citizens.

RANDALL CANTUAR. Lambeth, August 9, 1920.

English Church Notes.

Personalia.

The Bishop of Sheffield has offered the living of Goole, in the eastern corner of the diocese, to Dr. Huff, Bishop in Shantung, N. China, since 1908.

Lambeth Conference.

On Sunday, August 8, a great service was held at St. Paul's Cathedral at the close of the conference. The Bishop of Tennessee preached on St. John xvii. 3: "This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

The following prayer was used before the Benediction: Blessed Lord, Eternal Shepherd of our souls, Who of old didst gather together the body of the faithful with one accord in one place, until they were endued with power from on high; mercifully grant that we who have been brought together in the unity of the Spirit may depart in peace, as those who shall never be divided from Thee, nor in thee from one another; through Thy Name, who art the Head over all things to Thy Church, now and ever. Amen.

Dr. Mannix.

The subjoined note from the English "Guardian" will be of interest to our readers. It runs:—"The Government has been severely criticised for its decision not to allow Dr. Mannix, the Roman Catholic Archbishop of Melbourne, to land in Ireland. The sensational holding up of the Atlantic liner on which the Archbishop was travelling, his transference to a destroyer and landing at Penzance, it is argued, have only placed the aureole of the martyr round the head of a man who would have been less harmful if ignored."

A Specimen of Anglo-Catholicism.

"The Record" of July 22 has this following note:—"The Bishop of London, as he showed in his address at the Diocesan Conference, is in a state of such happy contentment over the condition of his diocese that it seems almost cruel to disturb his serenity. We feel bound, however, to ask whether he is aware of the happenings at St. Gabriel's, Poplar, on Sunday afternoon, July 4? A Solemn Outdoor Procession and Visitation of War Officers' took place, and, according to the official order from which we quote, the procession was of an extraordinary character. In addition to crucifixes, torches, and banners, there were carried statues of 'St. Joseph,' 'St. George,' 'the Sacred Heart,' and 'Our Lady,' as well as a 'Reliquary' containing authenticated relic of the True Cross. A 'Banner of our Lady' was followed by a

'Living Rosary of our Lady and St. Dominic,' but the description puzzles us not a little. The rear of the procession was brought up by 'The Bishop,' preceded by 'Priests and Deacons of Honour,' and attended by Sub-deacon and Deacon, and followed by train-bearers and the 'Bishop's Courtier in Burg Dress.' The name of the Bishop is not given, but we assume it was some prelate from overseas, for it is difficult to imagine that any English Bishop—not even the bravest Bishop on the bench, as the Anglo-Catholics have dubbed the Bishop of Salisbury—would countenance such proceedings by his presence. Hymns were sung to 'Gabriel, prince of highest Heaven,' and to the Virgin Mary, whose prayers were asked in true Roman fashion. The vicar, who figured in the procession, is the Rev. W. Noel Lambert, who is appointed to St. Gabriel's as recently as 1916 and, Crookford states that the patron is the Bishop of London! While such proceedings are possible no Bishop ought to feel content with the state of his diocese."

The Reunion of Christendom

The following Appeal to all Christian people has been issued by the Archbishops and Bishops of the Anglican Communion, assembled in Conference at Lambeth Palace.

AN APPEAL TO ALL CHRISTIAN PEOPLE.

From the Bishops Assembled in the Lambeth Conference of 1920.

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realising the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

1. We believe that God wills fellowship. By His own act this fellowship was manifested in and through Jesus Christ, and His life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

2. This united fellowship is not visible in the world to-day. On the one hand there are other ancient episcopal Communion in East and West to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical, and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organised in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

3. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship as contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

4. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new

comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

5. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

6. We believe that this visible unity of the Church will be found to involve the wholehearted acceptance of:—

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith; and either it or the Apostles' Creed as the Baptismal confession of belief;

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

7. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one family we may, together, without any doubtfulness of mind, offer to the one Lord our worship and service.

8. We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship. In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God Whose call led us all to our several ministries, and whose power enables us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

9. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of

a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

The Great Advance in Palestine (September-October, 1918).

Jottings from my War Diary.

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

PART II. At Beth-shean.

Saturday, Sept. 21.—About 8 (on Friday evening) R., of the Dorsets, appeared to conduct the prisoners to the railway station to hand them over to the A.P.M. (Assistant Provost Marshal). R. and I rode at the head of the column. Among the prisoners were 10 officers, 4 of them being Austrians. When it had been made known to the Austrians that they could occupy a Turkish medical tent for the night, one of the Austrians protested about "de leetle tings" (he knew scarcely any English), and made expressive gestures to indicate his dread of lice or other vermin. He was told he could sleep out in the open air if he wished. At 11 we lay down among the dry thistles, and knew no more until at 6.15 the Adjutant roused the camp to saddle up. The horses ate up the last of their small ration of corn this morning.

The Dorset Regiment placed its H.Q. among some trees about half a mile S. of the village. Two of the squadrons went out to hold an outpost line across the Nablus road. The village possesses a main street roughly paved, and arched over with the branches of acacia trees planted on either side. In the N. side of the village the gorge falls abruptly to a valley or gorge. Opposite the village on the northern edge of the gorge, is a large Tel or mound on which are the ruins of a castle. In the gorge there is the ruin of a fine amphitheatre, said to be 180 feet in diameter. A number of arched exits are still intact, but the seats have disappeared. Beisan is the site of the Biblical Beth-shean, a Canaanite fortress. On its walls the bodies of Saul and his sons were hung up by the victorious Philistines. In N.T. times the town was called Scythopolis. It was the only one, among the cities in the Decapolis, placed west of the Jordan. Beisan has a splendid water supply. On the E. side of the village is a stone-belt mosque in the midst of a cemetery. From the mosque tower I had a splendid view all round. On the East a long stretch of the Jordan Valley lay, some 300 feet below me. The village of Beisan may be said to be on a shelf, since the fall from it is so abrupt to the Valley of the Jordan. Beyond the river rises the rugged Eastern range of Carmel, I looked up the Valley of Jezreel to Carmel, 30 miles distant. Beth-shean probably assumed importance as a fortress in ancient

times, since it guarded the approaches to the Valley of Esdraelon against invaders from the East. It is probable that Galilean Jews, travelling to Jerusalem via Perea, went by the Valley of the Jezreel and Beisan. There are several tracks leading from the latter village to the river. A large number of enemy prisoners have come in to-day. They looked tired enough. They came from Nablus.

Turkish Prisoners in Plenty.

Sunday, Sept. 22.—Last night at 8 o'clock a hullabaloo began. Bullets came whistling through the trees. The R.H.A. guns began to fire on the Nablus road. A great deal of shouting was heard. It was the Turks calling out that they wanted to surrender. About 10 o'clock the procession of Turks appeared. There were hundreds of them. This morning at 5.30 another long column of Turks and Germans came in. Two men each had a small child on his horse. Three women, too, were in the column. During the day more and more prisoners poured in. It is a pathetic sight to see a broken-spirited army. Our aeroplanes bomb and machine-gun the retreating columns on the Nablus road and cause great terror. The prisoners were hot, dusty, tired, and thirsty. Fortunately, there is abundance of water here. The prisoners carry various sorts of bundles. The Germans look clean and much superior to the Turkish allies. One of the prisoners was a German military chaplain, a Lutheran. He had come from Nablus and was trudging along in the heat wearing a great-coat. He was only able to speak to me for a few minutes since the column had to move on. He could speak a little English. He was very concerned about his fate. I assured him he would be all right. He said that a German Roman Catholic Chaplain was in another column in the rear. He will be marching along as his Protestant confrere had been in ignorance of our occupation of Beisan blocking the way of escape. The chaplain I fell in with was wearing a stiff khaki cap, encircled with a purple band. In front of the cap was a small plain white metal cross. On the sleeve of his great-coat he wore an elaborate brassard with broad purple stripes enclosing a red cross.

At 6.15 this morning I was at the outpost line to arrange for the burial of two Dorset men killed last night.

Monday, Sept. 23.—For a couple of hours this afternoon we had to be prepared to move at 15 minutes' notice to support the 11th Cavalry Brigade, which, several miles S. of Beisan, has sustained some casualties. Part of the retreating enemy's force is putting up a fight to force a passage across the Jordan, since the road through Beisan is closed to it. Tuesday, Sept. 24.—Before we turned in last night, we were warned to be prepared to move at a few minutes' notice. Fortunately, however, we weren't roused out of our slumbers on the rough bare earth. But about 8.15, while some of the horses were away at water, the order came to saddle up. We rode out some 10 miles S. of Beisan. The country was strewn with all sorts of things—rifles, equipment, baggage, correspondence, maps, and the like. The plain is cultivated in a few places, but otherwise is covered with thorn-bushes—there is little else but thorns. B. squadron (Dorsets) pushed on where the Nablus road issues from the hills, and had an encounter with the retreating foe. L. says he never wants to see again so ghastly a sight as the Nab-

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Correspondence

"Anglo-Catholics."

(The Editor, "Church Record.")
 Sir,—For some considerable time I have been reading, marking, learning and inwardly digesting some of the controversies contained in your paper concerning a party which seems to worry me very much, namely, the "high" church party. Lately we have had a new development in a certain article which appeared in a Sydney monthly paper regarding an Anglo-Catholic Congress which has been held in London, and about which (the article) you have had a slight passage-at-arms with a certain gentleman in last week's issue. The question now arises as to who was the cause of the controversy it having been stated in the article—which I saw—that it was an answer to certain statements which appeared in the "Record" and in the "Sun," and not having had very much time that week to read much, I missed the statement in the "Record." However, in other editions of this paper, in fact nearly every week, articles of a highly controversial nature appear, and I shrewdly suspect that it was this paper which has given rise to the trouble. It seems to be this paper's policy to jeer at what it may call the "sparse" attendance of bishops and other clergy at the congress, and to discredit their efforts as much as possible and to call them disloyalists and all the other hard names that you can think of, but you never look at the other side of the question. You perhaps have seen a further article on the subject published the month after, in which some real and practical results of this church demonstration were brought to the notice of unbiased readers, and which article—if noticed—was carefully kept out of this paper. Permit me to give an extract or two:—

Sermons were preached after the worship was over to these waiting crowds by bishops and others, sermons of a strong evasive tone, proving that it is possible for Catholic ceremonialists to hold and to preach "salvation by the Blood of Jesus." We who so much yearn for church union would like to note the next extract:—"His Beatitude the Patriarch of Cyprus walked as head, showing the sympathy and nearness of the Orthodox Church with the Church of our Baptism." Again to those of us who admire self-sacrifice and enthusiasm amongst our church members I give the following:—"Devotion and self-sacrifice were not absent. The Congress raised £25,000 for Missions and valuables. It desired £50,000, and it will get it. The "Times" described the scene of the giving as medieval in its enthusiasm. Men and women detached their jewellery and dropped them into barettes or haversacks. A lady took off her hat of valuable feathers and offered that, another stripped off her shoe-buckles, while a bishop silently gave his pectoral cross. A priest starved himself for two days to give 10/-, while a business man forwent his lunch to give his quota. Such enthusiasm is of God."

Why does not this paper give the whole truth? Why does it consistently represent people who really and sincerely hold to one school of thought, who have been brought up in that school, and who have been good and consistent members of the Church, as dark and sinister persons, ready to undermine the Church, Romanists in disguise, disloyalists to the backbone. I am not trying to "throw mud," but I think that this paper could be a lot less controversial and a lot more co-operative. Let us recognise ritualists as a part, an expression of our Church? Let us welcome them as brothers, even though we may not agree with them in some things, yet let us give them their side and view of questions in our church newspapers, and let us take and respect those views in Christian charity knowing that we are all serving the one Lord, and that zeal, self-sacrifice and good churchmanship are not confined strictly to evangelists.

FAIRPLAY.

(Our correspondent surely belies his nom de plume. He confesses to missing "the statement in the 'Record,'" but "sawredly suspects that it was this paper which has given rise to the trouble, etc." This is distinctly not "Fairplay." Our correspondent has no right to hang us on even shrewd suspicion. As a matter of fact, without seeing our original statement our friend is not qualified to judge, and his whole letter proceeds upon an unfair assumption. This paper's policy is not to "jeer" at anyone, but to stand for the truth as we understand it. For our correspondent's enlightenment we will explain that our original statement was caused by a most misleading cablegram in one of the Sydney dailies which gave the impression that the "Anglo-Catholic" Congress was representative of the Church of England. We were at pains, and shame-

lessly so, to prove by reference to comparative numbers that the impression was absolutely false. If our correspondent considers men "good and consistent members of the Church" who preach and practise the kind of things which were in evidence at the time of the Congress, we shall have to say that he is guilty of an "invincible ignorance" of what our Church really teaches and practises, or else the whole Church of England for some 800 years was under a complete delusion as to the meaning of her Articles and Prayer Book. We commend to our correspondent's thought a passage of Holy Writ which teaches that the "wisdom that is from above is first pure and then peaceable."—Editor.)

"Satanic."

(The Editor, "Church Record.")

Sir,—In her powerful, and in my mind convincing, indictment of "Modern Theosophy" (in "Immortality") the writer says, "The insistence of love to all as necessary to the path of salvation draws saintly minds to theosophy. It also teaches as part of the way of salvation definite habits of auto-suggestion, by which certain forms of self-control and control over others are actually obtained. Serenity and helpfulness acquired by a discipline of concentration and contemplation produce a happiness little known to the average Western mind, and careworn, and its ideals of the duties and privileges of the life on earth, and of the soul's passage through discarnate heavenly states, and of its final goal are very much nobler than the complex of lower Old Testament and Apocalyptic ideals so often set forth as Christianity." And this being so, though, of course, as Satan sometimes takes the form of an angel of light, modern theosophy may conceivably be his work as may anything else be—and, conceivably, some higher critic might even suggest a solution of the problem of the fourth Gospel on these lines—but in the matter before us, there is the further difficulty of having to suppose Satan to have inspired the founders of the "Liberal Catholic Church" to avail themselves of the Apostolic ministry of which they have obtained possession, to introduce into theosophy—and "theosophy proper is esoteric Buddhism"—the Christian sacraments and doctrines as aids to "the way of salvation" in which, surely, Satan would not wish mankind to walk. If indeed "the difference between Christianity and theosophy is that Christianity is the stretching down of the Divinity to man, and theosophy the attempt of man by his own efforts to reach the Divine" (as another lady writer neatly puts it), then the L.C.C., in that it makes the incarnation and sacraments the rock on which it builds and claims to thereby provide a channel of grace proceeding directly from, and linking the recipients to, Christ, is, strictly speaking, not theosophical at all, and, at any rate, more Christian than theosophical. If therefore he "who comes face to face with the accredited leaders of the L.C.C. declared boldly that the teaching was Satanic," and who, I opine, must have been one or the other of those "wise as doves and harmless as serpents" against whom I have been out, in your columns, I am afraid that so far from regarding him as a hero I can only marvel at his ignor-

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has road presents—dead and dying men and animals in great numbers lying about and giving rise to the foulest odours.

Wednesday, Sept. 25.—Last night we lay down booted and spurred among the thorns, but were not ordered out. Mosquitoes were numerous during the night, and at dawn swarms of flies began their attacks. A batch of prisoners arrived early. Many of them were poorly clad. I looked at dozens of faces. None of them were at all pleasing. Some were mere boys, others were middle-aged men.

Pursuing the Turk East of the Jordan. A Ride of 140 Miles Over Difficult Country in Six Days.

Thursday, Sept. 26.—At noon yesterday we set out to return to Beisan. No sooner had we reached camp and got our horse-lines down than we received orders to be ready to move at 5.30 p.m. A train has appeared. It is rather extraordinary that within a week from the start of our advance trains are being run by the British at Beisan. It was nearly 10.30 last night before we reached our camp at Jisr el Mejameh, in the Jordan Valley, some miles N. of Beisan. The night was very close and the mosquitoes troublesome. It was oppressive early this morning. At el Mejameh there are two bridges—an old stone bridge for pedestrians and animals, and an iron railway bridge. We could not see the Lake of Galilee, six miles to the North, from the river crossing, though we had a view of the hills enclosing it on the E. and W. From the old stone bridge a road led eastwards into the hills. This road we followed. The Turks, or their military prisoners, have put a lot of work into the road, which is still unfinished. The cutting away of the hillside in the grading of the road must have been a heavy task. From the river valley the ground soon rises rapidly. From the high ground we had a fine view of the Galilean hills. Tabor, with its rounded top, was a very conspicuous feature in the view. Most of the day we were crossing an undulating plateau, dotted here and there with villages. The natives swarmed out to see us go by. They are wild enough in appearance. The women are much disfigured through having the lower part of their faces—chin and lips—tattooed.

Saturday, Sept. 28, 8.30 a.m.—I haven't been able to write up my diary till this morning. I have just set a party of Turkish prisoners to dig a grave under the charge of an Indian lancer corporal. On Thursday afternoon we were descending to cross a wady when firing began. We had come into touch with the enemy, who were holding Irbid (1730 feet), our proposed halting place for the night. We sustained a number of casualties, including several officers. The night was quite cold. We couldn't use our blankets since the horses remained saddled. I spent the night at the dressing station. Poor T—, who had been shot in the face and head, remained unconscious, and made distressing choking sounds all the night through. During the night the enemy cleared out of Irbid. Early on Friday morning natives were pouring into Irbid from the West. Many of them were mounted and armed. They are all out for loot. As we advanced yesterday a number of mounted natives accompanied us. They amused us by galloping in circles over the stones and brandishing their weapons at the same time. Some of them bristled with cartridges, since they were swathed in machine-gun cartridge belts. Several of the horses were decorated with feather or other headresses.

NEW LECTIONARY.

October 10, 19th Sunday after Trinity.—M.: Pss. 111, 112, 113; Jer. xxxi. 23-37; Luke xii. 35 or 1 Pet. ii. 11-iii. 7. E.: Pss. 120, 121, 122, 123; Jer. xxxv. or xxxvi.; Jno. xiv. or 1 Jno. ii. 12.

October 17, 20th Sunday after Trinity.—M.: Pss. 114, 115; Ezek. ii.; Luke xiii. or 1 Pet. iii. 8-iv. 6. E.: Pss. 124, 125, 126, 127; Ezek. iii. 4-21 or xiii. 1-16; Jno. xv. or 1 Jno. iii.

October 24, 21st Sunday after Trinity.—M.: Pss. 116, 117; Ezek. xiv.; Luke xiv. 1-24 or 1 Pet. iv. 7-v. 11. E.: Pss. 128, 129, 130, 131; Ezek. xviii. 1-4, 19-end or Ezek. xxxiii. 1-20; Jno. xvi. or 1 Jno. iv.

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ance, impudence and presumption. A London Nonconformist minister once upon a time drew a vivid pulpit sketch of "a doctor of divinity entering hell." "There is some terrible mistake here," gasped the doctor, as they were binding him hand and foot, "I am Dr. Blank; I have, under God been instrumental in the conversion of thousands of souls." "Yes, sir," said the angel in charge, "but you are a slanderer, sir!"

LIBERAL ANGLICAN PRIEST.
(Our correspondent, if true to his description of himself, knows full well from his theological training that the Pantheism of the L.C.C. is irreconcilable with the New Testament teaching regarding the Person of our Lord. We are not going to split hairs with our correspondent but comment to his study the second Epistle of St. John. L.A.P.'s shrewd guess at the originator of the term "Satanic" is about as near the truth, as we conceive it, as the rest of his argument.—Ed.)

"Satanic."
(The Editor, "Church Record.")
Sir,—Your recent article on the "Liberal Catholic Church" deserves the thanks of all churchfolk, and the word "Satanic" as applied to them is not at all too strong. Of course, needless to say, we are speaking of them collectively; we refer to their teaching.

Now, I have a very slight acquaintance with this new "Catholic" body—slight but enough for me. Recently one of my greatest chums joined the L.C.C., and desiring to know something of their "Eucharist" I went along with him. From the aesthetic point of view their service is certainly very beautiful, lights, vestments, incense, etc., I love them all—in their rightful place, i.e., in the Holy Catholic Church. But of what use is all the ceremonial and music, etc. in the world if Jesus Christ did not die to save us from sin—from its penalty, its power and its presence—precious truth, greatest of all truths.

I went through their liturgy. The Gospels are not necessarily any greater than Hindoo Scriptures; the creed may be interpreted as one likes—of course some of our "Liberals" do that—there is no lowly confession of sins, such as we have, and the Absolution is robbed of all its meaning, for, of course, according to the L.C.C., we do not need any washing with the Precious Blood. "Communion" is received in the Romish "one kind," and evidently everyone—no matter in what spiritual state—receives the "inward" as well as the "outward" part of the Sacrament; whereas in our own Church, while we believe in the real spiritual presence of our Lord's body and blood on the altar, we believe that it requires the hand of faith to receive the inward and spiritual gift. Of course there is no "Agnus Dei"; it is omitted, the preface tells us, on account of its zoological reference—really because it refers to the taking away of sin by the Son of God.

I went away from this "Eucharist" feeling nauseated, and all I can say is that if Anglicans attend this service on account of its vestments, incense and lights, etc., they are putting these things above the Saviour, Who bore their sins on the Cross. You call it a "joyless creed," Mr. Editor, and it is so, for there is no room for the Saviour that we, whether "Catholics" or "Evangelicals," know, a living, present, pardoning Saviour. Could all the beautiful services in the world take His place? For my part I would worlds sooner attend a Salvation Army meeting with the Saviour than the L.C.C. without Him.

ANGLO-CATHOLIC.
(We wonder what our correspondent means by the curious phrase, "the real spiritual presence of our Lord's body and blood on the altar."—Ed.)

Criticism of the Pentateuch. A Correction.
(The Editor, "Church Record.")

Sir,—I am afraid I have partly nullified my argument by a slip of the pen, in my letter for your columns. I should have written the word "Midianites" in the place of "Moabites" as the nation with the Ishmaelites who dropped out of Israelitish history after the period of the Judges. I think both of the earlier named tribes were absorbed by the Moabites, who became a strong nation up to the period of the prophets. Thanking you for permission to make the correction.

Personal.

The Bishop of Melanesia is expected to reach Sydney about November 15, on the missionary steamer "Southern Cross." His visit to Sydney is connected with the celebration of the seventieth anniversary of the Australian Board of Missions.

Canon Dart left Nelson on September 2 for England, where he will be engaged in lecturing and preaching for the Colonial and Continental Church Society during the winter campaign.

Minor Canon Simmons has received advice that the King has been pleased to award the Knighthood of the British Empire to his cousin, Sir Anker Simmons, of Henley-upon-Thames.

Canon Davies, of St. Paul's, Ballarat, has exchanged work with Rev. H. F. Goss, Chaplain of the Penal Establishments in the diocese of Melbourne.

Rev. J. S. W. Coles, of All Saints', Ballarat, has accepted the parish of Norton's Summit, Adelaide.

Rev. N. Cragg, vicar of Dunkeld (Ballarat), is going to Meredith, in the diocese of Melbourne.

Rev. J. E. Stannage is leaving the diocese of Adelaide for Wangaratta.

Mrs. G. W. Kelly, wife of one of the pioneer clergy of Gippsland, passed away recently. Mr. Kelly was minister of Rosedale, 1873-81.

The Archbishop of Perth, acting-Primate, made a call on his Excellency the Governor-General-designate, Lord Forster, on Monday last.

Rev. W. V. Gurnett, C.M.S. missionary in India, has resigned for health reasons and has accepted the curacy of St. Paul's, Chatswood, Sydney.

Rev. J. H. Steer has taken up his duties as vicar of Bulimba and Morningside (Brisbane).

Rev. Edward Matcham, A.I.F., is resigning the rectorship of St. Mary's, West Perth, and will return to England in January.

The Church in the diocese of Adelaide has lost a keen member by the death of Mr. J. Edwin Thomas, on September 10 at the age of 67 years. For many years he was a member of Synod and last year was lay secretary of Synod.

In the tragic voyage of the R.M.S. Ormonde one of the passengers who succumbed to the intense heat in the Red Sea was the Rev. Charles Russell, who was coming to visit his daughter, the wife of the Rev. Alan Pain, of Cobbitt, N.S.W. Mr. Pain has himself suffered sore bereavement in the recent death of the late Bishop and Mrs. Pain.

The death has occurred at Berrigan, N.S.W., of the Rev. Canon Verso, at the age of 66 years. He was in the Riverina when the diocese was formed 40 years ago, and has been vicar of Berrigan parish for the past 19 years. The funeral took place at the Berrigan cemetery last Saturday afternoon.

The Bishop of Gippsland arrived in Sydney last Tuesday. His lordship travelled by the Demosthenes as far as Melbourne and then by train to Sydney. He is the first Australian Bishop to return from the Lambeth Conference.

Sydney churchmen will learn with regret of the death, on Saturday last, of Mr. S. H. Young, for many years churchwarden and office-bearer at St. James', Sydney. The deceased had been suffering for some time by reason of a stroke. He died at Lawson, on the Blue Mountains.

The death of Very Rev. Julius Lewis, until recently Dean of Ballarat, occurred at Saturday in a private hospital at Malvern (Vic.). The deceased who was a widower, was 70 years of age, had been in ill-health for about two years. He resigned the vicarage of Christ Church, Ballarat, last year, and took up his residence in Melbourne. He received his theological training at Moore College, Sydney, was ordained deacon in 1875, raised to the priesthood in 1877, and after holding other charges in Victoria and New South Wales, succeeded Rev. W. Lyndon-Parkyn as Dean of Ballarat in 1915. At the Ballarat Cathedral on Sunday references were made at both services by the vicar, Rev. L. T. Maund, to the death of Dean Lewis, whose zeal and good work, he said, were recognised not only in Ballarat but throughout the diocese and elsewhere. Bishop Green, for many years in charge of the Ballarat diocese, conducted the burial service on Monday in the New Cemetery, Ballarat.

We understand that a triangular exchange has been arranged by which the Rev. W. E. Godson goes to Watson's Bay, the Rev. J. F. Cherry to Mittagong, and the Rev. W. Heffernan to Dapto, all in the diocese of Sydney.

Miss Pawson, B.A. (R.U.I.), a member of the staff of the C.M.S. Sarah Tucker College, Palamcottia, S. India, recently passed through Sydney on her way to Wellington, N. Zealand.

Dr. J. E. Bateman, who has been spending part of his furlough in Adelaide, assisting in the C.M.S. Exhibition in that city, arrived in Sydney on Tuesday. He will be visiting Queensland in November.

The death is announced in the Sydney papers of Mrs. Uzzell, the widow of the Rev. F. Uzzell, late rector of St. Peter's, Cook's River. The deceased lady was a sister of Bishop J. D. Langley, formerly of Bendigo.

Rev. F. C. Philip, M.A., and family, sailed on Wednesday by the Naldera for India. Mr. Philip is Principal of the C.M.S. educational work in Hyderabad, Deccan.

The death is announced, at the age of 75 years, of Mrs. C. E. Archibald, widow of the Rev. J. H. Archibald, late of Moruya, N.S.W., and formerly of Cooma and Taralga.

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EDITORIAL NOTES.
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The Church Record.

OCTOBER 8, 1920.

TE DEUM LAUDAMUS.

Beyond our most sanguine expectations the momentous appeal of the Lambeth Fathers in the matter of reunion frankly sets out the real Anglican position in its relation to men who belong to other denominations. The prayer that surrounded that Conference must now be changed to praise. The Bishop of Manchester, the great present-day protagonist of evangelicalism in the Church, emphasises the greatness of the issue in speaking of his own feelings of dismay as he realised the opposing viewpoints of men like the Bishop of Zanzibar and himself, and yet an unanimous decision has been arrived at, including items of some controversial moment. No wonder men look upon the result as of God, and begin to realise the tremendous challenge of it all to those Christians who are living in separation from their fellows.

We are glad to note that the bishops were not content with passing general resolutions,—but have given some very practical counsels for a venture of faith along the lines that suggest themselves as likely to lead onward towards Reunion. We are disappointed that some leaders in other denominations seem to have missed the whole point of the bishops' suggestion re ordination. The non-possimus attitude is just as evil on one side as on the other. Touchiness that is regardful of individual rights more than of the common interest, is not going to help to bring "bone to his bone" in the Body of Christ. We might have expected so various a set of ecclesiastical minds to have been strictly non-committal and "hide bound" in estimating their rights to minister in the Body of Christ. But with a truly Christian humility and tact they have avoided such an impossible attitude and are offering, in order to gain opportunity for wider ministry, to willingly accept from the authorities of other Communions a form of commission or recognition which would commend their ministry to other congregations. There is no reason at all for that form of commission to take any other shape than that of the "Laying-on of hands" by the presbyterate or parastate of the other congregations. The Bishops have no doubt as to the validity of their own ordination, but, in the interests of a manifested unity of Christians, are willing to submit to such form of commission as would make them recognised ministers of the whole. On the other hand, they invite other ministers, the spiritual reality of whose ministry is not called

in question, to submit to that form of commission which obtains in the Episcopal Churches, that so their ministry may be made available for the whole Church, and not merely as at present for a small section.

"In so acting no one of us could possibly be taken to repudiate his past ministry," says the Archbishop; "we shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church." In further explanation, the Archbishop of Canterbury has written:—

"What are the principles we have in common? They are belief in the Bible, belief in the great doctrines of the Creeds, belief in the two great sacraments, and a regular, ordered ministry. Those are the principles which would have to underlie all the life of the Church of the future. We say, start afresh; let everybody recognise the ministry of those who are already in that ministry; let everybody feel that there is no repudiation of their past ministry as invalid or unsatisfactory, and that no repudiation should be given to the efficacy of the religious work which belongs to any one of the various denominations. Start afresh, and see whether we can start upon the principles which can be made common to everybody."

Is it not perfectly clear that the whole matter has been lifted away from any thought of repudiation of orders in any Church? Speaking technically, there is scarcely any Church whose ministry is open to ministers of other Churches without some formal commission and recognition. The proposal that comes from Lambeth is that each minister of each denomination should seek such commission, recognition or ordination, in each of the other Churches, as would make his ministry available in all. Surely such a proposal is practicable and wholesome. It will be a pity, nay, rather, a calamity, if prejudice or mere "pride of orders" interfere with the bringing about of a manifested unity in the Christian Body.

We are sadly afraid, judging from statements that have been published during the past fortnight, that some leaders of repute in other Churches who see no advance in the Lambeth Conference of 1920 on that of the famous Quadrilateral, are completely missing the point, and are jeopardising the whole Church's witness. It is a matter for thankfulness that the Lambeth fathers have issued certain "Vital Counsels." The effect of these "counsels" will without doubt be very far-reaching, and will certainly get rid of some "stones of stumbling" out of the path of the children of God.

We commend them to the earnest consideration of our readers. Especially we thank God for the clear statement in reference to the admission to the Lord's Table of any baptised person who presents himself. May we not venture to hope that our clergy generally will accept, ex animo, the ruling of so weighty a conference of our leaders and Fathers-in-God, and no longer banish from the Holy Communion anyone who is a member of the Body of our Lord Christ.

The "Vital Counsels" are as follow— This Conference approves the following statements as representing the counsel which it is prepared to give to the Bishops, clergy and other members of our own Communion on various subjects which bear upon the problems of reunion.

(a) In view of prospects and projects of reunion— A Bishop is justified in giving occasional authorisation to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers.

(ii.) The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptised but unconfirmed communicants of

the non-episcopal congregations concerned in the scheme;

(iii.) The Conference gives its general approval to the suggestions contained in the report of the Sub-committee on Reunion with Non-Episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination.

(b) Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that—

(i.) It cannot approve of general schemes of intercommunion or exchange of pulpits; (ii.) In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the Celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

(c) In view of doubts and varieties of practice which have caused difficulties in the past, the Conference declares that— (i.) Nothing in these resolutions is intended to indicate that the rule of Confirmation as conditioning admission to the Holy Communion must necessarily apply to the case of baptised persons who seek Communion under conditions which in the Bishop's judgment justify their admission thereto.

(ii.) In cases in which it is impossible for the Bishop's judgment to be obtained beforehand the priest should remember that he has no canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed or for other reasons, the priest should refer the matter to the Bishop for counsel and direction.

Our Melbourne Letter.

(From our own Correspondent.)

It is now nearly two weeks since the Lady Mayoress, Mrs. J. L. Stein, dropped a bomb at the carnival in the shape of a public protest against the growth of the drinking habit among girls. She characterised it as a grave menace to the future mothers of the community. Young girls have been seen under the influence of liquor at dances and practically helpless. No one supposes that any considerable number of Melbourne girls are becoming unsteady. But there is sufficient drinking to cause alarm to one who is in a position to know, and who cannot be silenced with the epithet "Wowsler!" The Sydney correspondent of the "Argus" some time ago deplored the growth of a similar practice on the part of the smart set which frequents the city cafes. No capital city can throw a stone at the other. This curse has been brought, like many strange diseases, from overseas. The appeal must be made to mothers and guardians. The worst of it is that many of the mothers and elder women set the pace, instead of protecting their younger sisters. It is something that the abuse has been condemned in the right quarters, and the Church should be grateful to those who are brave enough to state the facts, and should back up those who are trying to lead our girls back to safer and happier paths.

After all this is but another timely warning of the need for prohibition. Nothing less will meet the menace of a wide-spread evil. Unfortunately Victoria has no chance to vote prohibition at the State election on the 21st inst. We have a mangled and shackled measure of local option, designed by the friends of the trade in Parliament to make a successful vote abortive. Despite the three-fifths majority required, no license is pretty well assured in

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"Unction of the Sick."

"The service of the Unction of the Sick is being revived in our Church. It is founded on St. James v. 14, 15, 16. We are learning that God cares both for our bodily as well as our spiritual health. The service was in the First Prayer Book of Edward VI., but omitted from the later ones. It must not be confounded with what is known as "Extreme Unction." There is no "magic" in it, but it is for sick persons who have faith in God, that He can, and, if He sees fit, will heal them, when they fulfil His terms, and cast themselves upon Him in His own appointed way."—St. John's, Camden, Monthly News.

B. and F. B. S.

The Rev. W. S. McLeod, deputation agent for the British and Foreign Bible Society, reports this month (September) visiting Dun, Tamworth, Kootingal, Atungga, Barabara, Manilla, Woolomin, Nundle, Dungowan, Bowling Alley Point, Walcha, Uralla, Armidale, Woodpark, Arding, Guyra, Tenterfield, Emmaville, Glen Innes, and districts. He preached at various services, and lectured in all centres. In Armidale an united Sunday School rally was held in the Town Hall, presided over by Mr. Curtis, the mayor of the town. Good attendances and greater enthusiasm seems to have been evoked in all centres. Mr. McLeod's next tour will be Portland, on Oct. 7; Ryleston, October 8; Mudgee, October 9 to 13; Gulgong, October 14; Binaway, October 15 to 17; Combarabarun, October 18 to 20; Durbin, October 21 and 22; Wallerawang, October 23 to 25; Rydal, October 26; O'Connell, October 27 and 28.

B. and F.B.S. Annual Meeting.

A good attendance of the Bible Society's supporters and friends was in evidence at the annual meeting on September 27 in the Congregational Church, Pitt Street, Sydney. The State Governor presided and on the platform supporting him were the Lord Bishop of Bathurst, Canon Bellingham, Rev. T. A. Holmes, Lt.-Col. Mackenzie of the Salvation Army, and Mr. C. A. Bowen, general secretary.

Sir Walter Davidson in his very impressive speech from the chair, spoke of the importance of the Bible in the building up of the national character. His Excellency gave an interesting personal experience of the power of the language of the Bible. At the beginning of the war he had to explain the situation to the people in Newfoundland. "I spoke," said he, "through the simple Bible Word, they understood it, and behaved like gallant men, as all the British stock did, thank God." Sir Walter referred to the position of the Bible Society as the mainstay of all missionary societies, and stressed its attitude of superiority to all the dividing lines between the Churches. "The paddock boundaries are hard to see if you look down from a high standard."

The Bishop of Bathurst, in a carefully thought out address, spoke of the miracle of language, and emphasised the wonderful power of the Written Word. His delineation of the work of the missionary gradually breaking through the barrier of a strange language, in order to bring to the heathen mind and heart the universal message, was intensely interesting and instructive. He bade his hearers remember sympathetically what the missionaries are doing, for in the travail of their spirit they are working for the evangelisation of the world.

Missions to Seamen.

"The work at Pyrmont is developing splendidly, and we have had some splendid attendances. During the latter part of September we had the "Shropshire" and the "Wiltshire" at Pyrmont. The crews came along in great force, and the men spoke in the most appreciative way of the efforts exerted on their behalf. Already the new Institute has more than justified its existence, which is a great encouragement to the Chaplains and workers. As the Institute becomes known, we anticipate very large attendances. Already on one or two evenings we have had practically a 'full house.'"

"We are deeply indebted to the members of the Guilds, who have journeyed to Pyrmont to help in the work there. It is sincerely appreciated by the seamen. We extend our grateful thanks to the Harbour Trust Commissioners for kindly allowing us to erect two notice boards near the wharves at Pyrmont to advertise the Institute. This will mean much to the work, as notice

some districts. Some outposts will be won which will help the forces to win the rest at a future date. Rev. Frank Lynch is putting up a good fight for the cause as the Anglican Campaign Agent. Unfortunately the voice of the Church is not at one. The Dean recently preached against Prohibition at the cathedral. A soldier afterwards approached a clergyman in the congregation with his protest. He had been a sufferer both from the war and drink, and he was told that the reform to which he was pinning his hopes was unchristian. It is too late to raise the cry of liberty. Social conditions of life imply restrictions for the good of the individual, and any restraint is moral which helps the citizens of a State to rise to a condition of life in which they will be free to develop their highest and best selves.

Professor Meredith Atkinson broke new ground in dealing with the economic back-ground of the Reformation in his lecture last week to the Central Church League. The intellectual causes in the renaissance and the religious crisis of the Reformation are brought into touch with every-day life and experience when it is seen how much economic revolution was influencing and being influenced by the revival of learning and the rediscovery of Bible truth. The pity is that the economic factor does not find due recognition in our ecclesiastical histories. Those who take their stand on the Reformation would do well to realise how complex that great movement was, and by this means gain real guidance in dealing with the complex social problems that evangelical thinkers are faced with today. We need to enlarge our outlook and claim for Christ a kingdom which covers all the manifold interests of human life.

The Mission of St. James and St. John is faced with the problem of rebuilding St. John's, Latrobe St., and the building of a mission institute. Churchmen are still concerned about the type of religion which is to be given to the world in the name of our metropolitan mission.

Rev. C. C. Barclay has been permitted to resume control of St. John's. It is hardly to be supposed that he has changed his views. But if he has not, the Church has not changed its conviction that the religion of the mass, the confessional, and the invocation of Mary and the Saints should no longer be given in the name of the diocese of Melbourne.

PRO PATRIA—A SONNET.

Across the Belgian plains, and Northern France,
 When Empire trembled in yon crisis grave,
 When German cohorts pour'd in wave on wave,
 Rang forth the words, 'Australia's Sons!
 Advance!' For fierce attack, they knew, their only chance,
 And though but few in number, willingly gave
 The best of blood and strength, that flood to state:
 And through them God wrought full deliverance.
 But now those sons are home, replete with fame,
 There's yet another battle all must fight,
 Again it's for the Empire's glorious name,
 Against disloy'ly, for our King, and right:
 Now citizen! on thee the Empire calls,
 If thou wilt not respond, she crumbling falls.
 W. H. R. Grant,
 Sydney, Aug. 1918/1920.

"Time is short. You have much to do for God in a little space. Eternity will be quite long enough to rest. Now is the time for honouring God."—Mrs. Mary Winslow's Diary and Letters, by her son, Rev. O. Winslow.

boards are essential in such a locality, if men are to be expected to attend."—Log Notes.

Wanted a Week-end Cottage.

"Now that the Deaconess House is to be full to overflowing when the Bush Deaconess candidates arrive from England, we more than ever want a rest cottage somewhere near to Sydney. If we might choose, the North Shore line would be the most suitable as being near, bracing, and retaining still the beauty of the bush. A good many in the Deaconess House can only get one day and night off so that the Mountains or South Coast; alas! would prove too far away. A little cottage all our own would be of great service to our busy workers, and especially to those who have no homes to go to."—From "The Deaconess."

Seafarers' Service.

The annual Seafarers' Service will be held this year at St. Andrew's Cathedral on Sunday October 24, at 3.15 p.m. The preacher will be the Right Rev. the Bishop of Bathurst. A large and representative attendance is expected at the service. Naval Detachments will attend, and probably a good muster of merchant sailors.

Board of Education.

A course of four lectures for Sunday School teachers and others interested in religious education will be given in the Cathedral Choir School, rear of Diocesan Church House, St. Andrew's Cathedral, George St., on Tuesdays, October 12, 19, 26, and November 2, at 8 p.m. Mr. F. H. Archer, M.A., Dip. Ed., headmaster of Trinity Grammar School, Dulwich Hill, will lecture on "Principles of Teaching" on October 12 and 19. Rev. J. V. Patton, M.A., B.Litt., Dip. Ed., will lecture on "Lesson Building" on October 26 and November 2.

A course of six lectures on "The Principles and Practice of Education" will be given at Moore Theological College, Newtown, on the undermentioned Tuesdays, at 11 a.m.:

Oct. 29.—Froebel and Montessori—their contribution to Education. Miss Stephens, Headmistress, Infant Practice School, Blackfriars.

Oct. 26.—Adaptation of Montessori Principles to the education of the Australian child. Miss Stephens.

Nov. 2.—The function of habit in the religious training of the child. Rev. A. Whitehorn, M.A., F.R.G.S., Vice-Principal, Moore Theological College.

Nov. 9.—Principles of Teaching. Mr. F. H. Archer, M.A., Dip. Ed., Headmaster, Trinity Grammar School, Dulwich Hill.

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Nov. 16.—Types of lessons suitable for religious instruction, (1) The Peribartan Steps. Rev. J. V. Patton, M.A., B.Litt., Dip. Ed., Director of Education in the Diocese of Sydney.

Nov. 23.—Types of Lessons, (2) The Study Lesson and the Method of Parallel Passages. Rev. J. V. Patton.
The clergy are invited to attend these lectures.

BATHURST.

Orange News.

"Our British and Foreign Bible Branch has done good work in collecting about £25, so far as a small contribution towards this wonderful Catholic ambassador of the Cross of Christ. There is no Church of Christian body which is not indebted to it, whether at home or abroad in the mission fields in every quarter of the globe. Mr. Bowen's illustrated lecture was a powerful plea for unstinted support of all kinds of Christians. Our New South Wales Alliance branch is seeking to be ready for the Prohibition referendum and whilst admitting the immense difficulties to be faced realise that the only way to deal with the Gordian knot of intemperance is to 'cut it out' and 'cut it through' as has been done in the New World. The rector is president of both organisations and loyal churchmen and churchwomen are amongst the chief workers."—Church News.

CRAFTON.

Brotherhood Campaign.

This year's campaign in Sydney had three grounds for appeal, viz., the Brotherhood of Our Saviour, the Nymboida Mission, and the several Hostels in the diocese for children attending the Government High Schools. It was conducted by the Ven. Archdeacon Curtis, M.A., and the Warden, assisted by the Rev. A. A. Yeates, M.A., the Bishop's Commissary in Sydney, and the Rev. S. J. Kirby, B.A.

In addition to offertories from the various churches where we were invited to plead our cause, a good sum resulted from the drawing room meeting at Government House, kindly presided over by Dame Margaret Davidson.

The Warden's canvasses of the warehouses for fresh equipment, after five years' strenuous work, met with a splendid response, over £140 worth of goods being donated, varying from a handsome set of buggy harness to a boat last. The campaign also resulted in securing, through the good offices of the Rev. S. J. Kirby, secretary of the Church Aid Society, of the additional workers, the Rev. F. C. Alexander being engaged for the office of sub-warden, from November 1 next, and one of two probationer brothers engaged for immediate work. One hundred and fifty pounds was received in cash.

VICTORIA.

MELBOURNE.

Church Anniversary.

The anniversary of St. Matthew's Church, Prahran, was celebrated on St. Matthew's Day (September 20). The vicar, Rev. W. T. C. Storr, preached in the morning, the Rev. F. Bramall preached at the children's service in the afternoon, and the Rev. E. V. Wade, B.D., was the preacher at night. The congregations were good and the singing was excellent.

Bishop of Melbourne's Fund.

The annual collection for the Bishop of Melbourne's fund for Home Missions was taken up on Sunday last in all the churches. Archdeacon Hindley, in his evening sermon at St. Paul's Cathedral, outlined the work of the Church, and showed the need for expansion. He said that the duty of the Cathedral was to set an example to other congregations in the matter of collections towards the fund. There were many activities in the home mission field calling for assistance.

A Memorial Window.

Rev. L. L. Wenzel, vicar of St. Philip's Church, Abbotsford, unveiled a memorial window to the late Mrs. Rennick at the morning service on Sunday last. The window, which bears the inscription, "This woman was full of good works," was the gift of Mr. Frank Rennick, a son of the deceased. The latter was a daughter of the late Sir Arthur Snowden.

Melbourne Girls' Grammar School.

A meeting was held on last Monday to consider the extension of the Melbourne Church of England Girls' Grammar School. Brigadier-General H. E. Elliott was the chief speaker, and the Vicar-General presided. Other speakers included Mrs. Herbert Brookes, Miss Evelyn Syme, Mrs. F. C. Loader, and Rev. G. F. Lambie. The ob-

ject of the meeting was to interest parents and others in the scheme of expansion, and it is hoped that a large number will subscribe, either by gift or by loan to the extension fund.

BENDIGO.

Mitiamo.

The first anniversary services of Soldiers' Memorial Church at Mittoo passed off most happily on September 26. The Rev. C. W. Wood, of Thornbury (who was vicar of this parish for 20 years) was the preacher to overflowing congregations, and whose messages were inspirations to all.

Our tea meeting on September 28 was a phenomenal success. There was a great attendance. The tables, which had been tastefully decorated by the ladies, presented a beautiful sight, and the excellent arrangements and provisions won the approval of all. At the concert the vicar, Rev. H. Nichols, who presided, thanked the staff of workers for their zeal in making these events such a success.

QUEENSLAND.

BRISBANE.

New Church at Bundaberg.

On August 8 the Bishop laid the foundation stone of the new church at Bundaberg. In his address his lordship took as a practical keynote the words which are usually graven on a church foundation stone, "To the Glory of God." He pointed out that on the outbreak of the Great War the Archbishop decided that in face of the national danger, projects for new churches, etc., should wait for a time. In that he (the speaker) believed they had acted rightly, for the danger which threatened was greater and more alarming than that which passed at the time. But they knew their cause was right, and in standing for it, the Church had done its duty, in common with the rest of the nation. The peril was passed, and the Church now called on its people to resume those objects which had been laid aside for a time, always remembering that to achieve success in that or any other object the impelling object must be the Glory of God.

Canon Beasley presented the Bishop with a handsome mallet made of native wood, and the usual documents having been deposited the architect and the foreman of workers lowered the stone into place, and the bishop, striking it with the mallet, declared it well and truly laid "To the Glory of God." A collection was then taken up, the sum of £472/7/4 being raised. The guests were then entertained at afternoon tea by the building committee.

A Successful Sale.

The fete in aid of the new chancel at Holy Trinity, Fortitude Valley, was in all respects successful, for, in addition to the pleasure it gave those who assisted there was a return of over £300 for the fund, bringing the total to something over £1000 to date. There are hopes that a start may soon be made with the work.

WEST AUSTRALIA.

PERTH.

A Memorial Brass.

On Sunday, July 18, a confirmation was held in the Cathedral when 42 candidates were presented, 16 males and 26 females. Before the confirmation the Archbishop unveiled a memorial to the late Clyde Kenworthy, younger son of Mrs. Kenworthy, a very old member of the Cathedral congregation. The brass tablet is erected under the "Kenworthy" window on the south aisle and bears the following inscription:—"In loving memory of a beautiful young life, which passed away on Christmas Day, 1918, aged 20 years and 5 months. Clyde James Sears, dearly beloved son of Nellie Sears Kenworthy. 'Loved by all.' Erected by his mother and brother."

AUSTRALIAN CHURCH PAPERS.

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2. The Gift of Sorrow, by The Lord Bishop of Durham. One penny.

3. The Principal Service, by Rev. Stephen Taylor, B.A. One penny.

4. The Sacramental Principle, by Ven. Archdeacon Davies, M.A., F.R.H.S. Three pence.

5. Is the Jewish Sabbath Binding on Christians? by Rev. A. Killworth, M.A., L.L.B. One penny.

6. Evening Communion, by the Very Rev. A. E. Talbot, M.A., Dean of Sydney. Three pence.

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SOUTH AUSTRALIA.

ADELAIDE.

Synod.

The first session of the eleventh triennial Synod was opened on Tuesday, September 17, at 8 p.m. The Dean was in the chair.

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The usual committees were appointed. Education and Prohibition came under discussion. We referred in our last issue to the unfortunate manner in which the latter subject was dealt with.

NEW ZEALAND.

WAIAPU.

(From our own Correspondent.)

Synod met for business on Thursday, September 2. Although the session was short, several important matters were dealt with. Archdeacon Williams made an able and business-like president. The following decisions were arrived at:—

1. Much-needed increase in the stipends of the Maori clergy.

2. A greatly-improved condition in clergy pensions.

3. That the whole of the finance and business arrangements of the Church Gazette be controlled, and the work performed by the Diocesan Office. That the editor (Canon Butterfield, being reappointed) be paid £50 per annum.

4. The establishment of a fund to be called "Diocese of Waiapu General Diocesan Fund," for the furtherance of every department of Church work throughout the diocese. Mr. A. E. Turner Williams, of Taradale, was appointed organising secretary.

5. Resolutions were passed in high appreciation of the work of the late Archdeacon Ruddock and Arthur Luther Beattie, both of whom had passed away since last session.

On the Wednesday previous to Synod the Bishop of Nelson gave three most helpful addresses to the clergy, and was the speaker at a missionary meeting in the evening, when his words were most inspiring.

Taradale Parish.

Forty-five years caretaker of the parish church and hall, forty-three years a Sunday School teacher—such was the record of a humble-minded truly Christian woman, Eliza Howard, who now rests from her labours. She absolutely loved her work, and no church was ever

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In the Market Place.

(By Spermologos.)

Sydney diocese makes fine sport of the contributors to some of our provincial diocesan journals. Apparently, thought in these centres of light and learning is at times so poverty-stricken, and ecclesiastical life so marked by an unregainable tedium that needs must, if the monthly pages are to be filled, that the writers turn to the Sydney diocese to furnish them with a text for moralising and a theme for lengthy disquisitions. The sins and shortcomings, the foibles and frailties, the narrowness and exclusiveness of the primateal sea are held up for special reprobation before the pious eyes of the saints and faithful in other parts.

Yet, by the same token, "his wondrous strange to note the eagerness with which the representatives of country ecclesiastical interests make raid at appropriate seasons upon the capital city. The churchmanship of Sydney may be both a grief and an abomination unto these rural journalists, but apparently it does not lack that estimable quality of responsiveness to financial appeals. City and suburban pulpits are found to be open to the succession of peripatetic deputations, and thus the churchmen who at other times are cursed are now gleefully caressed.

And there is scarcely any interest of importance for which support is not sought. Is it a theological college for a diocese where beef barons are known to flourish? Then Sydney is asked to find a £1000 or so for the worthy object.

Is it a Brotherhood scheme operating in the middle west where wool kings have sway? Well! to Sydney diocese must hands be outstretched for annual help.

Is it a Bush Mission work in a northern diocese where cheese and butter magnates live and have their opulent being? 'Tis Sydney churchmen who are asked to sign the cheques.

The Church in the mother city gives place to them all. She is the financial refuge of them all. And though the country smites her, she but turns the other cheek and loosens her purse strings and prays that the ill-informed writers may some day have grace and wisdom given them to write the things that are true and not the things which they imagine.

In the Adelaide Synod John Barleycorn may not have many friends, but, if recent newspaper reports be correct, he certainly has not many enemies. A motion promising support to the prohibition movement was received with laughter. The arguments adduced to justify this "crackling of thorns" were epitomised in the "dallies" and demanded some study and comment.

One worthy lay brother affirmed that a man had as much right to drink wine as lemonade. We might just as well add that he has as much right to go out into his back yard and chew thistles as to remain in his dining room and eat a decent three course meal. The fact is that if a man has been touched by the Christian spirit he will not be so keen to exercise his rights as to discharge his responsibilities. These responsibilities are such as to make him think much less of himself and much more of others. Surely the Christian Church of all bodies has no place for a stark and selfish individualism which prates against prohibition because it attacks self-indulgence.

A clerical luminary staked his defence of the notorious John B. on the grounds that alcohol was a creature of God. The exact relevancy of this grey-whiskered argument has long eluded people of ordinary mentality. It is satisfactory to find that someone has at last tracked it down, and we shall hope to

see the expatiation of it set forth in a "three decker" discourse in approved homiletical style. In the meantime, and since it may be said that gun powder equally with alcohol is a creature of God, the members of the said cleric's congregation will feel themselves encouraged to enter upon a mild and genial course of pistol duelling, house bombing and gunshot suicide, just as fancy moves them.

In the same elevating debate a dignified Canon declaimed against compulsion as being not in accord with Christ's method. He then proceeded to suggest an enforcement of legislation against intemperance. Clear it is that consistency is not the hob-goblin that troubles this speaker's mind. At the same time we curiously wonder whether he has ever pondered the New Testament accounts of the cleansing of the Temple. If the scourge of small cords, the over-turning of the money tables, and the stinging words of rebuke are not indications of a strong and forceful compulsion, then we have misread the Scriptures or have failed to understand the meaning of plain English.

And then there rose up a learned doctor who told his hearers that prohibition was not Christian. He certainly, as a doctor of divinity, ought to know; and it is good to have expert direction as to the right tint of theological and descriptive label to fix on the prohibition movement. Yet if that which makes for national cleanliness, sanity and efficiency, for social righteousness, contentment and harmony, for individual soberness, worthiness and honesty, is not Christian, then we ask: What is? Of one thing everybody may be sure, and that is that there is nothing Christian about the present system which "anti-pros" seem unwilling seriously to disturb.

The foul and disgusting character of the mess which the liquor Traffic makes is known to all; the evil associations and nefarious practices connected with it are patent to all; would that the grave and reverend brethren of the Adelaide Synod bestir themselves from out of their plush-cushioned study chairs, doff their rose-tinted pineneze, moderate their cachinnatory outbursts, and do the one thing sore needed in this land of ours, that is, chase John Barleycorn off the face of the map altogether.

The most popular utensil in the Anglican Church is the bushel measure; and it is carefully and consistently employed to hide any glimmer of light that may chance to shine in that communion. And though modesty be the motive for this course of action it is none the less regrettable. For the Church of England has a solemn responsibility to the public, and as the exponent of awful truths—truths which sadly need applying to the present-day conditions,—she should not hesitate to come out in a spirit of venturesomeness and let her voice be heard and her light shine.

The Church needs to seek a little more healthy publicity. A gift to some of our leaders of a few tickets to the recent "Ad" Men's Conference would have been timely and useful. Among other things they would have learned that the methods of 50 years ago do not appeal to-day. The moods of the crowd are to be more closely studied if the message of the Church is to take hold. We are not advocating the adoption of the latest and cutest American ideas to entice people to worship; but we do affirm that if a cleric has anything to say that needs to be said he should get out and say it where he is likely to be heard by the greatest possible number. There may be 50 excellent people seated in the oak pews enjoying the ministry of the well rendered music and of a well prepared sermon; but if there are 5000 people moving aimlessly about on the local beach just a few hundred yards away, the chances are that the same preacher, with the same message, and with the aid of the

same choir wearing the same surplices, would do a world more good if he shut up the church for the nonce and came where the people were gathered together.

Spiritualism.

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

Necromancy, a word derived from "ne kros" (one dead) and "manteia" (divination), two Greek words, means the art of prophecy or divination by appealing to the dead in order to consult them as to the future. This practice has been customary among all nations from time immemorial. It appears to have originated in the East from the earliest antiquity. The 11th book of Homer's Odyssey has the title of "Necromanteia," wherein the shade of Tiresias was brought up and consulted by Ulysses. Throughout all Greece this art was practised by priests and consecrated persons who were called Psychogogoi—the evokers of spirits, the shades of the departed—accompanied by many horrible rites, half-burned bodies from funeral piles, smeared with blood, and people slain that their spirits might be consulted before they had quite quitted their bodies. Such practices were forbidden by the Christian Church in the time of Constantine, about A.D. 333. The practice seems to have originated from two principal causes, (1) the desire to alleviate sorrow by speaking to the departed, and (2) the hope of being able to foretell the future. There can be no doubt that the recent war has been in great measure the cause of the revival of the practice of so-called spiritualism through the first-named cause, the yearning of thousands of bereaved hearts for consolation other than that possessed and assured by the Christian hope, viz., by a desire to have actual communication with the dead and assurance of their continued existence in a future life on a higher sphere. Sorcery and magic were in different ways associated with consulting the dead and the belief which seems to have been universal of the continued existence of the souls, the shades of the dead in the dark under-world of Sheol. Among the ancient Greeks, "nekusia" or the summoning of the dead to consult or interrogate them about the future, became associated with dark caves and volcanic regions where communications could more easily be established, just as sepulchres by the Canaanites and other necromancers. These practices were carried on to such an extent that it was apparently feared that they would interfere with the faith and worship of the Jewish people, hence the strong denunciations which appear in many passages in God's Word as the following—Deuteronomy xviii. 9-15, Leviticus xix. 27, 31, Isaiah viii. 19, 20, etc., etc.

So far as the present writer has observed no special mention has been made by those authors who have advocated spiritualism (and their number is very great) of the classical passage in the Bible—the history of Saul's visit to the Witch of Endor—spiritists, i.e., believers in spiritualism, many of them do not profess themselves to be able to communicate directly with the departed, but almost invariably do so through so-called "Mediums"—persons, male or female, generally female, who profess to have a special psychic power of entering into a trance, and in that state hearing or receiving in some strange way messages from the dead. They in this way operated in a similar manner to Saul and the Witch of Endor. A few words explaining briefly the Hebrew terms in this passage, and others relating to necromancy may be interesting. The word for the ghost or spirit of the departed is Ob (the "o" is

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pronounced long and would rhyme with "globe"). Beside this word is another, "vidde'oni," which is generally associated with "ob" and would then appear to mean "ghost," a very wise or knowing one. This word is translated in English as "Wizard." There is, however, a difference of opinion among the learned, and "vidde'oni" is rendered "a familiar spirit," that is, a wise and knowing spirit, with whom the medium is familiar, and who advises and helps the medium to call up and consult an "ob" or other spirit. Thus the witch is able to consult and bring up Samuel by the assistance of the "familiar spirit." The woman was said to be possessed by the "ob," and was called "oboth" or "Ba'alath ob"—which is, as Driver explains (Deuteronomy p. 225), "a woman commanding ghosts." Now in spiritism a similar process is observed. There is, first, the medium, then the familiar spirit—"vidde'oni"—but this spirit is now, by spiritists, called "the control," who assists the medium and the ghost to speak. The "control" appears also to be called the Communicator, who in "the beyond" calls up the medium when an Ob wishes to speak to him or her. Sometimes there are several assistant communicators who assist in explaining who is speaking, and sometimes their conversation "slips through" and causes confusion. (There has been great difference of opinion, as is well known, with reference to the appearance of Samuel; some, such as Tertullian, Luther, and Calvin, who not believing that God would permit the witch to call up Samuel, have explained that a pythonic evil spirit—such as the damsel of Acts xvi. 16 was possessed (Ba'alath ob)—personated Samuel. The story of Saul's condemnation is a very pathetic one, and witchcraft is bitterly condemned by the fact recorded in 1 Chronicles x. 13. "So Saul died for the trespass which he committed against the Lord, for that he asked counsel of one that had a familiar spirit to enquire thereby and inquired not of the Lord; therefore he slew him and turned the kingdom unto David.")

There can be no doubt that among those who have written in favour of spiritism there have been many sincere, earnest and truth-loving men and women, and nothing can be gained by dealing in wholesale condemnation of all who have spoken and written in favour of spiritism. The modern revival of spiritism dates about 60 or 70 years ago, and commenced with alleged appearances of spirits of the departed, by table-turning, levitation of tables—i.e., their rising several feet from the floor—by the wonders attributed to D.D. Home—a medium who was possessed by supposed magical powers enabling him to play upon musical instruments without touching them, and himself to float out of one window to another window at a distance of 70 feet above the ground. This "credible feat unless invisible wires supported him," is thoroughly believed by Sir Conan Doyle on the evidence of two Lords and a Captain So-and-so, and was one of the greatest evidences which led him to believe in occult spirits. Telepathy (asserted to be undoubtedly true—the appearance of persons just deceased to their friends at a distance, and among other things specially mentioned by Conan Doyle, haunted houses, which are mentioned as undoubted facts, are among the most assured evidences of spiritism. These were explained by the finding of human bones buried in their neighbourhood. The theory is that a person had been murdered and that in the agony of death a psychic force had been ejected into the house, which continued to energise and produce the sounds and visions in the house. Great emphasis is placed on such evidences of a still living and energising force. A Mrs. Piper was believed to possess wonderful mediumistic powers. The communication with spirits by means of automatic writing was another extraordinary alleged means of communication. One woman used to write messages automatically with both hands and speak with controls at the same time. Some distinguished names are mentioned as being absolutely certain that miraculous exhibitions—although they could not be explained—were ascertained scientific facts. In the Psychological Research Society there are many well-known names, such as Mr. F. H. Myers, who was known as the author of works on spiritism which have persuaded others to be spiritists; but much in his works is unfounded speculation. After his death he sought correspondence with Sir Oliver Lodge, and tried to warn him about his son's (Raymond's) death some time before it occurred. The story is quite incredible. One of the facts which people should be warned against is the undoubted deceitfulness and bare-faced fraud of mediums. Even Sir Conan Doyle says that he has known of "cold-blooded" deception on the part of mediums. The stories of "controls" speaking through Mrs. Piper at a board in the extreme—such, for instance, as the "control" purporting to be a discarnate spirit—a French doctor called Phinuit (or Finwee), who never could prove his identity.

Young People's Corner.

EVERY INCH A MAN.

She sat on the porch in the sunshine
As I went down the street—
A woman whose hair was silver,
But whose face was blossom sweet:
Making me think of a garden,
When, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh:
And I knew the heart it came from
Would be like a comforting staff—
In the time and the hour of trouble,
Hopeful and brave and strong:
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the gate latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it,
That, God grant, the years fulfil.

He went up the pathway singing—
I saw the woman's eyes
Grow bright with a wordless welcome
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving
Hearts

Since time and earth began;
And the boy who kisses his mother
Is every inch a man!

WHAT INFLUENCE WILL DO.

A man once visited a great jewellery shop. His friend showed him a magnificent diamond, with its gleaming yellow light, and many other stones. As he went along he saw one jewel which was perfectly lustreless, and he said, "That has no beauty about it at all." But his friend put it in the hollow of his hand, and shut his hand, and then in a few moments opened it, and he said, "What a surprise!" There was not a place on it the size of a pin's head which did not gleam with the splendour of the rainbow. Then he said, "What have you been doing with it?" His friend replied, "That it is an opal. It is what we call the sympathetic jewel. It only needs contact with the human hand to bring out its wonderful beauty." The lives of many people, like this opal, seem dull and commonplace, but if they are once brought into contact with Jesus, by His all-prevailing grace they may become enabled, and shining forth like stars on a dark night, give light to all around.

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Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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