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OCTOBER 8, 1920.

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**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 Angli-  
can Communion have shown the way to  
strengthen and unite the only power by  
which they can be combated. That power  
is Christianity. Of the Conference itself we  
repeat a remark made by one of its mem-  
bers, 'There has been nothing like it since  
the Reformation.'"

"In paying our tribute of profound respect  
and admiration to the Bishops for their wide-  
ness of vision, we would urge their example  
of unity and deep understanding upon all  
Church-people—priests and laymen. It  
would be grievous—tragically grievous—if  
narrowness of mind, old prejudices that are  
heritages of the past, and unreasoning con-  
servatism 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 minis-  
try for women, it has

gone almost as far as possible in ur-  
ging 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  
views against Prohibition.

They are no doubt  
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."

"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 Durham. 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  
citizens with a subject whose degrading  
influences upon society bankrupts the  
English language in the attempt to  
describe them. Freedom is a very relative  
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 ap-  
petite; 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 Prohibition,  
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.

We publish in this issue two letters  
which contain an attack upon us and  
our policy. We commend

Fairplay. earnestly the contention of  
"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



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. Our God is a jealous God, with an eternally righteous jealousy. Consequently Christianity is the most intolerant of religions in relation to rival systems, and most loving in its regard for every human soul for whom the Saviour died. There is a sinful tolerance just as there is a sinful intolerance. What we need to-day is such a conviction of Christ and his salvation as will keep us from sympathetic dallying with teaching that dishonours Him and keep us filled with His great love for man wherever and however he may be found.

## The Lambeth Conference.

The Archbishop of Canterbury has issued on behalf of the Conference the following letter:—

To all men and women of goodwill,—

For five strenuous weeks the Bishops of the Anglican Communion throughout the world have been meeting in the sixth of what are known as our "Lambeth Conferences."

We are about to publish the results of our discussions in the form of a letter to which are appended a series of resolutions and reports.

We have naturally addressed our words to those who share our Christian belief and acknowledge the authority of our office. Further, assembled at a time when the whole world is still shattered by sundering forces, we have been moved to address an appeal to all Christian people. We ask them to join in a new endeavour to realise the fellowship which the world needs, first and foremost within the Church of Christ.

Nor can we forget that we have sympathisers and allies beyond the frontiers of the Christian Society. To all men and women of goodwill who, along with us, have been watching, in deep concern, the wasting of the moral resources of the world during these recent years, we desire to commend our work, in full confidence that they will find in it much that gives expression to their own thoughts and fears and hopes. We bespeak their considerate attention. To them the future of the Christian Church can never be unimportant, for they, too, see in religion and pre-eminently in the religion of Christ, a great potential force, strengthening individual character and cementing society; and these things, the strengthening of the individual and the cementing of society, are the very things which the world, on the morrow of the supreme catastrophe of the war clearly needs for the re-ordering of its life.

They will not ignore the remarkable, perhaps unique, variety of experience, endeavour, and opportunity expressed in a gathering of two hundred and fifty-two Bishops, all in some marked sense prominent representatives of communities, great and small, existing in every part of the world and planted in all conceivable surroundings.

The efforts of the Christian Church to give effect to the principles it acknowledges and to pursue the ideal which it proclaims must needs be assisted in no slight measure by the considering sympathy of those who, under whatever description, are seeking the things of the spirit, and who believe that, as Jesus Christ said, "man doth not live by bread alone."

It is for this reason that we desire, even passionately, that our purpose should be fully understood, and that the efforts we are making for the bettering of human life on every plane may be fairly judged, and even eagerly helped.

For the hearts of men everywhere are being stirred by hopes of a better ordering of our common life. Yet the foundations on which it rests are being shaken. If these hopes are to be fulfilled, and these foundations rebuilt, there must be a rally of all spiritual forces. Men and women who believe in the power of the spirit within and without the Church of Christ must no longer keep apart. They must be drawn together by mutual respect and understanding. We, who find our hope and strength in the Divine Redeemer Jesus Christ, need, for the winning of His Kingdom here on earth, the help of all who are striving for justice, brotherhood, and purity in the life of the State, of industry, and of the family. They, on the other hand, may gain fresh inspiration and steadfastness from the faith which we hold, and a new joy from the worship which we offer, wherein the spirit of man finds its rest in God.

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.

Patriotism, so fatal in its perversion, can become the very principle of an intelligent service of mankind when it is fired and sustained by spiritual forces and ideals.

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. Jiff, Bishop in Shantung, N. China, since 1908.

Canon E. H. Kempson, of Newcastle, has been appointed Bishop Suffragan of Warrington.

### 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 human race was one family and in this time of despair and distrust of the value of human life the words of the text were a message from heaven that there was an eternal life. At the close of the long and impressive service the Archbishop of Canterbury addressed the Bishops in these words: "My brothers, in the name of God I bid you an affectionate farewell—farewell after five weeks of such converse as we shall not forget while life lasts, converse and endeavour which we humbly hope and believe may under God's good hand be fruitful of abundant good. Our gathering has been a fellowship of steady effort in unbroken harmony. We shall all meet again face to face on earth. May we meet hereafter in the larger fellowship of the great world beyond, in the immediate presence of the Lord."

The following prayer was used before the Benediction: Blessed Lord, Eternal Shepherd of our souls, Who of old didst gather together the people of Thy faith 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. But when your house is smouldering and a man threatens to stir it into a blaze the obvious thing is to keep him away from it. If Dr. Mannix had been allowed to land in Ireland, and with his combination of ignorance and fanaticism had inflamed contending passions to a hotter flame, the cry against the Government would have been, 'Why was the man ever allowed to land?' The Government knew his intentions from his speeches in America." As for Dr. Mannix, he has already caused his ecclesiastical superiors grave embarrassment. If he pursues his intention and goes to Rome, it is to be hoped that the Pope will follow the precedents of other days and send this turbulent prelate to the quiet and penance of Monte Cassino."

### 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 Shrines 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 relics 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 Court 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 has been 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. We believe that God wills fellowship. By God's own act this fellowship was made 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 visibly 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 division, 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 the 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. Day 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 are gathered 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, without any loss of principle, they might accept of 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 these officers 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. The Dorset squadrons came in about 10. At 11 we lay down among the dry thistles, and knew no more until at 5.15 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. On the N. side of the village the ground 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-belted 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 the West, 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 way of the Valley of 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. 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. Out 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 all 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 struggling 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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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 Flock 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. 23-27; 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. xxvii. 1-4, 19-end or Ezek. xxxiii. 1-20; Jno. xvi. or 1 Jno. iv.

"Lose not sight of Christ in the cloudy and dark days; learn not from the world to serve Christ, but ask Himself the way. The world is a false copy, and a deceitful guide to follow."—Rutherford.

## 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 me to be 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 try and 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 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 evangelical 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 with an immense quantity of jewellery 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 birettas 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 forewent 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 "shrewdly 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 the 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 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, worried 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 ignorance.

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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 commend to his study the second Epistle of St. John. L.A.F.'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 "Midwives" 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.

EDWARD G. VEAL.

**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 Cobbitty, 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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No. 55 can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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## The Church Record.

OCTOBER 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 communion or recognition which would commend their ministry to other congregations. There is no reason at all for that form of communion to take any other shape than that of the "Laying-on of hands" by the presbyterate or pastorate 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 communion 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 communion 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 communion and recognition. The proposal that comes from Lambeth is that each minister of each denomination should seek such communion, 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 follows—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—

(i.) 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, 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 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 "Wowser!" 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, Attunga, 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; Binnaway, October 15 to 17; Coonabarabran, October 18 to 20; Dubbo, 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, and 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.

A combined choir from the Presbyterian Churches, under the able direction of Mr. Arnold Mote, B.A., Mus. Bac., rendered some excellent items from Mendelssohn.

## 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

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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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 canvases 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 boot last. The campaign also resulted in securing, through the good offices of the Rev. S. J. Kirby, secretary of the Church of the Holy Spirit, of 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. Storrs, preached in the morning, the Rev. F. Bramhall 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 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 many realised 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 works 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."

### 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.

## 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



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## In the Market Place.

(By Spermatologos.)

Sydney diocese makes fine sport for 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 unquenchable 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 moralisings and a theme for lengthy disquisitions. The sins and shortcomings, the foibles and frailties, the narrowness and exclusiveness of the primatial see 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 pulpit 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 "dailies" and demand 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 luminous 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 every body 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 pincenez, 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 must 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 Spiritualism read at the Sydney Clerical Prayer Union by Rev. W. H. H. Yarrington, M.A., LL.B.)

Necromancy, a word derived from "ne kros" (once 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 Odysseus. Throughout all Greece this art was practised by priests and consecrated persons who were called Psychagogoi—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, "nekuia," 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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Melbourne Town Hall, October 25th, at 8 p.m.



pronounced long and would rhyme with "globe"). Beside this word is another, "Yidde'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 "Yidde'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—"Yidde'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 I 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 ridiculous 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 are absurd 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  
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 ennobled, and shining forth like stars on a dark night, give light to all around.

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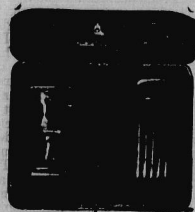
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VOL. VII., No 23

OCTOBER 22, 1920.

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## Current Topics.

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

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

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

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

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

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

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

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

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

As the parties to this Conference  
were men truly representing all parties  
within and without the Church of Eng-  
land, we trust that the whole ques-  
tion will be cleared of the bogeys of  
're-ordination' and 'repudiation of  
orders,' and that leaders in the vary-  
ing denominations of Christians will be  
careful to distinguish between what is  
essential and what is really non-essen-  
tial in this movement towards reunion.  
Concession there must be, not of prin-  
ciple but of sectional feeling and prac-  
tice, and of a pride of denomination  
that would place the seeming interests  
or existence of a denomination before  
the interests of the whole Church of  
Jesus Christ.

We commend to our readers the il-  
luminating paper by the Bishop of  
Uganda, under the title of our note. Dr.  
Willis sets out with remarkable clear-  
ness the New Testament and Anglican  
position and shows how quite consist-  
ently with both reunion may be ad-  
vanced along the line of what we see  
now to be the Lambeth proposals.

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

We print elsewhere a striking  
"Open Letter" to Bishop Gore, pub-  
lished in one of the Eng-  
lish Church papers, over  
the name of one who is  
well known amongst  
"Anglo-Catholics" as "Father" Ad-  
derley. Our readers will probably see  
in several references that substan-  
tially justify some recent criticism  
which appeared in our editorial col-

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

While we are in the press Victoria  
will be deciding a momentous issue

concerning the Liquor  
Traffic. The Bishop of  
Wangaratta has address-  
ed a strongly-worded ex-  
hortation, as Acting-Met-  
ropolitan, to the people of Victoria  
which should help forward the fight  
against a traffic that demoralises  
every community into which it comes.  
Dr. Armstrong's letter is very timely  
and presents in a well-arranged sum-  
mary the chief indictments against the  
Trade. The Bishop writes:—

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

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

