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Current Topics.

The tremendous outburst of enthusiastic patriotism occasioned by the war manifested itself in a wealth of whole-hearted service on the part of the men and women who went, and as well on the part of men and women who were not able to go. It was simply wonderful to see how lives that in many cases had been drifting into selfishness were transformed by the compelling love of country and sons into a service that knew no limits except those of opportunity and physical strength. So much was this in evidence that Christian leaders were impressed with the rare potentialities of such lives for service in more direct work, the extension of the kingdom of the Great King. And yet disappointment is being expressed at the lack of service or the limiting of service for Christ by those whose profession of discipleship is more than nominal. The pressure of the material seems to threaten the very life-flow of the Church. As one illustration we quote words recently uttered before a large meeting of Christians in London.—

"I fear that in the Christian Church we have lost something of the fulness of meaning of Sunday. In days of old the people of God were accustomed to bring a 'tithe' of their substance in order to connote the consecration of the whole. They brought a tithe of the fruit of their fields to recognise that it all—the whole field—belonged to God. Similarly they set aside a tithe of time to connote the consecration of the whole. Man was taught to give one day in seven entirely, morning to night, in order to recognise that the whole of time, which is only another way of saying the whole of life, belongs to God. To-day it is looked upon as a reason for complaint if a time of worship happens to be a few minutes longer than usual; to-day it is the exception rather than the rule for people to attend more than one brief service for the worship of God. I am far from any desire to get back to the sanctimonious spirit of some of our Puritan forefathers, but I do long even in Evangelical circles for more of the spirit which gives the whole day to God, not as a hardship instituted by some obsolete Act of Parliament, but rather as a joyful recognition that time and life are both consecrated to God."

The menace to our Christianity is that God does not fill the Christian's vision—that other claimants for his time and occupation, which appeal more to the material side of men, press so for recognition that the spiritual is in danger of losing its rightful proportion in his life. The Apostolic injunction to the Ephesian disciples is appropriate to the situation "Be understanding what the will of the Lord is," and "be doing the will of God from the heart."

We need to be growing in Love to Him Who loved us and gave Himself for us, and more and more will the will of the Beloved be our constraining and restraining guide.

To much the same purport the rector of Willoughby writes in his parochial

monthly letter to his people, in which he emphasises the claims of God upon our time for worship. The letter runs as follows:—

"I do wish to be allowed to have a little talk with you over the question of how you spend your Sunday. Just stop and think. Every week-day there is the challenge of business or your round of daily duties, and you allow nothing except sickness to hinder you from attention to such claims. Every Sunday there is the challenge of the duty of worship of the Living God, and if you will ponder awhile, you will realise that this claim is more urgent than all the others. It is the day of weekly commemoration of the Resurrection of Jesus Christ, through Whose accepted sacrifice we all of us, who come in penitence and faith, may have access even unto the Throne of God, to offer our worship and to make known our needs."

"It is the day of opportunity to obey the Lord's command—This do in remembrance of me—by coming to Holy Communion. It is the day to remember the Apostolic injunction, 'Not forsaking the assembling of yourselves together.' Each Sunday, without exception, wet or fine, the promise holds good: 'Wherever two or three are gathered together in My Name, there am I in the midst of them.'"

"What are you doing about your Sundays? I do not mean what is your neighbour doing, but what are you doing? Let us each do some self-examination. Do you realise that the only time we can be really certain about is to-day, and that we cannot safely postpone to-day opportunities to the vague future? The Scriptures are very insistent about the present: 'To-day, if we will hear His voice, harden not your hearts'; 'Give us this day our daily bread'; 'Now is the accepted time, now is the day of salvation.' Has your conscience ever been smitten with the force of these words, 'How shall we escape if we neglect so great salvation?'"

"Is your Church-going a matter between you and God, or a matter between you and your inclinations?"

"If we think it out in view of all the stern teaching that the Bible gives us of the danger of dallying with our spiritual opportunities, many of us will mend our ways, and rejoice that the day of grace has not yet closed in upon us."

"I ask you, is it not true that many people never make any real effort to remove difficulties in the way of their regular attendance at the House of God? During the week we attend to business first, and make other things fit in as best they can. On Sundays many of us tend to reverse that rule, and attend to other things and allow other people to dominate our plans, and make worship fit in, if time and inclination will allow."

"Let us get a conscience about our worship, and be as methodical in this as we have to be in order to make a success of any other part of our life. Think out what services you ought to attend as part of your duty to God, to the cause of His Church, and to your own soul. Then keep to your plan 'though the heavens fall.' If sickness or the claims of some Christlike service intervene, as, for example, a mother with her babe, or some necessary ministrations to those who are dependent on our help, then our rule ceases for the time to be binding. We need feel no qualms of conscience. We can be sure of our blessing just the same. It is God Who is changing our plan for the occasion."

spirit makes for that strong and loyal churchmanship at the heart of a parish, without which it cannot enter worthily into its glorious heritage of spiritual opportunity in the service of Christ and the souls of men."

We are very grateful to the "Sydney Sun" for its outspoken comment upon the barbarous practice of slaughtering our wild bird life in the interests of, or the human vanity which feeds it. We heartily endorse what "The Sun" has said on this subject:—

"The slaughter of beautiful and useful birds for the purpose of decorating women's dresses and hats is a business which not only the Wild Life Protection League but every decent man in Australia must condemn. The human mother who wears egret feathers in her hat has been condemned by the heron at the mating season. If the police, as the league's report declares, are inactive in the administration of the Act, it is the duty of the Government to see that this inactivity ceases, and if the Act is not tight enough to prevent the sale or possession of those feathers, the sooner it is tightened up the better."

Perhaps the creation of a healthy public sentiment would do more even than a tightened and more rigorously administered law, and we thank "The Sun" for helping to create it. Cannot Christian folk secure in those social circles in which they move, a respect for the elementary virtue of kindness of heart? We are taught by our Master that the very sparrows are objects of the Father's regard; will He not expect us to protect them?

But the matter opens up the whole question of extravagance in dress. In these days of diminished output which are following on the heels of the years during which we had perforce to draw upon the stored-up margins of more prosperous days, surely our resources of labour and of money should be concentrated on more useful things than excessive personal adornment. It is a primitive thing at any time, characteristic of the vanity of mind of the undeveloped savage, but in these days it is positively criminal. We must get back to a simpler and more healthy form of life. Yet that seems to be the very last thing that some of our citizens are disposed to do. The ridiculous lists of clothes considered necessary for a working man and his family by witnesses at wage-fixing commissions is only a dim reflection of the extravagances at the other end of the social scale, and it would be no more than patriotic on the part of both to cut it out.

We find that our remarks in a former issue about the "Anglo-Catholic Congress" held a few weeks ago in London, have caused "a good deal of astonishment and pain" to the editor of a Sydney parochial monthly. And

as he feels that "the public are labouring under a series of delusions in regard to the nature of the Church of England," the editor in question feels called upon to give that public a little instruction on Church History, as Anglo-Catholics write it, in "An Open Letter to the Sydney Diocese" on "The Catholic (sic) Movement."

First of all we venture to suggest that our view of the Congress referred to is shared by a good many moderate churchmen who are not quite happy about the waywardness of the people who style themselves "Anglo-Catholics." And as to the importance of the procession of 1200 clergy and 20 bishops in spite of all the advertising and "whipping up" of their adherents, we can only say that a party that claimed a good many years ago to have at least 4000 clergy and 32 bishops in membership, must have been rather disappointed at the attenuated number that joined in the great demonstration, considering, as well, the opportunity presented by the assembling of the Lambeth Congress. We also understand that both St. Paul's Cathedral and Westminster Abbey were refused for use in connection with this demonstration.

We don't know whether to express our amusement or amazement at the curious incapacity displayed for appreciating facts, or the aptitude for misquotation and the easy manner in which new evidence is manufactured and seriously adduced. By way of example, the writer's dislike of the Protestant character of our beloved Church leads him to say—

"So far did she (i.e., the Church of England) desire to avoid official connection with Protestantism that she placed among her Canons a short Canon to the effect that any person who denied the Catholicity of the Church of England is ipso facto excommunicate, and must go to confession before the Archbishop of Canterbury and receive his absolution before he could obtain Communion. The last revision of the Canons was in 1662, and it was still retained."

The Canon in question reads as follows:—

3. The Church of England a True and Apostolical Church.

"Whosoever shall hereafter affirm that the Church of England by law established under the King's Majesty is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated ipso facto, and not restored but only by the Archbishop, after his repentance and public revocation of this his wicked error."

Most readers of the Canon will probably agree with us that the use made of the Canon by the writer of the article is questionable in the extreme.

We wondered, as we read in the opening column of the three parties at the Reformation, i.e., the Papal, Catholic and Protestant, to which party our writer assigned Crammer, Ridley and Latimer. Judging from his statement that these three ardent Reformers "all used sacramental penance the night before they died," he would seem to place them among the Catholics; a most interesting situation, as they were the men most responsible for the present form of our Prayer Book, including the Liturgy and 39 Articles. At the same time we should be interested to know what authority stands at the back of the above statement, which, otherwise, will be an impudent and grotesque untruth. The article winds up with the usual abuse of the Sydney diocese and references to its episcopal leader which are manifestly uncatholic, unchristian and unfair.

These words are great words, but words that are sadly besmirched, not so much by opponents as by those who claim them and use them most. They are terms both worth rescuing by a steady refusal

to concede the narrow limitations that are so often placed upon them. "Wherever Jesus Christ is there is the Catholic Church," writes an Ignatius; and our Lord Jesus Christ is there wherever and whenever the "two or three are gathered together in His Name." There is nothing narrow here; for every soul that loves Him in sincerity and truth belongs to that mystical Body that is for the world and embraces all without respect to ecclesiastical colour and order. The true Catholic churchmen will be big-minded and big-souled enough to refuse to confine his Saviour and Lord within ecclesiastical limits. It is only a spurious Catholicity that seeks to "crib, cabin and confine" the Christ to its own narrow limits and has the hardihood to shut off from their Lord's Table any sincere lovers of their Lord.

Then again a "Protestant" by his very origin is one who declares his beliefs and his antagonism to those misbeliefs that would enslave his true self and would shut off God's own light from functioning in hearts and lives that need it. The Church of England renewed her Protestant character when she declared for the open Word of God, the freedom of the individual conscience and the great article of a standing Church, that of Justification by Faith only. Of necessity the stand that she took at the Reformation was one of antagonism to that monster evil, the Papacy, with its soul-enslaving and soul-destroying doctrines, as those of the Confessional, Transubstantiation, the Sacrifice of the Mass, Purgatory and such like. Only eyes wilfully blind can fail to see the importance of the doctrinal changes of the Reformation. To attempt to minimise them is to be guilty of intellectual untruthfulness, which is close to a moral obliquity. Bishop Laud—the idol of the Anglo-Catholics—himself was not unwilling to confess his adherence to the Church as Protestant. The terms Catholic and Protestant in description of Church or individual stand for great principles of life which must be regarded and maintained unflinchingly. We must not allow "Catholic" to be bound up with ritual and millinery, nor "Protestant" with reasonable or unreasonable negativism.

NEW LECTINARY.

August 22, 12th Sunday after Trinity.—M.: Ps. 65, 66; 2 Kings xviii. 13-end or Micah vi.; Luke iv. 1-15 or Philimon. E.: Ps. 68 (omit vv. 21-23); 2 Kings xix or Isaiah xxxviii. 1-20 or Micah vii.; Matthew xviii. 15-end or Ephesians i.

August 29, 13th Sunday after Trinity (Beheading of St. John Baptist).—M.: Ps. 71; 2 Kings xxii. or Habakkuk ii. 1-14; Luke iv. 31-v. 11 or 1 Timothy vi.; E.: Ps. 67, 72; 2 Kings xxiii. 1-30 or 2 Chron. xxxvi. 1-21 or Habakkuk iii. 2-end; Matthew xx. 1-28 or Ephesians ii.

BETTER AND BEST.

Better in bitterest agony to lie
Before Thy Throne,
Than through much increase to be lifted
Upon high
And stand alone.
Better by one sweet soul, constant and true,
To be beloved
Than all the kingdoms of delight to trample
Through
Unloved, unloved.
Yet best the need that broke me at Thy feet,
In voiceless prayer,
And cast my chastened heart, a sacrifice
Upon Thy care.
For all the world is nought, and less than
nought
Compared with this—
That my dear Lord, with His own life my
ransom bought,
And I am His. J. Oxenham.

English Church Notes.

Personalia.

The Bench of Bishops of the Church of Ireland have elected the Rev. John Godfrey Fitzmaurice Day, M.A., rector of St. Ann's, Dublin, and canon of Christ Church Cathedral, to be interim Bishop of Armagh in the room of the late Primate, Dr. Crozier.

The Archdeacon of Durham, Dr. Watkins, has resigned the post of Professor of Hebrew to which he was appointed in 1880. He was the first holder of the Professorship, and as such took a great part in the establishment of the examination for the degree of B.D. in the University. Dr. Watkins will retain the Archdeaconry of Durham, to which he was appointed by the late Bishop Lightfoot.

Four New Bishops.

The official announcement regarding the filling of the vacant bishoprics has been made in the following terms:—

The King has been pleased to approve of the following appointments:—

Carlisle.—The Rev. H. H. Williams, M.A., Principal of St. Edmund's Hall, Oxford, to be Bishop of Carlisle, in succession to the late Right Rev. J. W. Diggle, D.D.

Durham.—The Right Rev. H. H. Henson, D.D., Bishop of Hereford, to be Bishop of Durham, in succession to the late Right Rev. H. C. Glyn Moule, D.D.

Hereford.—The Right Rev. Martin Linton Smith, D.S.O., D.C.L., Bishop of Warrington, to be Bishop of Hereford, in place of the Right Rev. H. H. Henson, D.D.

Ripon.—The Very Rev. T. B. Strong, G.B.E., D.D., Dean of Christ Church, Oxford, to be Bishop of Ripon, in place of the Right Rev. T. W. Drury, D.D., resigned.

The appointment to Durham has not been received very enthusiastically by any of the Church papers; but the "Guardian" states that Dr. Henson has done good work at Hereford.

St. George's Cathedral, Jerusalem.

Ascension Day at St. George's Cathedral was marked this year by a gathering which, besides being interested in itself, was an important and hopeful sign of the friendly relations with the Eastern Churches which the Anglican Church can cultivate at its outpost in Jerusalem. The heads of the various Christian communities in Jerusalem were invited to be present at the choral celebration, and the invitation was accepted by the Greek Patriarch, Damianos, the Armenian Bishop, the Bishop of the Jacobite Syrians, and the Coptic and the Abyssinian Abbots. These attended with members of their respective staffs, and were given places in the sanctuary and choir. The visitors followed the service with the keenest interest. The Eucharistic vestments were not worn, and no representative of the Latin Communion was present. It is believed that this is the first occasion when the representatives of the "separated Churches" have attended such a service in the cathedral church of the Anglican Bishop.

Towards Reunion.

Dr. J. H. Jowett, whose preaching at Durham Cathedral recently caused so great a furore in a section of the Church, exchanged with Dr. Stuart Holden, of St. Paul's Church, Portman Square, London, on June 14. The church was packed with the huge congregation that assembled. Dr. Jowett made only one reference to the novel situation at the close of his sermon, when he said, "I stand in this very unaccustomed place, and I count it a privilege to be here."

Confraternity of the Blessed Sacrament.

This extreme society kept its fifty-eighth anniversary in the Octave of Corpus Christi. According to the "Church Times," High Mass was sung at St. Columba's, Kingsland Rd.—a most impressive service, rendered to a severe Plain-song of surpassing dignity and beauty—and at St. Stephen's, Gloucester-rd., London.

There was a good attendance at the Caxton Hall in the afternoon, when a paper on "The Eucharistic Sacrifice" was read by the Principal of Chichester Theological College. This was followed by the annual conversation, and at 5.30 Vespers of the Blessed Sacrament was sung at St. Matthew's, Westminster.

The annual conference of Associates, over which the Superior-General (the Rev. Lord Victor Seymour) presided at the Caxton Hall in the evening, gave evidence of the solidarity which characterises the Confraternity and the devotion and enthusiasm which inspires it. The recent controversy which has raged around the question of the desirability of introducing, or refusing to give up, the service of Benediction naturally gave an additional note of interest, not unminged with anxiety, to this year's proceedings. There is unquestionably a great longing on the part of the older generation of Catholics to give

obedience to bishops where it may be done without disloyalty to the Catholic religion. To such members of the Confraternity it must have been unspeakably painful to hear from the lips of the Secretary-General that letters are received by him from candidates for Holy Orders in which the statement is made that "the Bishop makes it a condition of my ordination that I give up the C.B.S."

The Confraternity is, in the words of the Superior-General, "associated for no less an object than the restoring of the Blessed Sacrament to its place in the hearts and lives of the English people." It claims that "the offering of the Holy Sacrifice should be the service on every Lord's Day," and that "the practice of fasting Communion is absolutely binding, not only when it is easy and convenient, but also when it is neither easy nor convenient." Lord Victor Seymour went on to affirm the right of every parish priest to reserve the Holy Sacrament in his parish church; together with the right of the laity to access to the Holy Sacrament so reserved. To him, he added, it was a sad and awful thought that in the twentieth century there should be found any people within the Church to resist that claim. Controversy with the world outside there must always be; but within the Church it was especially painful. The Confraternity, however, was not associated for controversy, but for the purpose of devotion; seeking to attain its object by united faithfulness and mutual intercession, extending sympathy and support to those Catholics who are living in isolated positions and to those who are being persecuted.

This statement is distinctly interesting.

New Swedish Bishop.

The vacancy caused by the widely-lamented death of Bishop Lofgren, Bishop of Vasteras, Sweden, is to be filled by consecrating Professor Billing, of Upsala, to the See. The tendency mainly shown by Swedish students and scholars is towards Modernism (Roman Catholicism is looked upon as dangerously in vogue) to form a bulwark of defence for Lutheranism.

The Bishop of Hereford has been invited to assist at the consecration. This invitation seems intended to emphasise two things—the Modernist drift and the desire for Reunion. On the other hand, Sweden is said to need no bolstering up in its Apostolic Succession (which is quite satisfactory to the Swedish Church, and here the late Bishop Wordsworth agrees).

Corpus Christi.

Under this heading a letter appeared in the English "Guardian," which will be of interest to our readers, to the following effect:—

Sir,—On Thursday last I was present at a festival service in honour of Corpus Christi. It was a very beautiful service, with vestments, light, and incense, and most devotional in tone. About two hundred people gathered from a country district were present, but only the celebrating priest communicated. My upbringing has been Tractarian, and it may be that ecclesiastically I am old-fashioned, but certain doubts arose in my mind which perhaps some of your correspondents can resolve.

I have always understood that Corpus Christi was a feast instituted by the Roman Church in honour of the doctrine of Transubstantiation. If this is correct, is it loyal for an English Churchman to keep it? The greater part of the two hundred present, including myself, had not communicated earlier in the day, and Communion was made later at the service except by the priest. I could not help asking myself, Was this in keeping with our Lord's words, "Take—eat," "Drink ye all of this"? And why did none "eat" or "drink"? Is it not because we have of late years made a "fetish" of fasting Communion? I always teach my Confirmation candidates that fasting Communion is a custom, not a law of the Church. But by laying undue stress on this matter are we not going contrary to our Lord's words and purpose?

The service, as I have said, was beautiful and devotional, but as to whether I am to repeat the service, and as to what I ought to teach I remain somewhat

PUZZLED.

The Pan-Anglican Thankoffering.

Under the title The Spending of a Thankoffering, the Rev. A. B. Mynors, sometime honorary secretary of the Thankoffering Committee of the Pan-Anglican Congress of 1908, has compiled a full account of the distribution of the great Thankoffering of £382,000, which was offered in St. Paul's Cathedral on June 24 of that year. It is an exceedingly clear and businesslike record, and the happy thought of providing pictures of many of the institutions that have benefited from it does much to stimulate interest in what might otherwise prove to be a mere statistical statement of figures and more or

less unfamiliar names. Bishop Montgomery contributes a capital preface.

Premier Communicates' at St. Asaph.

A significant incident in connection with the Enthronement of the Archbishop of Wales last week was the presence of Mr. Lloyd George, who is a Particular Baptist, and Mrs. Lloyd George, at the early celebration of the Holy Communion at St. Asaph Cathedral on the morning of the Enthronement. The celebrant was the Archbishop of Canterbury.

The Cheltenham Conference.

The fifth Conference of Evangelical Churchmen, clerical and lay, held at Cheltenham in June under the presidency of the rector, the Rev. H. A. Wilson, considered the Fellowship of the Churches and the Self-Government of the Church. Among the findings agreed upon were the following:—

"The Conference reaffirms that Reunion can be contemplated only with such Churches as accept the Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith; the Apostles' Creed, as the sufficient statement of the Christian Faith; the two Sacraments ordained by Christ Himself—Baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him."

"In view of recent discussions, it affirms its belief that Episcopacy is not only agreeable to the Word of God and to the practice, but, rightly adapted to local needs, is the form of Church order most likely to command general assent in a reunited Church."

"It affirms its conviction that, as preliminary steps and as a witness to the fact of spiritual unity, interchange of pulpits between the accredited ministers, and reciprocal intercommunion of members of Episcopal and Evangelical Free Churches are desirable. It is convinced that in the Mission field this mutual recognition is even more urgent than at home. It respectfully appeals to the Lambeth Conference to give definite approval to these steps."

The Bible: A Perpetual Miracle.

(By the Rev. W. H. Griffith Thomas, D.D.)

"The word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."—1 Peter i. 25.

Some years ago the editor of a magazine in London sent out a letter of inquiry to 100 representative men, including peers, members of Parliament, University professors, authors, and merchants. The enquiry was to this effect: "Suppose you were going to prison for three years' solitary confinement, and could take with you only three books, what three would you choose? Please name them in the order of their importance." Out of the 100 answers received, ninety-eight named one book first of all—The Bible. Very few of these men were known as specially devoted to religion; some were not churchgoers, while a few were thought to be opposed to the Christian religion. Yet nearly all of them realised that in dark and lonely days the Bible would be a genuine help.

This calls for consideration, and suggests that there is a uniqueness in this Book. This uniqueness has several elements, some of which may be noted.

The Message of the Bible.

1. The message of the Bible is unique. It is the only book in the world which reveals God as love. "The heavens declare the glory of God," and from nature proofs of His wisdom, power, and majesty are abundantly evident. But it is only in the Bible that His love is seen, especially in His gift of Jesus Christ. It is recorded that a missionary was once reading the third chapter of St. John's Gospel to a heathen chief and his followers. When he came to the sixteenth verse, "God so loved the world," the chief stopped him and asked him to read it again. Then he inquired, "Does your God love us?" "Yes," said the missionary, "that is why I have come here." The man rejoined, "Our gods do not love us." It is a simple fact that, if all the libraries of the world were searched for every book, pamphlet, and magazine that they contain, not a single trace could be found of anything regarding God's love unless it had come from the Bible.

The Bible is also unique in its revelation of God's redemption. There is an awful reality that Scripture calls sin, though "the thing by any other name would be as bad." This has affected man in a variety of ways, and both in individual and corporate life the supreme need of humanity is redemption. The Bible is the only book that shows how this may be obtained. It reveals Jesus Christ as the Redeemer from the penalty of sin, covering the past; the Redeemer from the power of sin, meeting all the present; and the Redeemer from the presence of sin, when in the future sin will be no more. Here, again, there is no other book, no philosophy, no system of religion that can meet the need of man in regard to sin.

The Bible is also unique in its message of grace. Man is conscious of weakness and needs strength. There is such a thing as temptation against which he needs protection. The trials of life are so many, varied, and pressing that, beyond all else, man needs peace and satisfaction. All this comes and can come alone from Divine grace, which enters into the soul, gives it a sense of rest, a consciousness of satisfaction, and uplifts and transforms and blesses every part of the nature.

Thus in its message the Bible is unique, and this can be the more readily seen in contrast with other systems of religion.

The Influence of the Bible.

2. The influence of the Bible is unique. This is seen in connection with human thought. Literature has been rightly divided into the two departments of knowledge and power, what Matthew Arnold called "Light and Leading." Even in regard to ordinary books of poetry and fiction, the place and power of the Bible can be readily seen.

The same thing is true in regard to philosophy. There have been great systems of human thought during the last four hundred years, and not one of these is without the definite influence of the Bible. Some, indeed, have endeavoured to draw up their systems without regard to Scripture, only to be compelled to find room for the Bible. This is something like the idea of forming the solar system and then feeling the necessity of finding room for the sun. It can be said without question that no book has so vitally, deeply, and so permanently influenced human thought as the Bible has done during the past centuries.

The influence of the Bible on human life is equally obvious, and Bible Societies are able to produce countless instances of the marvellous effect of Scripture both on the in-

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dividual and the community. Here is one instance, which could be multiplied indefinitely:

"A few years ago a Bible colporteur went into a Bohemian village. One man in that village, a weaver, bought a Bible; it was the only Bible in all that village. When weary at the loom, he took down his Bible and read it, and at their simple dinner he told his wife and children what he had read, and they talked about it. A few years ago that Bible was seen in the city of Cleveland, O., an old Bible, without cover and well worn, and the eldest son of that household told this story: 'This Bible has changed the character of our family. We are eight children. We were born in darkness. This Book, blessed of God, saved my parents and saved us eight children. Where are we today? I am pastor of a Bohemian church in Cleveland, by brother is a pastor of a Bohemian church in Minnesota, a third brother is a professor on a Christian school, the fourth is a Y.M.C.A. secretary, and the sisters are Bible-readers. The whole family, eight children, are all devoting our time and talent to the work of God, and this old Bible, without cover, was the beginning of that glorious work.'"

During the last five years the war has provided some of the most striking evidences of this power of the Bible, and illustration after illustration can be given of what it has been to soldiers in the various armies. As one out of very many instances, let the following suffice:—"A man called at the Bible Hut and asked for a copy of the New Testament which was readily given to him. He then explained that the young fellow whom he knew well had been killed in the first fighting in the Dardanelles, and his mother had just received the khaki Testament that had been given him before leaving Australia. When she opened it she found that her son had written, 'To the best mother that ever lived—God be with you till we meet again.' The sight of that inscription touched the man's heart, and led him to apply for a book for himself. He thought it was quite time that he commenced to read the Scriptures."

It would be of the greatest interest if someone could collect together the accredited testimonies of the soldiers who have been blessed and transformed in life by the simple reading of the Holy Scriptures. It will be found that the power of God's truth has had marvellous effect on many hearts and lives. Some time ago a Chinese wrote to a missionary, thanking him for a Bible, and saying that he was reading the Bible and "behaving it." It is beyond question that the influence of Scripture on human life constitutes one of the finest evidences of Christianity, because it provides in a telling form what is known as "The Argument from Experience."

The Circulation of the Bible.

3. The Bible is unique in its circulation. It is a simple matter of fact that the Bible is the most widely circulated book known to-day. The British and Foreign Bible Society at the beginning of the present year had circulated since its foundation in 1804 the surprising total of three hundred million volumes, each volume being either the Bible, or a Testament, or at least one complete book of Scripture. This is the one book which can be printed with a certainty of its sale.

The cheapness and convenience of the Bible are also simple yet impressive facts. Some years ago that great traveller, Sven Hedin, told an audience of the Buddhist Scriptures he found in Tibet, which consisted of large volumes which had to be carried from place to place on mule-back. The contrast between these and the small, easily available, and cheap copies of the Scriptures does not need more than mention. It is literal truth to say that the wide, cheap, convenient and constant circulation of the Bible is the greatest and most impressive fact in the history of any form of literature.

What is the Explanation?

What, then, is the explanation of all these things? It is that in this book there are teachings of personal power and permanent value of all sorts and conditions of men. And this is the more remarkable because the volume closed nearly 1800 years ago, and also emanated from a narrow Eastern people whose outlook and needs were fundamentally different from those of the Western world to-day. It is sometimes forgotten that there is in the Bible a phenomenon which is entirely unique among books—namely, that its moral teaching is never outgrown. From time to time come the latest books on the sciences, but no one dreams of even the possibility of the last book on geology, botany, and the rest—only of the latest, which may be superseded at any time. But in the Bible mankind has the very last word on such topics as God, sin, redemption, holiness and immortality. Notwithstanding the time which has elapsed since the last line of the New Testament was written; notwithstanding the

appearance since then of great teachers with wonderful ethical systems, not a single new moral idea has been given to the world which is not to be found within the covers of the Bible.

A Perpetual Miracle.

Is not this rightly to be regarded as a perpetual miracle? No merely natural explanation will account for this simple, yet really astonishing fact. The sufficiency of Scripture to meet the deepest and acutest spiritual need through sin, to provide adequately for every element of noble character, to guarantee all forms of unselfish service, to provide for all contingencies of personal sorrow, to guide through the labyrinth of life's perplexities, to satisfy every yearning desire, and to inspire with courageous hope amid difficulty and darkness—all this and much more can be proved by personal experience to come from the "patience and comfort of the Scriptures." And this consciousness of complete provision was never more fully realised than it is to-day.

It has been truly said that there never has been really anything in human history like a golden age, but that one would arise in the next twenty-four hours if the teachings of the Bible suddenly became the universal rule of action. And the reason why the Bible has been found by all races of men through the centuries and never more thoroughly than today the way to God, to life, to service, to morality, is the simple yet adequate one that it records the gift of God in the Person of Christ for the multifarious needs of man. The Bible is a book of perpetual power, because it tells of Christ as the power of God and of His Gospel as "the power of God unto salvation," and by reason of this Scripture will continue its beneficent work of healing, guiding, blessing, and cheering lives with its message of Redeemer, a Master, a Friend.

To be Used and Tested.

No one need fear that the message of the Bible will ever lose its power; for as long as the human heart is conscious of sin, sorrow, weakness, perplexity, and unrest, so long will the Bible, with its revelation of Christ, provide all that is necessary to save and sanctify and satisfy. Whatever may be said or done or written against Scripture, it will abide as a constant witness to the unchanging love of God, to the perfect grace of God, to the glory of human redemption, and to the complete satisfaction of man's life. The coat-of-arms of the French Bible Society is a Bible in the form of an anvil with many broken hammers around it; and the motto is, "The hammers break; the anvil abides forever." The experience and testimony of the soul who receives the Bible will always be: "Thy word is true from the beginning"; "Thy word is very pure, therefore Thy servant loveth it"; "Thy word is a lamp unto my feet and a light unto my path." "The grass withereth, the flower fadeth, but the Word of our God shall stand forever."

Personal.

Heartiest congratulations have just been accorded to the Bishop of Rochester on completing twenty-five years' service as a Bishop. Dr. J. R. Harmer was consecrated Bishop of Adelaide on May 23, 1895, in Westminster Abbey. He was translated to Rochester in 1905, the same year that saw the birth of the diocese of Southwark, which was formerly a part of Rochester diocese.

Rev. J. Benson, of Cobar, has been accepted for the New Guinea Mission, and will at first take charge of Port Moresby.

The death of Mr. F. J. Pritchard, late editor of the Launceston "Examiner," deprives the diocese of Tasmania of a faithful layman.

With great regret we record the news that Captain de Hoghton, R.N., died on the morning of the 29th ult. at Hobart. For some time the Captain was seriously ill, and the tidings of his death will awaken deep regret throughout Tasmania, particularly among Churchpeople. After retiring from the Navy Captain de Hoghton settled in Tasmania. As churchwarden, lay reader, and synodical representative

the Captain did yeoman service, and for many years he had a seat on the Diocesan Council. The Tasmanian "Church News" says, "As a convinced Evangelical, he took a vigorous part in the discussion of many controverted questions, but was always looked upon as a fair fighter and a fine type of English gentleman. He will be held in honoured and affectionate memory in connection with our diocesan history, and by hosts of personal friends."

From Coonabarabran comes news of a plucky action which was performed by Dr. Noel Docker, second son of Judoe Docker, of Sydney. The doctor received an urgent call to Binnaway. The river being flooded, he drove to the Riversdale crossing, eight miles out, in a sulky. He had a motor from Binnaway waiting on the other side of the river. He swam across the river, obtained a change of clothes from a settler, got into his car, and went to the patient. He returned the same night, swimming across to his sulky, and arrived home again before daylight on Sunday morning.

The resignation of the Rev. F. H. Spencer, the Bible Society's secretary for New Zealand, closes a long record of devoted and successful service. Mr. Spencer's father was a C.M.S. missionary in the Dominion, where he himself was educated and ordained in the English Church. After holding various charges, he spent nine years as a missionary to the Maoris, whose language he speaks like one of themselves. In 1898 Mr. Spencer was appointed our Society's agent for New Zealand.

Rev. H. McWilliam, Registrar of the Grafton Diocese, has returned to that city from the Dorrigo, where he took an enforced holiday in search of health. Mr. McWilliam is resigning his position on August 31st.

Rev. Cecil Smith has resigned the charge of the Bulimba district in order to take up work in the diocese of Rockhampton as rector of Clermont.

Rev. Robert Elliott died in Sydney on July 31 after nearly a year's illness. He was buried at Sutherland, the Vicar-General officiating. He will be affectionately remembered in the diocese of Goulburn, where he had worked for fourteen years as rector successively of Adelong, Bombala and Queanbeyan.

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Rev. H. G. Mathews was inducted to the parish of Cranbourne on Friday evening, July 30, by Archdeacon Hayman.

Rev. F. E. C. Crotty, of St. John's, Launceston, has been elected the Tasmanian representative on the Executive of C.M.S.

Rev. F. R. Elder takes back with him to New Guinea a young layman, Mr. Charles Leslie Hall, of St. Chad's, Cremorne, who has had three years' service with the Army Medical Corps.

The death is announced of Mr. James Puxty, of Vacv, aged 85 years, who has been for many years an earnest Churchman in the Newcastle Diocese. He was held in very high esteem by all who knew him. He was one of those sound Christians who let nothing hinder them from attending divine worship on the Lord's Day.

Rev. A. J. B. King, Th.L., rector of Kurrajong, has accepted the charge of the new Conventional District of Cloyelly (Sydney).

Rev. W. Thomas, B.A., organising secretary of the Student Movement in England, has accepted a position on the staff of Dunedin Cathedral.

Rev. A. E. Hutchinson has resigned the cure of Hamilton, Tas., to take effect on September 30, on account of ill-health. Mr. Hutchinson has been in charge of the parish for thirteen years, and diligently discharged his duties.

Rev. F. Lynch resigns the parish of Woodbridge (Tas.) from September 30, with a view to returning to England to complete his degree course at Oxford.

Rev. A. Thompson, rector of Barmedman (Goulburn), has accepted the parish of George Town (Tas.)

The death of Sir Samuel Griffiths, formerly Federal Chief Justice, on Monday last, has removed from us one of the most notable men in the judicial life of the Commonwealth.

An interesting visitor in the person of the Sadhu Sundar Singh has arrived in Sydney this week. He is a product of C.M.S. work in India and has addressed some remarkable meetings in England and also in America.

IN MEMORIAM.

BISHOP PAIN.

We are very pleased to be able to publish the following tribute, from the Archbishop of Sydney to the memory of the late Bishop Pain, of Gippsland, whose death was briefly announced in last week's "Record":—

The Church in Australia is the poorer for the death of the Right Rev. A. W. Pain, retired Bishop of Gippsland, who passed away on May 17 last at Beecroft, the quiet, sunny spot on the hills north of Sydney, but within easy reach of the great city, where he made his last earthly home. His end had been foreseen for the last nine months. He knew it himself, and did not hesitate to speak of it with a Christian heroism that was inspiring. He continued his ordinary work as long as his malignant malady permitted him, throwing his best self into the counsels and plans of the various committees on which he sat, as though he anticipated a lengthened stewardship of his various offices; and even at the last, when speech had become an impossibility and suffering was often intense, he carried on a connected discussion with the writer upon certain great movements on which his heart was set, communicating his idea by pencil and paper, his handwriting firm and clear as ever, and his thought lucid and strong in its grasp of details as well as principles. The ex-

ample of his noble passing is not the least of the many contributions which he has bequeathed to enrich the Church life that was so dear to his heart. The secret of his fortitude, as it had been the mainspring of his whole ministerial life, was shown, in the grateful readiness with which he welcomed the suggestion that his visitor should pray with him before he left. "That is the one and unflinching stand-by, is it not?"

Bishop Pain was essentially a Churchman, proud of his membership in the Church of England, devoted to her service, a keen student of her problems, unrivalled as an ecclesiastical legislator, jealous for the strictest accuracy in constitutional procedure and expression. Future generations of Churchmen in Australia will owe more than they are aware to the keen, fair-minded intellect with which for more than forty years of synodical life he practically shaped so much of the legislation of the Church as Presbyter and then as Bishop in Diocesan, Provincial, and General Synods. "His works do follow him," and few more effective than the clearness of legislative enactment by which future administrators are spared the needless confusion and difficulties which careless work in Synods has often caused. It was as a young man only two years in Orders that Bishop Pain set foot in Australia in 1868, threatened with lung trouble. He would have been a daring prophet who could have foretold the fifty years' of ministry ahead of him in his adopted land. But in the air of Cobbitty, the ever beautiful and sequestered country parish associated with the honoured memory of James Hassall, and with its church spire on a hill above the Nepean River, to which Bishop Barker appointed him, he found health and vigour, and at the same time he learned to know his Australia. His second charge was the important suburban parish of St. John's, Darlinghurst, Sydney, with its cultured and intellectual congregation. Here he made his name and fame not only as a diligent and beloved parish priest, but as a far-sighted diocesan official. It was not strange that the Election Board of the new diocese of Gippsland turned to Canon Pain, as he then was, to be the first Bishop of their newly-created diocese in 1902. The choice was abundantly justified. It is universally admitted that the foundations of no Australian diocese have been more truly laid; and when after fifteen years of the most strenuous episcopal work, in its great distances, above all, in its mountains and valleys and forests, through and over which run roads and tracks that were at one time a by-word, he felt it his duty to resign the See, it was amongst the heartfelt regrets of his people, who felt that in him they lost a true father in God. He returned to Sydney, the scene of so many happy earlier years, and nothing gave him truer pleasure than his appointment to be again a Canon of St. Andrew's Cathedral, as he had been from 1897 to 1902. "I desire to die Canon of St. Andrew's Cathedral" were his words when relinquishing other posts as his illness advanced.

His name will be linked with two important developments of missionary organisation in Australia. Himself a keen supporter of the Church Missionary Society, he yet threw himself with characteristic energy into the reorganisation of the Australian Board of Missions in 1916; and till within the last few months of his life he was a valued member of the Board. At the same time no one did more to promote or rejoice more in the eventual creation of the Church Missionary Society of Australia and Tasmania, formed by the joint action of the Church Missionary Associations of N.S.W. and Victoria, which became branches of the larger whole in 1916. Bishop Pain was not only one of the first members, but as its first Hon. Clerical Secretary helped to secure the adhesion of its supporters to the new order by the weight of his personality and wisdom. Another of his achievements was the founding of Ridley College, Melbourne, as a Theological College for Evangelical Churchmen. An Evangelical Churchman by considered conviction, he was profoundly respected by Churchmen of all schools of thought, and the more so as they knew him better. He was a scrupulously fair opponent in debate, and again and again I have observed him improve the wording of an opponent's resolution even when he differed from the sentiment. We mourn for him, but also we thank God, Who used him so fully to share in the guidance of the counsels of His Church in Australia during critical days.—J. C. S.—From the "Record."

Rev. H. G. Mathews was inducted to the parish of Cranbourne on Friday evening, July 30, by Archdeacon Hayman.

Rev. F. E. C. Crotty, of St. John's, Launceston, has been elected the Tasmanian representative on the Executive of C.M.S.

Rev. F. R. Elder takes back with him to New Guinea a young layman, Mr. Charles Leslie Hall, of St. Chad's, Cremorne, who has had three years' service with the Army Medical Corps.

The death is announced of Mr. James Puxty, of Vacv, aged 85 years, who has been for many years an earnest Churchman in the Newcastle Diocese. He was held in very high esteem by all who knew him. He was one of those sound Christians who let nothing hinder them from attending divine worship on the Lord's Day.

The Prince at the Armidale School.

The Armidale school had the rare distinction of a visit by H.R.H. Prince Edward, who broke his journey at Armidale en route to Brisbane. The fine building of the school shone in

welcome. The entrance gates were bright with electric glow; similar lights, flanked the drive-way to the main door and picked out the lines of the building. The hall itself and the lobby were crowded. Old boys who had served in Gallipoli, France and Palestine, formed a guard of honour and attracted the interest which the Prince everywhere shows to those who have worn the uniform. The boys rent the air with cheer after cheer, and a no less enthusiastic reception came from the girls of the New England Girls' School, who occupied the stairway overlooking the hall.

Upon arrival at the main entrance the Prince told the headmaster (Canon Archdall) that he was very glad indeed to visit the school.

The Bishop of Armidale and Canon Archdall, M.A. (headmaster), received His Royal Highness. The mayor of Armidale was also present upon the platform.

The Bishop said His Royal Highness had only just ten minutes with them, "and so," he continued, addressing the gathering, "on your behalf and on behalf of us all, I just want to voice to him our grateful thanks for interrupting his journey, and coming to see all of us here." The Bishop asked the boys to give three cheers for the Prince, and added they wanted him to take the echo of those cheers home for them.

His Royal Highness, replying, said:—It has been a great pleasure to me to have been able to pay this visit to the Armidale school, which I have already heard a great deal about. I thank you for your kind welcome. I know the school's splendid record in the war. I was very glad to have been able to shake hands with some of the diggers who were here when I came in. The best advice anybody can give to you is to follow the example they and all the old boys who went overseas gave you. It was a splendid example. I have only one more fortnight in Australia, I am very sorry to think, but I can assure you I can go away feeling thoroughly Australian at heart. (Cheers.)

Canon Archdall, as headmaster of the school, said he was now going to try and express in words their thanks for His Royal Highness's great kindness in visiting them, but on behalf of the school, and all the schools represented by boys or girls or headmasters and headmistresses, he gave their Royal visitor their warmest thanks, which could only be represented in three more cheers.

The Prince stood before the honour board near the door for several minutes, reading the names of the 260 old boys who fought and died and fought and returned in the Great War.

The Prince asked the headmaster how many boys were going to the school at any one time. Learning from the headmaster that the number was about 100, the Prince said: "Then this is a most remarkable honour roll, and what a large number of commissions and decorations on it. Were all those whose names are underlined killed?" Answered in the affirmative, the Prince said, "I am sorry. Will you give my sympathy to their relatives?"

As the Prince stepped into his car he said: "I am very sorry that my visit has been so short. The school has my best wishes for its continued success. It seems to have turned out splendid men for the country, and I hope it will continue to do so."

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EDITORIAL NOTES.

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

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

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The Church Record.

AUGUST 13, 1920.

GIVE AUSTRALIANS A CHANCE!

It is reported that as a result of a well-organised propaganda and earnest appeal in England, an Australian Bishop has succeeded in enlisting eleven young men and seven young women who shall shortly come out for training and subsequent service in the needy areas of his difficult and understaffed diocese. It is a great achievement, and all fair-minded churchmen will welcome the promised influx of young vigorous workers to this country. The continent is big enough; the need is sore enough; and the Christian man surely can spare no time for, and give no countenance to, the narrow-minded objectionable "pommy" talk and the pseudo-patriotic cant occasionally heard in some Australian circles. After all the Church is one over all the earth, and members of a communion so truly imperial as the Church of England, should be above being influenced in their appreciation of a worker's worth by the mere accident of his place of birth. Still the question arises—Why is it that dependence for recruits to the ministerial office should be placed upon the Homeland? The glib answer, so often and easily given, is that Australians have not, in times past, shown an eager willingness to offer for service in their own distant and difficult outposts, and so diocesan authorities have been compelled to make call upon the resources of the English Church to meet the deficiencies in their staffs. Let us examine this claim. It assumes that Australians are not capable of, or at least are not willing to, make sacrifice for their country, their Church, and their Master; it is useless to make appeal to them; they have no passion for service. But surely recent history of our people is sufficient refutation of the implied charge. The life of the Church and of the nation may not be aglow at present; materialism may be as a deadening influence upon the soul of our people, but we can rise to high things, and magnificent heroisms when the call is rightly made and the issues clearly defined. Instances can be quoted. In the Australian Expeditionary Forces there were young men of proved Christian character, who went from our Churches, who left comfortable positions, who abandoned professional prospects, and who risked all that they had and were for the sake of a high and holy cause. It was not so much the call of the drum that stirred them; it was the call of Christ.

Look at the foreign staffs of our missionary societies. Is there an absence of Australian workers in far-off fields? Are the spheres of heroic action manned only by non-Australians? Perhaps on close examination we would find that as many Australian men and women are prepared to make sacrifice in foreign missionary service as there are young English men and women prepared to come out for Home Mission service here. (The explanation of this curious yet striking fact will be suggested later.) Think of the C.M.S. Hyderabad scheme, which involves work of a singularly difficult character in a climate most trying to whites. Are there any other than Australians on the staff?

Let us come nearer home. Broken Hill, with its 30,000 inhabitants, is a town reckoned by some to be the last place on God's fair earth for Christian service. Climatically and industrially it is no rose garden; it never was, and it never will be. Archdeacon Godfrey Smith practically stood alone there, pressed down by the care of the many churches in the place. He appealed to young Australian clergy. He appealed to all that was heroic within them—to give up the comfortable city curacy or pleasant rural area and to come and face out the problem which the "Hill" presented. To-day there are four Australians, beside the Archdeacon, working there. Take Wilcannia, that lonely parish of numerous isolated townships and "magnificent distances"—perhaps one of the "toughest" propositions in the Australian Church. Who has filled it but an Australian—and his brave wife? Take Cobarr, sordid and depressed by hopeless mining collapse. Who goes up to "stick-out" the conditions but a young parson of Australian birth and training and orders?

Yet, convincing as these instances may be, some one will reply that they are of isolated occurrence, and are so few that they, by contrast, only make clear that for the bigger movements of the Church, and for a steadier supply of men for Orders we must look to England for help. Young Australians as a class still fail to make response to the call to the ministry. So it is that we are compelled to investigate why it is that Englishmen rally to the banner and Australians hold back. And here we touch the crux of the question; and here we indulge in plain speech. As a matter of sober fact and in respect of systematic intelligent appeal, the Australian has never been put to the test. He has never been given a chance. Have we ever had a Bishop of our Communion do here in Australia what they are prepared to do almost annually in England, that is "stump" the island, North, South, East and West, preaching a holy war and enlisting recruits? Have we ever had a Bishop leave his diocese for nine months to the tender yet admirably efficient mercies of a Vicar-General, and tour this Commonwealth, visiting Universities, Public Schools, Young Men's Organisations, C.E.M.S. bodies, and the important Churches and Sunday Schools of the land. Has the Church (and this is not a job for Bishops only) ever put the plain truth concerning our need regularly and attractively before the splendid constituency of youth that we possess—the plain truth concerning the arduous, manly, heroic and even romantic character of work in "out back" areas? One again we say, Give Australians a chance! To the average Englishman Australia, by its distance away from the Homeland, is a place of romance and adventure, and the present writer knows from experience how easy (how

fatally easy sometimes) it is to capture the imagination with a perfectly true statement of the ordinary facts of life in a bush parish. But when an appeal is made by a man of such high standing as a Bishop, who may be in sore need of helpers, and who tells of the illimitable spaces and the free roving life in a country district,—Well! the wonder is, when population statistics are remembered, not that eleven young men and seven young women should volunteer, but that the numbers are not a hundred and eleven and seventy-seven respectively. Yes! at "Home" the appeal is carefully made, and the results follow. But here in Australia we have simply omitted to do so. The foreign missionary societies do it in respect of their work and meet with success. They maintain an intelligent propaganda at work in parishes and places where likely recruits are to be found. Why in the name of all that is good and true cannot we get up and do the same for our big home mission work, and tell to the Young Australian the story of need and impending spiritual disaster. Let the English propaganda continue. Sneers against it only arise from ignorance of all the facts. But let us do something on a like scale in this land. True it is that the Bush Church Aid Society has undertaken the job. This is the reason of its existence. It has formulated its plan of campaign, but it wants more backing. It wants a Bishop to take stand with it and tell out the facts in plain terms to the youth of our land and make the call. Will our young men and women respond? Some of us have no doubts thereon. But if any be sceptical, we would say again, this time in notes of ringing challenge, "Give Australians a Chance!"

The Bishop of Wangaratta and Sunday Schools.

In the course of his Synod address Dr. Armstrong referred to the unsatisfactory nature of the work of the Sunday Schools in his diocese. His Lordship said:—

"Some months ago I sent out a request to all the clergy to let me know what was being done in the Sunday Schools and for the religious instruction of our children in their parishes. The replies received indicate that the present state of things is very unsatisfactory. Very few of our clergy are able to be present regularly in the schools. Some seem to be taking very little interest in the children, for out of 70 schools in the diocese, only eleven carpeted in the recent examinations. Almost all find great difficulty in obtaining a sufficient supply of capable teachers. Many of the children rarely attend church. In some cases the Sunday School has become a substitute for the church. The situation has become extremely serious, for if the children are not taught, we cannot expect to keep them as they grow up. In the day schools there has been considerable improvement, and most children now get at least some idea of God and duty. The tone of the school papers is excellent, but so great is the fear of anything sectarian that definite Christian teaching is frequently avoided, even in our Sunday Schools. The Scripture stories, history and biography take a more prominent place than true conceptions of God in Christ, and the relation in which we stand to Him. To very many God is still an 'Unknown God.' We do not seem to realise that the only hope of fulfilling Christ's second commandment—to love our neighbours—must follow the attainment of the love of God, which must come first. Yet, how can we love an unknown God? And how can we love a God whom we picture to ourselves as hopelessly unlovable? Much of our Christianity is adulterated with paganism. Many of our ideas of God are not drawn from the New Testament. St. Paul could write about the 'constraining love of Christ,' but that is just what is largely lacking. Mrs. Besant's judgment of unsectarian teaching is severe, but largely true. She says: 'The result of unsectarian teaching is to establish a new form of religion, which has nothing in common with historical Christianity, or any other form of Christian teaching.' By taking away everything to which any one objects,

they leave something which is really worthless. The result of unsectarian teaching is a colourless residuum, which I should think would be as objectionable to the earnest Christian as it is contemptible to the earnest unbeliever." This witness is true. Our conceptions often differ, but they must take form—this form is dogma. Every great religious system postulates some kind of morality, but the Christian ideal is a definite one—the love of God and our neighbour, attainable through the assistance of the Holy Spirit. This involves some definite conception of God, and the relationship in which we stand to Him—such teaching, in a word, as is contained in our Church Catechism. If our children are not taught anything about the new relationship to Christ established by Holy Baptism, how are they to learn the practical steps by which they may hope to attain to Christlikeness? Our Church provides a definite system of instruction and helps, based upon history and tested by long experience. Religious teaching to be effective must possess the outlines of some such scheme.

If we want something more than Scripture lessons, we want the practical application of the great truths which these convey. There should not be any difficulty about finding a sufficient supply of men and women able and willing to give such teaching. Yet there is. One reason was recently given by Archbishop Donaldson when he said: "The Church's greatest weakness arose from the half-hearted Christians—the men and women who professed and called themselves Christians, and did not really understand or feel any enthusiasm for the religion of the Cross. If they thought of the Church as an army, it was an army in barracks, enjoying a life of comfortable routine, and not as an army on campaign fighting for its life, and calling upon its soldiers to purchase victory at the cost of weariness and wounds. Of such slack Christians the Church had been purged by the persecutions which it experienced in the first days of Christianity. But with the passing of the age of persecution, the slackers had returned, and with them had returned a permanent source of weakness to the Church. He did not want people to think of this in the abstract, or to think how admirably it applied to some one else. He wanted each to ask, as the disciples asked themselves when the Lord spoke of one who should betray Him, 'Lord, is it I?' 'Am I contributing by my slackness and unwillingness for the Cross to the weakness and ineffectiveness of the Church?' What was needed was the conversion of the slack churchmen and churchwomen, and he asked them all to meditate on three things—First, that God made them with a purpose, and that if they did not fulfil that purpose they had no right to complain if they were rejected from further service; secondly, that the Kingdom of Heaven was not promised to all, but only to those who fulfilled certain conditions—of which conversion was one; and thirdly, that if the Cross represented—as it did—a great victory won at the cost of great suffering, it was scarcely fair to expect to share in the fruits of the victory without being willing also to share in the suffering and the struggle by which the victory is won."

This is our greatest difficulty. Another is the real difficulty, experienced by many of those ready and willing to help,—of knowing first what and how to teach the children. Our Board of Education has determined to try to overcome this difficulty by publishing a complete system of very simple Church teaching compiled by the Rev. F. Grist, which they believe will meet the case. It is not so much quantity as quality that we need, and although our venture is a large one for a small diocese, I trust the result will amply justify the experiment. Once we get the essentials, we can build upon that foundation to any extent. But too often we seem to have little or no foundation on which to build, and the result is the prevalence of an easy-going contentment with a state of things which might well satisfy a sheep, but hardly a Christian."

Notes on Books.

"Crossing the Line with H.R.H. the Prince of Wales in H.M.S. Renown," by Mr. Victor Marsden, the representative of the London "Morning Post," and doyen of the special correspondents abroad the "Renown."

This is a handsome quarto volume with forty illustrations, price 5s., published by Messrs. Angus and Robertson, Sydney, and may be ordered through any bookseller. The work is well done and full of humorous interest. The allusions are as a whole happy and cleverly made. Amongst many other playful touches, Neptune urges his Bears "to see full justice is done to H.R.H. whilst in the bath, but that sufficient of His Royal Personage be returned to continue the good work for which he is now world famous."

The book is sure of a large sale and will be found entertaining. The illustrations are many and good, and give ocular demonstration of that sportsmanship of Prince Edward which has so struck the imagination of the people of the outer Empire and won their enthusiastic admiration.

A Doctrinal Landslide or the Union Basis and the Creeds, being notes of Addresses by Rev. R. J. H. McGowan, of Ashfield, N.S.W. (A pamphlet of 32 pp., published by Messrs. Angus and Robertson, Sydney.) The writer, who belongs to the Presbyterian Church, has written this brochure in view of the impending vote on the question of union between the Presbyterian, Methodist, and Congregationalist Churches of Australia. He produces strong evidence of such compromise of catholic truth as would make the basis of union unsatisfactory and jeopardise a wider union. There are modernists in the Church of England, but not in such numbers as to make possible any tampering with the great Creeds of the Church.

Mr. McGowan has done the whole Church a service in calling attention to the details of alterations which we cannot call amendments of the Creed. It seems to us a thousand pities that the Lambeth Quadrilateral was not followed as closely as possible in the formation of this "Union Basis."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Extract from the Archbishop's Letter.

"A further impression brought home to me by my travels is that we have not done with German mischief yet. Defeated on the battlefield, German influence endeavours to undermine the new life of the Allies by sowing dissension where she can between us and those who are knit to us by the blood shed in the common battle-line. We must ever be on our guard, and must refuse to listen to the poisonous whispers which constantly come from that discredited but ever subtle source."

"I thankfully record that my health is now nearly normal. But my long convalescence warns me to be careful not to undertake too much work in England. I am refusing most engagements, but so far have refused to preach in Salisbury Cathedral in connection with its six hundredth anniversary on June 22. That invitation I could not refuse as Primate, when I recollected the close ties between thousands of Australians and Salisbury. I have also promised to preach one of the three opening sermons of the Church Congress next October. The other two preachers are the Archbishop of Canterbury and the Archbishop of Capetown. I ask the continued prayers of you all, who are constantly in my mind."

Educational Rally.

The Diocesan Board of Education has arranged to hold a Great Educational Rally in the Chapter House, St. Andrew's Cathedral, on Thursday, August 26, at 7.45 p.m. His Excellency the Governor, Sir Walter Davidson, K.C.M.G., will preside, supported by the Vicar-General of the Diocese, Rev. E. M. Baker, M.A. (The King's School), W. A. Purves, Esq., M.A. (Sydney C.E.G.S.), W. C. Carter, Esq. (Barker College), Rev. F. T. Perkins, M.A. (Cranbrook), Miss Noad, M.A. (Sydney C.E.G.S. for Girls), Miss E. M. Lenthall, B.A. (St. Catherine's Clergy Daughters' School), and the members of the Board of Education. The speakers will be the Lord Bishop of Bathurst, "Have we an Educational Policy?"; His Honor Mr. Justice Harvey, "State Education and the Church's Opportunities"; and Rev. G. A. Chambers, M.A., B.E., "Adventure in Education." The Cathedral choir, under the direction of Mr. Joseph Massey (Cathedral organist) will render special musical items. A packed house on the evening of the 26th will be an indication that Sydney Churchmen are awake to the responsibilities and needs of the educational situation in Australia to-day, and that they are prepared to maintain and enlarge the magnificent educational traditions of the Church of England.

Men's Smoke Social.

The greatest enthusiasm characterised the Men's Social at Chatswood Town Hall on Wednesday, 28th July. The numbers were well on towards 150, and constituted a record for St. Stephen's Men's Club. A most valuable talk on Japan was given by Mr. Adam McCay, and interesting questions followed the address. The programme was of a very high order, and called forth very generous applause. Amongst those who entertained the men for the occasion were: the Mayor (Ald. Forsyth), Aldermen Campbell

and Thompson, and Messrs. Hocter, Simons, Steel, Wynn, Cleary, Nethery, Murdoch and Patterson.

St. John's, Parramatta, and the Prince.

"On Thursday, June 17, the day after the Prince's arrival, he held a levee at Government House, at the conclusion of which upwards of 70 loyal bodies of the city and State. The Wardens of St. John's had previously decided that in view of the special circumstances it was but the right thing to do that such an address should be presented on behalf of our church. In due course our turn came to pay our loyal respects. His Excellency the Governor, who stood near, was kind enough to draw the Prince's attention to the fact that we represented the oldest Anglican Church existing in the Commonwealth. The Rector then presented the address with a few accompanying words of respectful welcome."

"This address was beautifully illuminated and sound in book form. On the left-hand side of the top there was an exemplification of the Prince's arms in proper heraldic form, and at the bottom three inset sketches representing St. John's west doorway and towers, a map of New Zealand surmounted by a cross, and the Royal Gate."

"On looking at the address the Prince was immediately struck by the map of New Zealand, and asked what was the connection between the dominion and the church."

"The Rector then gave a short account of Samuel Marsden's voyages to New Zealand from Parramatta in order to plant in the former Christianity and Christian civilisation."

"His Royal Highness then made some reference to Marsden's work, showing that it was not the first time he had heard of the Apostle of New Zealand. He twice expressed his thanks for the address and his appreciation of our having given it to him."

—From the Parish Paper.

C.F.S. Hostel.

A sale of work in connection with the above will be held on Wednesday, August 25, from 2.30 to 9.30 p.m., in the Chapter House, Sydney. Lady Cullen has consented to open the sale at 3 o'clock. During the evening items of entertainment will be given by the "Gladys," under the direction of Miss Enid Conolly. The parishes taking part in the effort are:—Wahroonga, Gift Afternoon; Turramurra and Killara, Flower Stall; Gordon, Gift Afternoon and Flowers; Lindfield and Roseville, Produce and Provisions; Chatswood and Artarmon, Miscellaneous Stall; Greenwich and Willoughby, Cake Stall; St. Thomas', North Sydney, and Pymble, Sweet Stall; Christ Church, Lavender

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**Correspondence****Close Communion Anglicans.**

To the Editor of Church Record.

Dear Sir,—We of Christ Church have to thank you for your championship of us in this matter of which "Liberal Anglican Priest" has written concerning the Liberal Catholic Church. We refuse, and we shall refuse communion to all or any members of the Church of England whom we know to be communicants at the heathen worship of the L.C.C. We know "Liberal Anglican Priest," and have taken his measure as you, doubtless, have done already. We refuse communion on these grounds:—

(1) Communion is fellowship with Our Lord and all His members in this Church in the great memorial of His Sacrifice for sin. This fellowship is impossible when communion is also made with non-Christians at a mockery of our service, or any other Church's service.

(2) Whatever value apostolic succession through the Old Catholics may have, even when perpetuated by one bishop and not by three as Catholic tradition maintains to be customary, it is utterly broken when allied with theosophy. Theosophy is not so much heresy but anti-Christian, and all the so-called celebrations of Holy Communion here have been emptied of all Christian meaning and therefore cannot be called Communion.

(3) We attach no Christian status to men who, though they may have Christian Catholic order, deny and have denied Christian fundamental truths by vain Theosophy.

(4) The Old Catholic Church in England has not associated itself with Theosophy. One bishop of theirs only has been credited and the entire bench of bishops at home have refused to recognise any but the orders of Bishop Lambert. The Theosophical Society is being generally regarded with suspicion by all who know anything of it.

(5) Liberal Anglican Priest (more liberal than Anglican, and less priest than either) has not the faintest idea of what loyalty to or membership in the Church of his baptism and priesthood means. Personally, I wish that his own silly remarks about the Jack-daw of Rheims could come true in his own life, and that in deep abiding penitence to his Lord whom he crucifies afresh by his disloyalty, he could return and accept the discipline of his sin, which he undoubtedly deserves.

E. H. B. COULCHER.

Christ Church Rectory.

Pitt St., Sydney, 4/8/20.

The Integrity of Scripture.

(By Rev. F. Kellert, M.A.)

(Concluded.)

Section 3.—We now pass on to the third and final division of our subject, the results of the Higher Critical Movement. They are indeed the "proved results" in a sad and sinister sense, and they are found all over the world at the present time. Whatever the higher critics have succeeded in doing, there is no doubt about (a) the unrest they have produced in many minds and the apostasy and falling away from all religion which have resulted in countless others. A system of which this is the outcome can hardly commend itself to those who desire to be true to Christ. Who can say that the layman was illogical who declared "I never read the O.T. now as I feel that the results of modern scholarship have entirely upset for me its foundations as an inspired book."

(b) The second point I would dwell upon is the extreme peril to the rising generation in the prevalence for use in our high-class schools or in instruction imparted in our schools by those who hold the higher critical theories. For the sake of brevity may I mention just one example only of the literature in question, viz., The Commentary on Exodus written by the late Dr. Driver in the Cambridge Bible for School Series. You are all aware, of course, that the current critical view of the Pentateuch holds that the latter half of Exodus and practically the whole of Leviticus and Numbers form what is called the Priestly Code, one of the alleged documents used in the composition of the Pentateuch. Now the Scripture in question (Ex. Num.) is occupied with the description of the Tabernacle in the wilderness, the divinely given direction for its construction and the carrying out of those directions by Moses and the Israelites. Notice the dominating expression, "As the Lord commanded Moses," found more than 150 times in the passage in question. It would be impossible to convey more emphatically the impression that the whole thing was carried out in accordance with direct instructions in every

detail from Jehovah Himself. And in the nature of things the record of the proceedings must have been committed to writing at the time either by Moses or his secretaries. The second fact confronting us is that Dr. Driver and the higher critics hold that the Priestly Code (as they call it) containing the whole narrative I have referred to was originated by some unknown priestly writer or school of writers at the time of the Babylonian Captivity, and only promulgated after the Exile, that the instructions for the erection of that Tabernacle were not given by God to Moses, nor was that Tabernacle described in Exodus ever erected in the wilderness at all. In Dr. Driver's own words, "It does not seem possible to regard the text of meeting as described by P. to be historical." Dr. Driver supports this conclusion by elaborate arguments in this commentary for school boys.

Now for the present I shall not challenge Dr. Driver's arguments. But this I will say definitely and deliberately, that the moment you convince me that the critical view is correct, that moment you destroy all the hold the Bible has upon my conscience, and thereby also destroy its religious value for me. It is no good telling me about the pious fraud by which writers of the Exile period put their fabrications wholesale into the mouth of the Almighty, and represent Moses as doing what they think he never did. I say it is not "pious fraud," it is complete stultification of the moral authority of Scripture. And when such fraud dominates the whole of every intelligent and a similar fraud dominates the Book of Deuteronomy, and when all this is written down by scholars of renown for the edification of our young people, then (in the words of a prominent school teacher) we are confronted with a position of extreme seriousness, for the whole process tends to bring the Bible into the company of every intelligent school boy. Nor is it any good trying to restore the balance by emphasising the truth or beauty of other parts of Scripture, for it requires no deep knowledge to see that Scripture is so knit together that one part of it pre-supposes the truth of the other. The whole subsequent portions so consistently treat the Pentateuch as historical and the law as Mosaic, that all subsequent writers and our Blessed Lord Himself are either implicated in, or victims of the impostures perpetrated in the composition of the Pentateuch. How are we to expect intelligent boys to bow to the Divine Authority of literature put together in this fashion? How can their character be affected for the better by teaching them that the book venerated throughout the Empire was put together on principles of glaring dishonesty? Had the writers of the Pentateuch no sense of honour or of truthfulness? If the Scriptures were compiled in this deceitful, lying fashion, will not the teaching of Scripture on these German lines tend to bring our standard of morality down to the German level. No wonder after their attitude to the Word of God they boasted about "a scrap of paper," for on these theories the very Bible itself lacks a sound moral basis.

(c) The critical theories have also increased the difficulties of missionaries abroad. It has stiffened the resistance of Moslems to the Faith, and encouraged the rejection of the Gospel message on the part of thousands of others. The following extract from a Moslem periodical, The Review of Religions, Punjab, May, 1903, ought to make clear to any thoughtful mind the real drift of the pseudo-criticism. After quoting some of the standard critical works, the writer thus proceeds:—"Thus has the Bible been swept away as a straw before the mighty current of modern criticism, and such was the fate it deserved. It is not the unmixed Word of God, it is not unerring. . . . But if the Bible is erroneous in certain parts, while other parts of it contain some truth, what tests do the Christians have in their hands for distinguishing truth from error. If it is reason, then the Christian Faith must avow itself to be based on reason and not on revelation. But if their test is revelation, surely some pure and trustworthy revelation free from error is required to sift the truth from the falsehood contained in the Bible. This revelation is found in the Holy Koran, for it is the only book on the face of the earth which claims to be the true and unmixed Word of God, and hence its own necessity as the Pure Divine Word. We are glad to see that the view which the Holy Koran took of the Bible has at last been admitted by even the missionaries."

"The truth of the higher criticism, and the error of the Bible being once recognised, it is difficult to see how the Christian religion can stand for one moment. . . . We hope that the Christian missionaries will plainly avow these truths and condemn the false belief of the Divinity of Jesus."

In conclusion, such evidence of the hateful effect of the critical theories surely will cause deep heart-searching as to whether we can in loyalty to our glorious Lord coun-

tenance a system of thought so subversive of the Faith.

The inspired word tells us that in the latter days some shall depart from the faith giving heed to deceiving spirits and teachings of demons. In the full persuasion that we are now in those days and that the "Higher Criticism" is the most portentous feature of that apostasy which will precede our Lord's Return, I say, let us emphatically reject the veiled Ariarism of the pseudo-critics and hold fast the faithful word "till he come."

The Teaching Office of the Church

(Being the Report of the Archbishop's First Committee of Enquiry.)

(By Rev. J. V. Patton, M.A., B.Litt.)

(Concluded.)

The report urges one practical reform—"the preparation of a children's edition of the Bible." The format of the Bible is recognized as one of the greatest difficulties in interesting children and leading them to read it for themselves. The binding of the ordinary school edition, the small print, the narrow columns, the division into verses, and the absence of suitable headings, all deter the young reader, "especially in these days of attractive books for children."

In passing one may say that nothing could be more unattractive in form than the Scripture books in use in our Public Schools.

(b) From the consideration of Bible Teaching, the report passes on to that of the Catechism. There was a division of opinion among the members of the committee concerning the present value of the Catechism. There were 10 in favour and 5 against the recommendation "that a radical revision of the present Catechism should be undertaken without delay."

(c) The Ten Commandments—Concerning these the report observes: "Much time and effort is expended on teaching the Commandments to children, but do they in the end enforce the specifically Christian virtues. In all the teaching should be heard the call of Christ, 'follow Me.' Children can readily understand such a call to love and to action. They respond quickly to a positive ideal of service towards which they must grow; the teaching must appeal not only to their understanding, but to the spirit of adventure which is strong in them. Here again the Commandments fail to help; they are mainly negative. Thus the spiritual nature of the child is not braced by their guidance, nor his ideals of conduct stimulated by their standard." The report suggests that the Commandments, as in the Sermon on the Mount, should be used "as points of departure for Gospel teaching," and that they should not hastily be discarded before

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Organising Secretary,

Church House, George St., Sydney

anything has been found as an equivalent.

(d) Church History and Missionary Study—“Especially would we urge,” the members of the committee say, “that in teaching more attention be paid to missionary enterprise as the central feature of Church history. Its neglect in the past has largely contributed to giving young people the impression that the Christian life is passive and unadventurous, and that the stirring history of the Church ends with the Bible record. The teaching of Church History should go forward from the Acts of the Apostles, and set forth the adventures of the followers of Christ throughout all ages. . . . This teaching is particularly valuable in early adolescence.”

Regarding Sunday Schools the report lays stress upon the importance of training in worship, and asserts that “prospects cannot be considered satisfactory until at least every large centre of population has its recognized leader and instructor of Sunday School teachers.”

In this paper I have attempted to indicate the wide field which the report covers, and at the same time to set before you the very words of the report itself on several important points. We will all agree with the words, already quoted, of Mr. Harrington Lees that the report is “a clear call for fresh air and open windows in our intellectual outlook.” The aim of the report is constructive, even if the scrapping of some old things is advocated. It welcomes the modern spirit of enquiry. It realises that truth is revealed by criticism and research, and that the Faith cannot suffer from the fullest investigation by friend or foe. “Though all the winds of doctrine,” observed Milton, “were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to mislead her strength. Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter.” This is what so many stand for to-day—both young and old—the legitimacy of free enquiry and criticism even in the sphere of religion, and not the conclusions of particular scholars and critics. While it is important to teach what we believe to be true, it is far more important that we teach what is true. The report shows that the faith of a Christian is something far removed from fearfulness or obscurantism. Faith, which is nourished and developed by a reasoned experience, is closely allied to reason. As the late Professor Gwatkin said in a sermon before the University of Cambridge, “the unseen is the realm of faith, not the unreasonable. . . . The faith which seems to pass through the gate of reason is none of our faith.” (Eye for Spiritual Things, pp. 8 and 9).

In conclusion, let me quote some words from the Foreword, contributed in Lent, 1918, by the Archbishop of Canterbury to each of the Five Reports of the Bishops' Committees of Inquiry:

These Reports “are not official documents, but whether we accept the conclusions or not, they have the high authority which belongs to the opinions of specially qualified men and women who have devoted long months to their elaboration. . . . With all earnestness I invite, for these Reports, the study and thought of men and women of good-will. We shall all agree about the various recommendations. We want critics as well as advocates. Let there be quiet reading of all they contain. Let there be meetings large and small. Let there be sermons and addresses and study circles, that we may perceive and know what things we ought to do, and that together, as the needs of our day demand, we may ‘go forward.’ “It is not a vain thing for us—it is our life.”

TREASURE TROVE.

Lord Christ, let me but hold Thy hand
And all the rest may go.
For nothing is, but only seems,
And life is full of idle dreams
Until Thyself we know.

The whole wide world is nought beside
The wonder of Thy love.
And though my state be mean and strait,
Give me but heart to work and wait,
And I have Treasure Trove.

J. Oxenham.

IF YOU ARE INTERESTED IN THIS PAPER, PLEASE PASS THIS ISSUE ON TO YOUR FRIENDS, AND GET THEM TO BECOME SUBSCRIBERS.

Young People's Corner.

SUNDAY SERVICE.

(By Q. Scott-Hopper.)

You are not going to Church, lad?
The call is not for you
That smites the ear with message clear,
The morning sunlight through?
While other, at its bidding,
Are hastening up the lane,
That open gate, which there doth wait,
Stands wide for you in vain.

There's none more straight than you, lad,
In all you do and plan:
You're proud to show that naught you owe
To any living man.
That brother-soul, “the Master,”
He knows your worth full well;
In six days' work no hour you shirk,
As all your mates could tell.

Yet, when the Day comes round, lad,
Then man from toil takes rest,
That he may bring his Heavenly King,
A service richer blest—
It finds you deaf to duty
With never a sense of shame
For dues delayed, for debt unpaid
At God your Maker's claim.

The God Who gave you breath, lad,
And strength in every limb;
Who, hour by hour, confers that power
To run, to leap, and swim,
To laugh, and love, and labour,
To think, and will, and do—
Lad! look within! Hath He not been
A right good Friend to you?

There's none more staunch than you, lad,
Earth's friendships to fulfil;
There's none whose heart you e'er made
Start.

By careless treating ill:
Yet when the Friend Eternal
Would see you at His Home,
You draw not nigh; you pass Him by
Whose open door bids “Come!”

If you were in His place, lad,
Were patience yours, to wait?
Would you not rise, with wrathful eyes,
And bar the slighted gate?

Yet still He leaves it open,
Your entering steps to win;
And still you say—“Some other day
Perhaps I might drop in.”

“Some other day, perhaps,” lad!
When head is bowed and bent,
And Carver-bell and shadows tell
That life is all but spent.

You'll have scant voice for praising,
You'll have scant strength for prayer. . . .
But then, you say, your Maker may
Behold you present there!

“Some other day, perhaps,” lad!
What know you of that day?
A sudden blow may bring you low,
Like him across the way;
And, captive in your chamber,
Behind the lattice-pane,
Your heart may hear those Church-Bells
Clear.

With longings . . . all in vain!
Then, while the power is yours, lad,
At will to come and go—
Rise up with speed, His call to heed,
Nor shirk Love's service so.
Those sweet bells yet are ringing,
The morning sunlight through;
And still there's time, the hill to climb,
Where waits your place for You!

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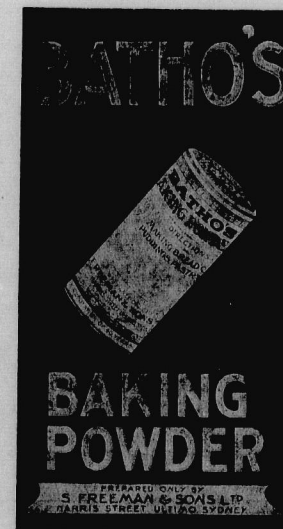
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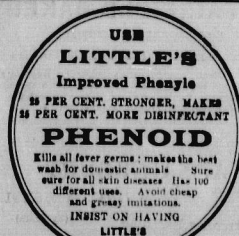
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Current Topics.

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

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

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

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

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

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

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

Dr. A. C. Headlam has given to the Church an important historical contribution on this much discussed question.

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

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

A good letter appears in the C.F. Newspaper of July 2, in reference to the Lambeth Conference and Reunion. The writer is the well-known Rev. H. R. L. Sheppard, of London, who

rather apprehensively states that he and others, whose war experiences had drawn them to a deep desire for practical reunion with other British Christians, had been asked to hold their hands until after the Lambeth Conference. Yet on the contrary part the Anglo-Catholic Congress was held the week preceding the Lambeth Conference so that its definite statements

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

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

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

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

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