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For Australia and New Zealand.

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Current Topics.

The aftermath of the War increases the troubles of industrial unrest. We are living in very difficult and anxious days. The awful happenings in other lands due to Bolshevism or Bolshevist ideals should warn us of possible dangers in our own more favoured land. There are not wanting signs that the great feeling of irritation in the community of section against section may be prolific of grave schisms and disasters to our social life. It needs tactful statesmanship in the extreme to adjust the divisions that are threatening, and the Christian Church, whose hope is in God, "the God Who maketh men to be of one mind in a house," may well regard it all as a clamant call to earnest and patriotic prayer. England is feeling the same grave difficulties, and so words recently uttered by the Archbishop of Canterbury have their message for us. His Grace, in sending out a "Call to Prayer" in this behalf, said:—

"We have come to a time of no common stress and uncertainty in the history of our land. At an hour when in international affairs peace seems to be almost concluded we are faced with grave problems and perils in the world of industry at home. The leading men of our country—statesmen, coal-owners, miners, employers, industrial workers, and counsellors of every kind—are doing their best to solve the problems and to overcome the dangers. On their right decision within the next few days the future well-being of the whole nation may depend.

"Let us as Christian citizens remember the mighty power of prayer. Let us use that power to ask God to guide those on whom rests these grave responsibilities, that the decisions which they reach may be such as shall lead to the greater good of all the people. To-day we recognise more and more that the questions at issue are not simply, or even mainly, economic questions, but spiritual questions affecting human value and character. For such questions above all we may expect guidance from the Spirit of God. To Him, therefore, let us turn and soberly and earnestly pray that He will bless and prosper the efforts now being made for an honest and right settlement, and that He will move and guide the minds of us all in the ways of justice, brotherhood, and peace."

In these days of "Reconstruction" after the War, with all its urgent problems, we are glad to note that the leaders in the Government of our Empire have definitely expressed their sense of the need of religion in that reconstruction. The Church must take a hand. And there are not wanting true-hearted Churchmen who emphasise the Church's need of renewal for the great tasks that be ahead. A deputation, quite recently waited upon the Archbishops of Canterbury and York in regard to the evangelistic work of the Church, and one speaker practically put most of the difficulty in a nutshell when he said that the old-fashioned mission would not capture the imagination and the hearts of the great mass that was outside the Church. A great deal could be done,

he felt, by pleading with Christians to become distributing centres by the witness of their own lives in their shops and offices. What was needed was that there should be greater reality and greater courage in the expression of Christian character. This is just the crux of the whole matter. Christians generally are not living out their profession of Christ and consequently are a weakness to the Christian position. According to a Brisbane newspaper, Archbishop Donaldson recently made some home thrusts at such "slack Christians." His Grace said that—

"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 as 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 them to think of this in the abstract, or to think how admirably it applied to some one else, but he wanted each to ask, as the disciples asked themselves when our 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 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."

God help us all to get back to the Cross of Calvary, to glory in that Cross and not to refuse its implications in our following of the Crucified.

We think it was Bishop Westcott, of Durham, who said that it is the duty of every Christian to "Distributing seek to make other Christians. That was certainly the idea of Jesus Christ when He said to His disciples, "Ye shall be witnesses of Me." The official ministry of Christendom, and especially is this true in our own beloved Church, has been looked upon as almost alone responsible for the propagation of the faith. The rank and file Christian of to-day looks upon his or her duty as fulfilled by attendance at Divine worship and financial support of the Church's operations. And yet how far is this from the truth of things. The Ascended Lord, according to St. Paul, gave the ministry to the Church for the adapting or fitting out of the members of the Body for their ministry in the building up of

that Body (Eph. 4). In other words, to adopt the Archbishop of York's recent utterance—

"The real Agent for evangelising England (or Australia or any other part of the world) must be the Body of Christ, the men and women who profess and call themselves Christians. The only thing really that will make the big Labour world listen to Christianity is for the great mass of professing Christians to show by their lives and by their outlook, by the things they are thinking and doing at the present time, that they care for the reign of Christ over the whole sphere of human life."

In a word, Christians must again become distributing centres of the Gospel riches.

Casual observers do not usually realise the financial difficulties that missionary committees in the Homeland have to face. The time of war has in few cases seriously reduced the gifts to the great cause, but there are other effects of the time of war which have caused very real problems in the matter of finance. The English C.M.S. have just issued a statement indicating some of these. The committee says:—

"Before the war every £1 sent out for missionary work in China realised 10 to 11 dollars; now every £1 realises less than six dollars. It requires to-day £175 to pay for work overseas which before the war cost £100. The society's approximate loss on exchange in China is £32,000; in Japan, £2000; in India, £12,000; in Persia, £9000; in East Africa, £3000; total loss on exchange £58,000. Then again it has been found necessary to increase the stipends of workers in many parts owing to the rise in the cost of living throughout the world; steamship rates, the cost of building, outfits, and printing have increased."

It can easily be seen that a large increase in the offerings of God's people for this work is absolutely necessary in order to prevent retrenchment.

At a recent meeting of the Sydney Clergy in the Chapter House, the subject of the Clerical Library was under discussion. We wonder whether any diocese in the Commonwealth successfully runs a diocesan library. It would seem almost impossible to keep such a library up-to-date and within the reach of the suburban and country clergy. We suppose that the clergy generally find two difficulties in regard to "reading." First, the question of getting books and theological periodicals in these days of financial stress, and then the pressure of church business. The Rev. Hanington Lees recently indicated a method by which the first difficulty might be met when he referred, with gratitude, at a public meeting, to the generosity of several members of his congregation who saw to it that he was kept in touch with new publications of importance to a preacher. And we know of one parish, at least, where thoughtful and wise churchwardens set apart a sum of money in order to provide their clergyman with necessary reading matter that might not otherwise be within his reach.

These are examples that might well be copied to the benefit of the Church. Of the value of such reading one of the Australian bishops has quite recently been giving a little bit of his own experience. In his monthly letter the Bishop of Bunbury writes:—

"I have not been entirely idle during this long enforced rest. There was a good deal of preparation for future work that I was able to do, I was able to write my letters, and also to read. As for reading, I gave myself a strong dose of the History of the Church in the middle ages, and found it far more interesting than any novel, 'a cordial for drooping spirits' as Bishop Lightfoot once said. It may sound odd that one should read Church History to cheer one up when one is ill, but if one is a churchman, and loves the Church, but frequently hears it reviled and abused as a failure, and as being in a chaotic and hopeless condition at the present time, it does one good to dip into general Church History. My dip into it has convinced me that the Church since the first three centuries has never been purer than it is to-day; was never so wide-extended as to-day; never had in it so much vital religion; never showed so much the Spirit of Christ as it does to-day. The great difference between now and the middle ages is that we allow men to hold their own opinions now, however odd they may be, and do not burn them as heretics, as was done then; and consequently there is much disunion. But which treatment shows more of the spirit of Christ? Bishop Creighton said in one of his lectures that the reformation of the Church had not been one, but many; she had repeatedly reformed herself during the many centuries she had lived through; and as I see her now, even with all her divisions, she is more truly the 'glorious Church without spot or wrinkle' than ever she was before. If the 'gates of death' have not been able to prevail against her in the past Dark Ages they will not do so now when she is more worthy to be called the Bride of Christ."

Book of 1552, which very deliberately omitted the term in question.

(4) We recommend the writer to give the Roman Communion the sole right, not only to indulgences, but also to that practice technically known as "suppressio veri."

English Church Notes.

Personal.

General Allenby has decorated Brigadier-General Storrs, son of the Dean of Rochester, with the ribbon of a Knight of Grace of the Order of St. John of Jerusalem. The ceremony took place in Jerusalem itself, at the opening of the British Ophthalmic Hospital, which takes the place of a building destroyed by the Turks.

Canon Thompson has withdrawn his resignation of Christ Church, Salford, and has decided not to accept the living of St. Silas, Blackburn.

Thankful German Prisoners.

During the whole period of the war, religious services have been held in the Aliens' Detention Camp in Douglas, Isle of Man, carried on by the clergy and ministers. These services were specially marked by regular visits of the Bishop, who on each occasion addressed congregations numbering 1500 to 2000. Notwithstanding the fact that they were of all enemy countries and religious sects, even a large number of Jews being present, the Bishop was listened to with rapt attention and greatly appreciated. As a result of this Christian effort, an interesting presentation took place upon the occasion of his Lordship's last visit. The following address was presented to him by the aliens as a mark of their gratitude:—"To the Right Reverend J. Denton Thompson, D.D., Lord Bishop of Sodor and Man. A token of our lasting appreciation and sincere gratitude for the many blessings received from his encouraging addresses in this camp. The lofty ideals and high aims which he always so untingly and masterfully held up before us have proved to many of us to be an unflinching source for reflection and aspiration. We wish him all happiness, and pray that God's blessing may rest upon his labors in the Master's vineyard."

The address is in black and gold lettering, and is surmounted by the Diocesan Coat of Arms with the motto, Omnia vincit amor, on the one side, and on the other in Greek, the text, "I was in prison and ye came unto me."

A More Elastic Service.

An interesting experiment has been made at Worcester Cathedral where, instead of Evensong a more elastic service is now used, including four hymns and two addresses.

Towards Re-Union.

The following resolutions were passed recently in the Upper House of Convocation at York: That in view of the increasing desire for some opportunities of united fellowship and worship with those separated from us, and in order that this desire may be met without impairing the Church's Order and Discipline, the House recommends as follows:—(1) That upon special occasions of public importance or in gathering for common devotion and mutual edification, ministers and other members of communion separated from the Church of England may from time to time be invited to join in speaking and in offering prayer in consecrated buildings, provided—(a) that in all cases what is so done is outside the regular and appointed services of the Church; (b) that the consent of the Bishop has been in each case previously obtained. (2) That similarly, clergy of the Church of England may accept invitations to take part in services other than those of the Church, provided—(a) that such services are of a special character and not part of the ordinary wor-

ship of other communions; (b) that the approval of the Bishop has been obtained; and (c) that in parishes other than their own (except in the case of places which may be reasonably regarded as extra-parochial) the incumbent of the parish has given his consent.

A Cratifying Testimonial.

An interesting ceremony took place last month in the Leyton Wesleyan Hall. The Wesleyans of the district had invited the late Vicar of Leyton, Canon Thornton-Duesbery, to spend the evening with them in their hall and address them. During the proceedings, eight volumes of the Journal of the Rev. John Wesley, specially bound in calf, were presented to the late Vicar. In each of the volumes the following is transcribed:—"Presented to the Rev. Canon C. L. Thornton-Duesbery, M.A., on his leaving Leyton, by members of the Leyton Wesleyan Church in acknowledgment of his unflinching sympathy and ready co-operation, and in sincere appreciation of his work for Christ in the neighbourhood."

C.M.S.

The C.M.S. Anniversary was to open on Saturday, May 3, with the usual service for young people at St. Paul's Cathedral at 2 p.m., when the preacher was to be Bishop Oliveau, the Native Assistant Bishop in the diocese of Western Equatorial Africa. The preacher of the Annual Sermon at St. Bride's on Monday, May 5, was to be the Headmaster of Rugby, the Rev. Canon David, D.D. At the Annual Meeting at Queen's Hall on Tuesday morning, May 6, the chair was to be occupied by the President, Colonel Robert Williams, M.P., and at the Evening Meeting on the same day the Archbishop of Armagh, Primate of All Ireland, was announced to preside as chairman.

Nurse Cavell.

The recent funeral ceremonies, in connection with the late Nurse Cavell in England, have brought that heroine's sacrifice again into the public mind. At a recent meeting in London, the Rev. H. S. T. Gahan, C. & C.C.S., Chaplain in Brussels since 1914, who had the privilege of ministering to Nurse Cavell, retold the story of her death.

He said that at the end of 1914, and early in 1915 a number of escaped British, French, and Belgian prisoners began coming from the Front. These men were sent to Brussels, by those who were in the secret, and by some understanding arrangement a number of them were sent to Miss Cavell's nursing home. There she received them and kept them till she was able, with the help of others, to send them across the Dutch frontier, whence by various means they went back to the fighting line or came over to this country. This was a penal offence under military law, but Miss Cavell was not at first aware of this, though she understood it later and knew the risks she ran. Most of those engaged in this secret undertaking were at first exceedingly rash, and insufficient care was taken to avoid detection. The men themselves were grossly impudent. No one realised how tightly the net could and would be drawn. In the summer of 1915, at a meeting of the weekly Relief Committee engaged in distribution, it was whispered that a German motor-car had been seen outside Miss Cavell's clinic on the previous day. Later it was learned that Miss Cavell had been taken from the nursing home and lodged in one of the prisons. Mr. Gahan retraced his narrative to say that earlier in that year he had made the acquaintance of a German Chaplain at Brussels—a military Chaplain with German Protestant troops. This Chaplain had written asking him for an English Prayer Book for a wounded prisoner; the letter was courteous and kindly in every respect, and he took the opportunity of making the good man's acquaintance, and found him sympathetic and helpful. It was he who got him a passport to enable him to visit the English wounded, and it was this same Chaplain who, about the middle of October, sent him word to visit a fellow-countrywoman of his who had not long to live, and who desired to receive Holy Communion. On going down into the city he learned that it was Miss Cavell, who was

sentenced to death, and that the execution was to take place on the following morning. This was a stunning announcement, for they had hoped against hope on her behalf, and had been in some degree reassured by a Belgian lawyer, who said that a reprieve would be granted, and that an execution was most improbable.

Mr. Gahan said that he desired to tell the story as simply and accurately as possible, because exaggerated accounts had been in circulation. The German Chaplain had secured him a passport for the prison, and had also asked that Mr. Gahan might be present at the execution; but Miss Cavell herself had objected to this, saying that it would be too trying for him, and when hearing later what had been determined, he remonstrated and expressed a desire to be present, but he was told "that it could not then be altered. He saw Miss Cavell at 9.30 the night before her execution. She was then under perfect self-control. He administered the Holy Communion and repeated "Abide with me," the joining in under her breath, and then they said good-bye and he came away. The execution took place at 6.30 in the morning, just outside Brussels, at the national rifle range. There was no fainting, no distraction, no failure of any sort. It was all very quickly done, and in perfect military order. But so far as their feelings were concerned, said Mr. Gahan, the episode was by no means over; they had not forgotten it, and could not forget.

The New Lectorian.

The New Lectorian, which the Archbishop of Canterbury desired should be put

into general use as soon as possible, is hung up in the recent action of the House of Laymen. Without a dissenting voice that they adopted the recommendation that consideration be given to the report of its own committee before authority is obtained for the permissive or alternative use of the new Table of Lessons, and on the motion of Lord Hugh Cecil, the House expressed disapproval of any revision of the Lectorian or Apostolic Epistles, now publicly read, are excluded from public reading in church.

Y.W.C.A.

On March 4, an influential gathering of from 300 to 400 workers took place at St. John College, London, where an all-day conference had been arranged, in view of the crisis in Y.W.C.A. affairs. The lack of spirituality in many of the branches, and the worldly spirit that was creeping in, caused great concern to many of the older workers. Ireland, with 300 branches, broke off entirely from the Central Society in May 1917, and became an absolutely independent division. It was not widely known at first that this had taken place, but as the worldly spirit grew more and more in the Y.W.C.A. several branches from different parts of England sent in protests to the same effect, but of these no notice was taken. With the war came the glorious opportunity for the Y.W.C.A. But here again the worldly spirit was manifested, and many girls for the first time learned to love dancing, smoking, card-playing, and the drama in the huts and hostels. The great need of helpers brought many unconverted workers into the Associa-

tion who, while doing noble, patriotic work, could not help the girls spiritually.

A protest, signed by 500 workers, as well as 500 members, was laid before the British National Council in October last. But the protest was without avail, and with deep sorrow many branches severed themselves from headquarters and formed another division of the Y.W.C.A., calling themselves the S.U. (Separated Union).

A Brilliant Exception.

In the spring of 1918 Bishop Brent, of Western New York, paid a visit to the British Expeditionary Force in France. He went from place to place addressing large audiences of officers and men on the reasons why America had come into the war, and why she had not come earlier. These lectures generally lasted an hour and a half, but the attention of his hearers spellbound to the end. On one of these occasions an Irishman rose to propose a vote of thanks to the lecturer in the following words:—"When a speaker has got anything to say he can say it in five minutes. When he has got just a little to say it takes him a quarter of an hour. When he has nothing at all to say he goes meandering for half an hour, and perhaps for an hour and a-half." At first the audience did not know whether to smile or to protest. But as the speaker had a pronounced brogue, laughter prevailed. When it subsided, he continued:—"Now, gentlemen, I call upon you one and all to show our distinguished visitor from the United States that he is the one brilliant exception that proves the rule!"

Thankoffering of Life and Money for God's Gifts of Victory and Peace.

A MANIFESTO.

Three great leaders of Church life in Britain, viz., the Archbishops of Canterbury, York, and Armagh, have most earnestly commended the action of the Church Missionary Society in appealing for consecration of life for world service, and a sum of £50,000 (five hundred thousand pounds) for missionary purposes. The whole to be recognised as a Thankoffering for God's gifts of Victory and Peace. In their messages the Archbishops refer to the opportunity for, and the appropriateness of such an appeal; pointing out the tremendous necessity that exists for inculcating principles of love and righteousness throughout the world—especially if the fruits of the splendid sacrifices of the nation are to be conserved.

In response to the urgent request of the Home Society, the C.M.S. of Australia and Tasmania has resolved to join them in a similar enterprise, making an appeal for consecrated lives and twenty-five thousand pounds (£25,000) in money, to be applied by our own Society, and their determination has received the hearty support of the Archbishop of Sydney, our President, who writes:—"I wish you God-speed most heartily in this very important undertaking, and pray that as so often before, this effort put forth in a spirit of humility and prayer may be used of God to the awakening of the spiritual life within our Church."

In making the appeal, the Council of the Society desires to state its reasons for so doing. They are as follows:—

- 1. We believe that it is incumbent upon us to honour Him who hath wrought so mightily for us, and hath given us the victory.
2. We believe that our Lord Jesus Christ is God's response to the world's needs, and it belongs to the Church of Jesus Christ to acquire a world-wide vision of its responsibility to make him known throughout the world.
3. We believe in what is stated by the Most Rev. the Archbishop of Canterbury, viz., "Whilst memorials and thankofferings are being promoted on every hand in connection with all sorts of societies and institutions, it would be unfortunate were the grateful gifts of devout men and women to be assigned to sectional or local memorials, without any corresponding gift being gathered with the direct and far-reaching object of spreading the message of Christ's Gospel among the sons of men."
4. We believe that such a challenge definitely uttered and promoted will counteract the curious liability of the individual conscience to acquiesce in pessimistic theories and non-moral or immoral conditions of living. War reactions must be strenuously combated.
5. We believe that the "transformation of life; the reconstruction of human society in and by the Spirit of Christ; the brotherhood of all nations; the fellowship of all classes; the enfranchisement and perfect development of each single life upon earth; a world to be redeemed from sin and selfishness and strife; is a purpose worth living for, an aim that will ennoble all of us, an end vast enough to require the utmost service and the completest sacrifice of every single person who can hear God's call."
6. We believe that the quest to victory is not rest, but translation of energy from one use to another. The task of the hour is to translate energies to new services before they are allowed to die down. Also that as the cost in days of war has been an immeasurable loss of precious lives and the expenditure of vast wealth; so the cost in days of peace on the part of those who survive, must be consecration of lives and means to God for the work of His Kingdom.
7. We believe that the vast responsibilities of the Society, which are those of the Church of England, in India, Ceylon, China, Japan, Palestine, "German" East Africa, British East Africa, Uganda, Nigeria, Sierra Leone, Egypt, Persia, Mesopotamia, Sudan, N.W. Canada, and Northern Australia should be fully recognised and met by the Church's members.
8. We believe that the Church in Australia in pursuance of her missionary vocation, depends in large measure upon our Society (which is recognised under the General Synod as an Agency of the Church in her missionary work) for opportunities of service, and we should be failing in a sacred duty if we did not make supreme efforts to lead forth the Church to her task.

The foregoing will suffice to show that there is abundant justification for the undertaking to which we are committed; therefore, we do not hesitate to urge that the support of our fellow Churchmen should be given to bring the appeal to a successful issue. Particularly do we plead for prayer that Christ's Kingdom may be extended by our efforts.

Communications to—
51 Elizabeth St., Sydney,
or
C.M.S., Cathedral Buildings,
Swanston St., Melbourne.

Trusting for co-operation,
I remain,
On behalf of the Council,
(Signed) P. J. BAZELEY,
Council's Commissioner.

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Handwritten notes: "We cull the following extract from 'The Northern Churchman.' It will give our readers some idea of the way in which history is dealt with in order to further a so-called 'Catholic Teaching'."

Handwritten notes: "The fact that a priest uses the word 'Mass' does not imply that he believes in transubstantiation. This word is as old as the Church of England, whereas the doctrine of transubstantiation was invented 500 years later. 'Mass' has therefore no connection with that doctrine. At the Reformation it was unfortunately used by partisans to indicate the Roman service, and in popular use has a Roman flavour; but it is too valuable a word for us to allow that Church to monopolise it. The fact that there is no other term nearly so convenient makes it inevitable that the use of 'Mass' will soon become universal. 'Celebrate the Holy Communion' is not only inaccurate and one-sided but far too cumbersome, and the old expression 'say Mass' is in common use amongst the clergy. It should be noted that while the word was left out of the Elizabethan services, it was used in the 1549 Prayer Book as one of the titles of the Holy Communion, and that it has always been kept in the Church in the compound word 'Christmas.' It is important that the Church should not abandon anything that is good to the Roman Communion, but give her the sole right only to those things which, like indulgences, are peculiar to her own system. We only make the following comments:— (1) We have the fond belief that the Church of England is older than the writer of the above note suggests. (2) Evidently the 'valuable' word 'Mass' stands in the same category as that blessed word 'Mesopotamia.' (3) We thought there was a Prayer

Lest We Forget.

By the Rev. F. B. Macnutt, M.A., Vicar of St. Martin's, Leicester (late Canon of Southwark and Senior Chaplain to the Forces).

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons."—Deuteronomy iv. 9.

I can conceive of nothing that can help us better than to recollect and recall the visions that came to us all, in varying measure, during war-time—visions which we then determined should be translated into fact in the life of peace, when we would have to undertake the rebuilding of our national life in the light of what we had been taught in the bitter furnace of war.

Reaction.

It is astounding how soon we mortals find ourselves able to detach our minds from such soul-shaking experiences as we passed through and to adapt them to an outlook which is concerned entirely with the immediate interests of peace. Out in Flanders we used to say, and you said it here at home, "We can never be the same again," or more strongly still, "Things shall be different after the war." And yet over there even then we knew the meaning of reaction when we got out of the hateful surroundings of the fighting-line back to billets and rest-camps behind the front. It was so easy to lose the sense of elevation which helped us to face the worst with the feeling that we were doing our bit for a cause which mattered more to mankind than anything else in the world. It was fatally possible even there for strained nerves and exhausted brains and bodies to seek only for comfort and relaxation, and to push aside the promptings of higher things which had been very real and had fortified us in the presence of death. I have often discussed with men behind the lines whether spiritual and moral impressions which thus seemed liable to vanish in a safer and more comfortable atmosphere had any real value, and whether aspirations born in the day of battle were worth anything if they died away in the day of rest. Opinions might differ about the answer to that question, but there could be no doubt about the reaction itself. Now we are witnessing through the length and breadth of the life of our people the same reaction on a national scale. It is a danger to which history bears witness as recurring after all great cyclic storms of war and national strain, and most thoughtful people foresaw that we should be no exception to what seems to be a general human experience.

And so the stately words which I read out as my text come to us with a very living message to-day. The Book of Deuteronomy, though it was compiled centuries after the time to which its contents refer, gathers up with a superb power of appeal the lessons of Hebrew history, and places in the mouth of its greatest legislator and teacher, Moses, the declaration of the supreme duty of a people specially disciplined by God to keep a fast hold upon the lessons of experience, to make them warp and woof of its very life, to place them in the forefront of its religion, to cherish them as a living tradition to be handed on from generation to generation, and to take heed that they pass into the education which is the great determining influence of its progress towards higher levels. I know of no words in the Bible, the Book that has always been the chief secret of Britain's moral stability, which have a more compelling message for us in the year 1919, than these: "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thee all the days of thy life; but teach them thy sons, and thy sons' sons."

God's Victory.

We, like Israel, have been saved by a great deliverance from Pharaoh and his hosts. We have crossed our Red Sea, and the world-power which was set for the destruction of our liberties and of our right to shape our own destinies, which is the soul of freedom, has itself been overwhelmed by the flood of the very defeat which it had prepared and organised for others. Speaking in St. Mary's Church, Barby, in this diocese, on Sunday afternoon, January 5 last, General Sir Henry Horne, the distinguished Army Commander of our 1st British Army on the Western Front, used these words: "At last, when all seemed darkest, light appeared. It seems to me as though a miracle had been performed, so rapid was the change, so complete the collapse of Germany. I trace the

hand of God in it all. Let us be thankful for His mercies to us." I imagine that all but the avowed atheist will have felt, as he did, the hand of God in the swift ruin which overtook the German cause just when it seemed most likely to prevail. Unless, indeed, the living God is but an absentee Deity, Who is of no moral significance in human affairs, or a grim Sultan with a heart of ice who is entirely indifferent to them, He was present in the overthrow of Germany.

Visions and Hopes.

And God it was also Who during those years of the great struggle gave us visions and hopes of better things—visions which were the source and mainstay of the grand purpose and resolution which nerved us to pass through our trial. We were dragged up to the heights where we could see life truly, and see it whole. We knew the glory of fellowship in a high enterprise and of comradeship in aiming at the fulfillment of a great task. We felt the inspiration of being the guardians of sacred interests which were of greater value than our own lives. We found out the power of faith in higher things, and learned from experience that faith can remove mountains of difficulty when it dares to face them with trust in God. We discovered in giving ourselves for others and in being ready to die for them that it is true, as Jesus said, that "he that findeth his life shall lose it, but he that loseth his own life for My sake shall find it," and that sacrifice with all its pains gives a deliverance from self which makes it well worth while. What a power there is in unity while sectionalism and selfishness utterly fail! What a meaning there is in life when it is really a service of something above oneself! What a transformation of soulless drudgery takes place when that drudgery means carrying on the good work of conquering an evil power! All these things were at the heart of the energy which inspired us at home in the war effort, as well as our Forces abroad, even when we were least self-conscious of them, and could not articulate them or express them to ourselves. They were influences working out of sight and moving the souls of men and women, and often little spoken of by those who felt them most. All this was part and parcel of the glory of self-giving for cause and country which made the splendid commonplace of heroism possible and real, and in the end won victory and purchased peace.

I do not think that you, my friends, will think that this is mere clerical rhetoric or oratorical rhapsodising. It is all very high and beautiful, and it would have seemed impossible five years ago. But it is also sober and unadorned fact; it is a simple and truthful interpretation of the most uplifting and ennobling experience which any of us have ever known. We grumbled and sighed for peace; in the Navy and the Army we longed only for one thing, and that was to come home. But we saw the vision, and we did our duty, and we lived and worked in the power of these ideals, even if we never formulated them to ourselves. And here at home it was largely the same. Many of us were like the Son in the parable of Christ, who said, "I go not," and yet went. I do not think there can be any serious doubt about that.

In the Backwash of the War.

And now it is all over; the war is finished. The darkness of threatening disaster is lifted, we hope and believe, for good and all. And far and wide among us we see a recoil and relapse to old bad things which we hoped and prayed might never return. We talked of the new fellowship and the new spirit which were produced among us, and there could be no

doubt that they were there. Why, then, are both of them, vital as they are to the family life of our people in these days of recovery and reconstruction, dying down and losing their potency, and becoming less and less the living, working inspirations of national cooperation and brotherhood, and more and more the receding memories of an heroic past?

Is profiteering less contemptible in peace than in war? Is fighting for the interests of one class, with a cynically selfish contempt for the interests of other classes, any the less hateful because the Hun is no longer at the gate? Is a ruthless clash of competing armies in the civil and industrial world, which rely upon force as their right to dominate any more worthy of Britain in peace than in war? Must it be extreme danger only that schools us to fine living, and drives us to follow the ideal of justice for the weak against the strong? It was not for an England divided and enfeebled by reaction that three-quarters of a million British dead lie buried under their wooden crosses on foreign shores or beneath the sea. Listen to one of our soldier poets speaking in verses which voice the feelings of thousands who died for a new England in days to come:—

"If we return, will England be
Just England still to you and me?
The place where we must earn our bread?
We who have walked among the dead,
And watched the smile of agony,
And seen the price of Liberty—
Which we had taken carelessly
From other hands. Nay, we shall dread,
If we return,
Dread lest we hold blood-guiltily
The things that men have died to free,
O, English fields shall blossom red,
For all the blood that has been shed,
By men whose guardians are we,
If we return."

"Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His Name. Ye shall not go after other gods, of the gods of the people which are round about you." That is Moses in Deuteronomy (vi. 12-14) speaking again, and he touches the heart of the whole matter when he thus goes right home to the reality of things by turning Israel's heart up to God.

Something Lost.

After the end of the Boer War Sir Henry Newbolt, whose fine poetry must be known to many of you, wrote these memorable lines on "Peace":—

"No more to watch by Night's eternal shore,
With England's chivalry at dawn to ride;
No more defeat, faith, victory—O! no more
A cause on earth for which 'we might
have died."

That is an almost classic expression of the sense of something lost which comes to those who, having striven together with a high self-forgetfulness for a common cause, come back to the levels of ordinary life with their work finished and their purpose achieved. But I join issue with the poet when he suggests that there is ever really a time when there is no cause on earth which is worthy to demand the devotion of men even unto death. One of our war prayers used in countless churches throughout the land ended thus: "Because Thou hast called us to Thy service make us faithful to our calling." Some of us on active service added the words, "Even unto death." Can we not pray it still?

Aye, we can, we must, if we are to be true to our best selves, true to our dead, true to God. There never is a time when

The Call to the Church.

The Incarnation of Love.

James' Church on Tuesday. Revs. P. A. Micklem and A. H. Garnsey officiated. The Archbishop gave the address—an eloquent testimony to the Christian character and work of the deceased. The interment took place at the South Head Cemetery.

The position of Principal of St. Francis Theological College, Nundah, Brisbane, has been filled by the appointment of the Rev. William Charles Campling, formerly of St. Mary's Church, Wimbledon (England), and latterly with his Majesty's Forces. He had a distinguished career at Cambridge. The college was re-opened last Sunday.

Rev. W. E. Wood, B.A., LL.B., of Terang, and formerly assistant of Christ Church, South Yarra, has accepted the incumbency of St. Paul's Parish, Geelong, in succession to Canon Snodgrass.

Canon J. A. Cue, late C.F., rector of Holy Trinity Cathedral, Wangaratta, for nine years, has accepted the living at Rockhampton, Q., Cathedral parish. He was unanimously nominated to this parish by the Archbishop of Brisbane and Bishop of Rockhampton.

We regret to learn of the indisposition of Mr. Robert Atkins, the Registrar of the Sydney Diocese.

We desire to express our sincere sympathy with Rev. W. T. Storrs, of Prahran, on the death of his revered father, the Rev. W. T. Storrs, late vicar of Sandown, Isle of Wight, England, who died on March 18, at the age of 86. A former curate, writing in the "Record," says of him:—

"I would like to bear my testimony to the sterling character of the Rev. W. T. Storrs, the late vicar of Sandown, who has just passed away. He was a man of faith, and his prayer meetings were an inspiration. I cannot tell how much I personally was helped by his example and his unswerving devotion to his Lord and Master. In a clerical meeting you might be very sure it would not be a dull time if Mr. Storrs were there. His knowledge of his Greek Testament and of interpretation of Bible words or references was striking. In a meeting of all shades of Churchmanship he would hold his own and uphold the true Scriptural view of things, not in any obnoxious militant way, but in a way to command attention and respect. He was a true evangelical of the best type, and therefore, those of other Church views could worship at his church with edification. Personally, he was to me a 'Father in God,' and to how many more? My two years' curacy with Mr. Storrs were two of the happiest and most helpful of my clerical life. We have lost a great and a good man, but we can only say praise God for that life! May we follow His great Master as humbly and as well as he did."

A writer in the English "Times" says:—"He went out in 1859 as a C.M.S. missionary to Benares, and throughout the Indian Mutiny was in that city and Lucknow. It was largely through his influence that medical missions were started. He was best known as the evangelist of the Santal people and baptised the first converts among them; and after patient and silent work which was quite unknown outside, he succeeded in establishing a large Christian church among them. He returned to England in 1871. He was awarded the Lambeth B.D. in 1879. Four of his sons were ordained, and one of them was a missionary."

The Message to our Preaching.

What then has it all got to say to us? Let us take first of all its message to our preaching. One saw little demand out there for anything in the nature of "reduced Christianity," and I do not believe the world either wants or needs it. The only preaching that seemed to live for five minutes over there was the preaching of the great evangelical certitudes and the great moral sanctities. The men knew what they were, and in their deep hearts believed in them, even when they failed in their own lives to rise to them. And they expected the padre to preach them and nothing less. For the purveyors of Darwinized Christianity, or for the "mysteries of the Higher Criticism," they had little time. They could not make it out. To their rough common sense, basely, perhaps, but honest, it seemed to them the man wasn't doing his proper job or delivering his proper goods. That was the only thing they seemed to be able to make of it.

As a matter of fact, the Old Gospel and the Old Theology are good enough, and there is no need to alter them. We hear a lot in these days of restatement, but it is not so much restatement that is needed as explanation. But explanation there must be. There must be no rehashing of the "old phrases." We must take the old truths and link them to men's psychological processes and their living needs. Balance there must be, and proportion in the presentation of truth: as well as attitude and large. The application of a vaguely defined gospel to a variety of minor ethical situations will rouse no one's attention and win no one's respect. The world is far too busy and far too tired. We must speak from God and from God to life. Nothing more is needed, and nothing less will do.

Pastoral Work.

With regard to other departments of parish work, there is one very definite impression that one must have, and that is the supreme value and importance of pastoral work and visitation—its value above all other methods in commending our ministry and our message to souls. The great religion which that life out there rediscovered was the religion of personal service. The Padre that won-out in France was the man that did things for his men, looked after them, took risks for them, bore burdens for them, and diffused an atmosphere of practical helpfulness and service throughout a battalion. Only indeed through such a ministry could he ever hope to win the men to those finer and subtler shades of faith and conduct—the spiritualities, the elevations and the refinements for which Christianity stands. And it is by the same ministry in our parishes, more than by mere preaching, that we shall win our people to the Church. Visiting, of course, is the obvious opportunity in parish life for the expression of this religion of personal service. This has always been our own experi-

service and not selfishness is not the true law of life. There is no true life which is not built upon sacrifice. There is no time when brotherhood and not cut-throat competition is not the only standard worthy of a free and God-fearing people. Public interest, and not private well-being, is the immutable principle of national prosperity. Centuries ago Christ taught mankind that, and so far from disproving this teaching every year of history since has vindicated its unchangeable truthfulness. Jesus Christ is not the discredited teacher of a dying creed. He stands before the eyes of men to-day with all his warnings vindicated in the agonising experiences of war. And one thing, I claim, is established by what we now see passing around us, that if, "thou shalt love thy neighbor as thyself" is the second great commandment, "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind" is the first, and the only foundation upon which the practice of the second can be built up.

The One Foundation.

My friends, it is Christ who holds the key to the situation to-day. I do not, as a Christian, believe that there can be any permanent rebuilding of our national life, and there cannot be any education which really attains its ends, which are not based and unprepared upon true religion, upon the faith and fear of God. Every kind of reconstruction which ignores the central fact of human life, that man is spiritual and depends for his very life, both individual and social, upon fellowship with God, is doomed to failure. Nothing can bear the hard test of real life but that which works in cooperation with God, seeks God's Kingdom, and does God's will. "Other foundation can no man lay save that which is laid, even Jesus Christ."

This is the lesson of all lessons for the Churches—would to God that I could say for the Church, for we are many when we ought to be one! It is "the day" for the brotherhood of all the disciples of Christ to bear their witness and to live their lives in utter loyalty to Him Whom they are called to serve. And I give you this as my message to you to-day, full of faith that it will bear any test that can be applied to it, for it is rooted and grounded in God. Jesus Christ, the living Master and Lord of men, is the one hope of our nation. The years that lie before us, with all their unknown dangers and changes, alike with their magnificent opportunities for progress and reform, will prove by their failures or their advances the truth of this.

Personal.

Dean Hay, of Hobart, was unanimously elected Bishop of Tasmania in succession to Bishop Stephen at a meeting of the Synod in Hobart, on Tuesday.

Mrs. Barnier, widow of the late Rev. Joseph Barnier, of St. Barnabas', Sydney, died on 3rd inst., at Summer Hill, in her 72nd year.

Corporal B. C. Corlette, son of the Rev. A. C. Corlette, rector of Sutton Forest, is returning by the Suffolk, which is expected in Sydney about June 4. Corporal Corlette left in June, 1915, and has seen service in Egypt and France.

General regret will be felt amongst Church-people at the news of the sudden death of Rev. J. A. Pattinson, M.A., headmaster of the King's School, Parramatta, as a result of a serious operation in Sydney last Monday. The funeral took place from St.

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cence. I believe it is the people for whom we have done things, the people we have looked after in sickness and in trouble, whom we have served as Christ would have served them—these are the people we have got forever. They never forget it. They believe we have a definite contribution to make to their lives. And when the world believes that about the Church, it will return to it, and not before. Much of our machinery and many of our less fruitful organisations might well be scrapped to set us free to get far more than we do into our people's homes and lives.

Men's Work.

So far as our men's work is concerned, we must keep the C.E.M.S. as a centre for conference, education and intense culture among our keener and convinced Church men. C.E.M.S. has an undoubted value so long as we quite understand that, in Australia at least, it will never get the outsider; it is too spiritually aristocratic to meet the problem of the outsider. The demand of a profession of faith as a prerequisite of membership is something that will always stand in the way of the man who is still on the fringe of things. It demands an expression that outruns his experience, and you will never get the Australian to give you that in things spiritual. There is a lot of spade work that has to be done with the outsider. We need some wider circle as a net, which we can spread, and from which we can pass them into those inner circles of prayer and consecration for which C.E.M.S. stands. It is perhaps something along the lines of the Brotherhood movement that we need. The great need is an atmosphere of brotherhood and social warmth and peace, too, something might be done along the lines of adult education, in conjunction with the Workers' Educational Association. There is a big demand for that sort of thing among men to-day, and the education of democracy is one of those human and serviceable ministries that the Church to-day might well take in hand, may, must take in hand, if democracy is to be made safe for the world and if we want to convince men that we have something practically redemptive to offer them and their lives. Only into some such atmosphere and circle as this can we hope, I think, to get the vast majority of our returning men.

Reconstruction and Renewal.

Beyond this, I cannot see the message of the war has anything to say to our machinery or methods as such. We may recast all our machinery, and never touch the deep heart of our need. Brighter services, shorter services, abolition of pew rents, a hundred and one such contrivances are advanced. Some of them may help—the abolition of pew rents certainly will—and some of them sound fairly future. In any case, to turn to them and depend on them is to turn to silly plasters, where the call is for radical surgery. It is not a question of mechanism, but of life; not a matter of reconstruction, but of renewal. The real call after all is a spiritual one, and I cannot see that there is much less difficulty and dissatisfaction with our teaching and our theology than we sometimes imagine. What the Church really needs is a change of outlook, attitude and heart. Most men, if you drive them into a corner, will confess that they believe in Christ, and in His way, and that they know it is the highest and the best. In their heart of hearts they assent to it. What they are not so certain about is, what we have to do with Him. The trouble about the Christianity of to-day is that the idea has created the institution, and the institution has been crushing the idea. Materialism in the world is met by Pharisaism in the Church, and Satan cannot cast Satan out. We have largely lost Christ. We have become absorbed in our partyisms, our shibboleths, and our minor situations. High Church or Low Church, they are largely denying Christ. They are not Christ. They have taken away my Lord and I know not where they have laid him." That is the tragedy of the Church life of to-day. And the world misses Him. They are tired of our concoctions, and our patent medicines. We must get back to Christ, and as quickly as we can. We were promised that He would win, we were never promised that anything else ever will.

The Incarnation of Love.

Our business is to express Christ and not our own shibboleths. And Christ came, above all other things, to preach love, and if the church cannot incarnate and express love to the world, then she has failed in her mission as the Church, and has become ridiculous. And if we are to incarnate and express love to the world, we clergy must begin among ourselves. We must be far more loyal to

each other than we are. It is the absence of this that so scandalises the layman and makes him ask who, after all, we really are. We cannot expect the world to take our talk of brotherhood very seriously, when there is about as much love and Christianity in our attitude to each other, and our conversation about each other, as there is in a Bengal tiger. There is far too much of it, too much heresy-hunting, too much inuendo and sarcasm and mistrust and intrigue; too much, on both sides, of the cruelty and carnalism of machine politics and the caucus that makes the Church a tragic reflex of the world's carnalism; too much simple unkindness, uncharitableness, and Pharisaism. We need the spirit that will loathe to differ, and determine to understand; above all, more of the love of the Divine Redeemer—the love that "hoped all things, believeth all things, beareth all things, endureth all things."

Giving Christ a Body.

That is why one feels that the fundamental message of the war to us is a simple and a spiritual one. It is spiritual renewal that we need. The Day-spring from on high must visit us. We need a new baptism, a baptism with the Holy Ghost and with fire, for which in the waiting days preceding Pentecost we might well pray. We need something that will drive us back from our subborn materialism and partyisms to make way within our hearts and within the Church life for the waiting, striving Christ. We must give Him a body. That is our task. We do not become the body of Christ by merely screaming that we are. We must be the body of Christ, in fact as well as in name—a heart breathing His love, hands scattering His benediction. And when Christ speaks with our voices and treads the earth with our feet, and when there comes flowing out of our Churches something of the warmth of His wondrous love, then perhaps the world will listen.

Then, and only then, shall we claim the promise, and enter into life. There is no other way.

Correspondence

A Striking Inconsistency!

(The Editor, "Church Record.")

Sir,—Your "Current Topics" column in the "Church Record" is always so magnanimous and brotherly in its spirit, that I have been wondering since last Friday at the strange juxtaposition of a couple of your comments. I refer to the topic, "Sydney Smiles Again," and the one which precedes it. In the Australian Christian Social Union. In this latter you refer to the programme of work which the A.S.C.U. is out to do on behalf of the Australian democracy, especially in relation to social life. In fact the scheme of making Christian law the ultimate authority to rule all social practice (and on which you pour your benediction) is most praiseworthy. But you immediately follow these words (breathing as they do that most laudable spirit of brotherhood) with a paragraph on "Sydney Smiles Again," in which you join with Sydney in hoping that the influenza germs "will pack their trunks and seek some other more congenial spot to carry on their business." I don't know what poor benighted town or city in Australia or the Southern Hemisphere has incurred your malediction, but certainly, Mr. Editor, this is not your usual spirit of kindly consideration. But then the times are extraordinary, and everything is so much out of joint, or maybe your writer is becoming like the cockney lass who was somewhat puzzled at the way in which her sweetheart was showing his love. "Arty, do you love me?" she asked. "Yes," said Harry. "Well, then, why don't you knock me about?"

CONSTANT READER.

"Sacerdotal."

(The Editor, "Church Record.")

Dear Sir,—The Rev. Donald Baker, in his paper on the Unity of Evangelical Christendom, published in your issue of May 9th, applies the term "sacerdotal" to the episcopally ordained Christian Ministry. Permit me to point out that episcopal ordination does not render the minister sacerdotal, although Mr. Baker couples them together. Upon what grounds does he assert or suggest that episcopal ordination renders the ministry sacerdotal? It would be interesting to know what Mr. Baker means by the term, and what would be his definition of it.

Again, he claims that the priesthood of the laity is a sufficient authority for the exercise of ministerial functions. Here, again, he is in error. The priesthood of the laity has nothing whatever to do with min-

isterial functions. It is a legal personal qualification of every Christian. It may surprise Mr. Baker to be told that the only sacerdotal priesthood in Christianity, except that of our Lord, is the priesthood of the laity, and that the Christian ministry episcopally ordained is essentially non-sacerdotal, nay, more, it is impossible for it to be sacerdotal. A.G.P.

Notes on Books.

The Country Churches in the New World Order, by Edward W. S. Brunner, Rural Secretary of the Joint Committee on War Production Communities and Executive Secretary of the Commission on Church and Country Life of the Federal Council of the Churches of Christ in America. Association Press, 347 Madison Avenue, New York. Our copy is from Messrs. Angus and Robertson, Sydney, 5/-.

This book throws much light on the many activities of America during the Great War, especially in the country districts. When President Wilson declared war, he had the whole country behind him, and the full moral support of the churches. In fact the churches were organised in order to help the successful prosecution of the war. The problems of the American country churches are practically the same as our own. The object of this book is to show how the problems may be largely solved by the co-operation of the churches in social service. The chapter on "The Church in Reconstruction" gives many valuable suggestions. In Australia, there is little done by the churches along the lines of social reconstruction, but in America the whole question has been faced and considerable success has resulted. Our country clergy should read this book and try some of the suggestions of the writer.

Roger Allier, by his parents, published by the Association Press of New York (our copy from Messrs. Angus and Robertson, Sydney, price 6/-). This is an English translation from the French. The late ex-President Roosevelt contributed a Foreword in which he commends the book as vividly setting forth "the moral preparation which made this youth and his fellows able to check the flood of German aggression in the first two months of the war." It is the story of a young French soldier, son of a Professor of Protestant Theology in Paris, who made the great sacrifice in the war. The interesting story of his life is told mainly by means of his own letters, which form a kind of diary of his life as a member of the Chasseurs Alpins up to his death by a treacherous murder in 1916 by the blood-thirsty and barbarous Huns.

St. Paul's Church CHATSWOOD

FOURTEENTH ANNUAL CONVENTION will be held on Monday, 9th June, 1919 (Whit Monday).

Special Addresses on Christian Holiness.

Chairman—REV. E. WALKER.
9.30 a.m. Holy Communion with address by Rev. A. J. H. Priest.
10.45 a.m. Address by Rev. Canon Langford Smith.
Subject, "Growth in Holiness."
11.30 a.m. Address by Rev. W. Greenwood.
Subject, "Holiness and Bible Study."
12 noon. Prayer and Intercession.

INTERVAL FOR LUNCH.

2 p.m. Address by Rev. P. J. Bazeley.
Subject, "Holiness and Evangelism."
2.35 p.m. Address by Rev. G. A. Chambers, M.A.
Subject, "Holiness and Patriotism."
Prayer and Intercession.

AFTERNOON TEA.

4.15 p.m. Address by Rev. L. C. Parkin, M.A.
Subject, "Holiness in Employer and Employee."

Concluding Address—Rev. W. L. Langley.
"Holiness in Minister's and Christian Worker's Life."

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The Church Record.

JUNE 6, 1919.

"THE NATIONS FOR THINE INHERITANCE."

"Jesus Christ is God's response to the world's greatest need," and it belongs to the Church of Jesus Christ to acquire a world-wide vision of its responsibility to make Jesus Christ known throughout the world.

We live in an age of big problems and big impulses; the whole world practically has been in the Great War that is, we trust, now ending. The nations of the world have been knit together in a world enterprise. So far as the so-called non-Christian nations of the world are concerned, the war has knit them together almost without exception, with a bevy of Christian nations in which Britain has stood out as the champion of the world's rights against a crushing domination that would have retarded the progress of those non-Christian races in every important particular of national life. And, to a general satisfaction, those races realise very largely the reality and greatness of their deliverance. Consequently a paean of thanksgiving arises in many lands, and our Empire stands to-day higher in repute and, we might almost say, affection in the minds and hearts of those other races. And, thank God, Great Britain stands out in their minds as a Christian nation. Consequently the prestige that covers our nation makes all the more welcome that nation's message as she seeks to bring to others the secret of her strength. British Christianity has before it a widely opened door.

"Never has the Church been confronted with so glorious an opportunity. On the one hand, never has the non-Christian world lain in such desperate need of Christian guidance and fellowship. Never have such multitudes outside Christendom been accessible to the Gospel. In Moslem lands, in China, in India, in Africa, it is the day of crisis, both political and religious, and we need to remember that crises pass. On the other hand, within the Church, tens of thousands who have heard and answered the call to unmeasured service in the war, only wait to be shown the path to highest usefulness. It only needs an effort big enough, worthy enough, and that calls for enough of sacrifice; and men and women will surely respond. We to-day can enterprise no less a task than that which the Master set to the infant Church; a whole world to be won for God.

"The transformation of all life everywhere by the power of the Holy Spirit; the reconstruction of human society in the Spirit of Christ; the brotherhood of all the nations; the fellowship of all classes; the enfranchisement and perfect development of each single human life upon earth; a world to be redeemed from sin and selfishness and strife; here is a purpose worth living for; an aim that will enable all of us; a programme that includes the whole human good; an end vast enough to require the utmost service, the completest sacrifice of

every single person who can hear God's call. Here is the challenge. We can attempt nothing smaller, for the world needs nothing less than this. Jesus must be Saviour and King."

This call for "Service in the Kingdom of God" strikes the right note. We have to think to-day in terms of the world—so vast are the possibilities placed within the Church's reach. Men and money and prayer have been poured forth in glad sacrifice for the world's cause against Germany and its Allies. Surely men and money and prayer must be poured forth in some willing and glad sacrifice to deliver the nations of the world from the thralldom of sin and sorrow, and to win them to the allegiance of the King of kings. "Every disciple of Christ should be a world citizen." Nothing less than the whole of mankind was in the heart of God when the Son was sent and came to yield Himself in sacrifice for the world; nothing less than the whole of mankind should be in the heart of the disciple of the Crucified as he views that world in all its dire need of a Saviour's cleansing and healing touch.

We must be men and women of world-wide vision—"Open, Lord, our eyes that we may see!" We rejoice that great things are being attempted for God as a means of expressing the deep thankfulness we feel by reason of our deliverance in the great war. That greatest missionary society of the Church of England—the C.M.S.—with its branches in the various dependencies of the Empire, is sounding an appeal for a worthy "Thankoffering for God's gifts of Victory and Peace." That appeal emphasises in the first place the need of "full consecration to Christ for world service on the part of every member of the society, and all the members of the Church." The work of world evangelisation is the work of each and all of the members of the whole Church. The appeal is for "More consecrated lives and half a million pounds."

It is an appeal worthy of our fullest co-operation. The Church Missionary Society of Australia and Tasmania is rallying to the call of the parent society and, relying on the power of the Spirit of God sought for by earnest and constant prayer, it hopes to worthily emulate the offering of its fellow members in Great Britain.

The Archbishops of Canterbury, York, and Armagh have written in strong support of the C.M.S. appeal. The Archbishop of Canterbury writes:—"In the new world life which lies before us much will turn upon the adequacy of our endeavour to fulfil our Lord's command throughout the world. May God speed your effort. It is on behalf of the most sacred cause on earth."

In his message, the Archbishop of York says:—"A great war has compelled us all to think in terms not of our own country only, but of the world. Its sacrifices were offered for a cause with which the whole world was concerned. The outlook and the sacrifices of the Church of Christ cannot—dare not—be more restricted; indeed, it is the very law of its life that it should 'go into all the world.' It is true that through the Central Fund and otherwise great demands are rightly being made to enable the Church at home to take its place in the renewal of the national life. But the wider mission of the Church must not be forgotten. It is the whole world and not England alone which must be claimed for the Kingdom of God. I, therefore, earnestly hope that the appeal of the C.M.S. for a great thank-offering, both in lives and of money, may meet with a response worthy of the faith and courage with which it is made."

The Archbishop of Armagh, Primate of all Ireland, says:—"With all my heart I support the great venture of faith which the Committee of the Church Missionary Society has launched upon the Christian world. Far beyond all

that we dared to hope for God has given a gracious answer of peace to humanity. What shall we render unto the Lord for all His mercies towards us? Let an increased sense of our duty and responsibility for spreading the Gospel of Jesus Christ throughout the world stimulate our every effort to provide as never before the lives and money needed for the evangelisation of the heathen peoples. Nothing in the way of personal sacrifice was too great to demand of us to win the war; let our thankoffering towards the Church's work overseas correspond in some degree to the service and sacrifice so willingly rendered for four and a half years to our King and Empire."

It is for the Church Church to witness to the world the all-compelling power of its Crucified and Risen Lord by yielding Him an undivided service and unlimited obedience in the great world task to which she stands committed by her Great Head's command.

Our Melbourne Letter.

(From our own Correspondent.)

The subject to be considered by the Melbourne "Islington" Conference on June 12 is of vital importance in view of the increasing calls on the resources of the Church. In its present spiritual condition the Church is by no means ready for an advance. Yet she must advance, or be left on one side, a stranded ship "in shallows and in miseries." The temper of the time is to scrap useless machinery, especially if it costs money. Many have already scrapped the Church as far as their use of it is concerned. Now the Church costs money, and that fact alone brings it into review with the practical man who is looking for something to help make good the ravages of war, and especially its spiritual devastation and moral wreckage. The Church knows it must have money or cease operations.

A largely increased appeal is out for the Diocese of Melbourne, the C.M.S. is about to launch a big Thankoffering Scheme, the A.B.M. is making similar demands. Ridley College, like Trinity, is looking to the Church for increased support. So much for money. The need for men is greater. The ranks of candidates for the sacred ministry are sorely depleted. Only the best are wanted, and the best are all crowding into other professions. In the parishes there is a dearth of live workers. Hardly a Sunday School has a full and efficient staff. Then there is the whole question of education for Church children on Christian lines to be faced, and Victorian State School children are still as far off as ever from having the Bible as their moral spiritual text book. In every case the Church is reminded that she must act if reform is to come. Social questions are beginning to be viewed as part of the Church's programme. But here again the Church is unready. Why? Because she has not realised her infinite resources in the Christ to whom "all authority has been committed in heaven and on earth." The Archbishops' Report says that the Church has practically lost the note of evangelism. That is at once her condemnation and her call. She must believe in her Christ and set herself to preach His gospel and live it before all else. It is a larger gospel than our fathers knew. Is there anything in life beyond its scope? When we see it in its universal reach and begin to preach it with a new power and vision, signs and wonders will be done in the name of Jesus. May the signs begin in the assembly of believers as it did at the beginning.

The A.B.M. are making preparations for their great missionary exhibition in the Town Hall, opening on June 24. C.M.S. is not taking part,

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

The Epidemic.

"It is a great relief to us all that the visitation of influenza has abated to such an extent that the Government has felt itself justified in lifting the restrictions, which seemed to have become almost a part of our life. They were an overwhelming burden on all sides, but yet they were imperative. We owe a debt of gratitude to the Minister for Health, and those who collaborated with him, for the firmness of the action taken. It has delivered us from what might easily have been a ghastly disaster. But we are not to think that all danger has disappeared with the passing of the restrictions. The evil is still amongst us, though in a diminished form, and any carelessness on our part, ignoring all precautions, might easily cause a recrudescence of the malady, and the restrictions would inevitably reappear. Nor must we forget the many patients still in the influenza hospitals, and the clergy and others ministering to them.

Peace.

"The Angel of Peace still lingers. We hope that it may not be long before those sheltering wings may be spread over us all once more. There is no doubt that when that happy day dawns we shall value the blessings of peace with deeper gratitude than ever we did in those days which now seem so far away, when we thought of the horrors of war as a bad-told tale of a distant age, and accepted the freedom from war's alarms as a matter of course, without any thought of the blessing behind, or any fear that it might all be jeopardised as in an instant. But we must be patient. The issues are too vast to be risked by any premature acquiescence in anything less than what ought to be. Yet we are already beginning to realise that the black clouds are rolling away. Our gallant armies are rapidly coming back home, and yesterday we welcomed with all our hearts the first units of the Australian Fleet, that has played so noble a part in the defence of the Empire. We must continue to strengthen the hands of the authorities to whom is committed the responsible task of settling into civil life those who are returning to it, and providing for those who have suffered in our protection.

Diocesan Festival.

"I desire to draw your special attention to the annual festival of the Home Mission Society. It was postponed on account of the influenza epidemic. It has now been fixed for Tuesday, September 9. We are fortunate in again securing His Excellency the Governor to take the chair, and have secured the Town Hall as usual. May I ask you to keep that date free as far as possible. I hope that parochial engagements may be so adjusted that we may have a great gathering of Church people in this year of victory.

Renewal.

"The most vital contribution we can make to the reconstruction of the future is the development of a deeper and more complete spiritual life. I hope in a few days to have the benefit of a conference with the clergy upon this central, and all-absorbing topic. We shall endeavour to do our own part, but we urgently ask for the prayers of our Churchpeople. The only secret of true life is the indwelling of the Spirit of Almighty God sought earnestly in prayer. His Spirit awakes, quickens, ennobles. The great need of the Church is awake; our opportunities are endless. Our possibilities are immense. The lack is the personal devotion of individual lives in the power of the living God. May this be our chief contribution to life in the days of Peace."

A Clerical Conference.

(Communicated.)

On the 27th May the Archbishop of Sydney called the clergy together in conference, in order to consider several matters of importance. The question of reorganising the diocesan theological library was considered. There is much need of a larger and up-to-date library where the clergy can have access to the latest and best books on theological, philosophical, and social questions. There is also great need that the benefits of the library be extended to the country clergy, who are isolated and unable to procure books which would help them in keeping abreast of the times, and in teaching their people. Every effort should be made to stimulate the reading of valuable books, and in enabling the clergy to be students and leaders of thought. There is no doubt that

lack of reading is a fruitful source of failure in the ministry, and the leaders in our Church should make every effort to remove this evil. A well-stocked library is one of the ways of helping in this direction. A committee was appointed to go into the whole matter.

The envelope system was next considered. The Rev. J. F. Chapple gave some interesting figures about the success of the system in his parish. One should not need to be convinced that the regular systematic giving to God's work is the plainest of Christian duties. On the whole the conference was in favour of the envelope method of giving, which has the strong and enthusiastic support of the Archbishop and enthusiasts.

The most important question before the conference was the consideration of the after-war problems, and especially the work of the Church in relation to the returned soldier. Four of the returned chaplains—Revs. Percy Baker, R. H. P. Owen, H. Crotty, and G. A. Chambers, spoke of their experience with the troops. There was little new in what they said. Chaplains are not usually chosen because they are men of profound knowledge and power, but because they are enthusiastic and young. Yet there must be some vision given to men whose privilege it was to serve in posts of danger and responsibility, and the speakers had evidently seen new light in their work. All had something valuable to contribute. But the best contribution was given by the Rev. Horace Crotty who, among other things, pointed out that we must distinguish between what is variable and what is unchangeable in our message, and that the chief problem to-day is not one of mechanism but of life. This is a timely message, as a lot of nonsense has been spoken about short and bright services and the alteration of machinery, as if all this could win men for Christ. His experience was that men did not want an emasculated or attenuated Gospel, but the old truths of the Cross, Resurrection and Ascension of our Blessed Lord. In the discussion which followed, the Rev. A. A. Yeates ably maintained that we are afraid of our convictions and must be prepared to consistently apply them to the social conditions of our day in spite of opposition and persecution. He laid his hand upon a weak spot in the witness of our Church. Archdeacon Davies pointed out the historical aspect of the unrest which follows a great war, and gave a helpful message. The Dean of Sydney, the Rev. P. J. Bazeley and others spoke. The Archbishop in summing up, pointed out that one thing stood out in the remarks of all the Chaplains, namely, the sufficiency of the old Gospel and its unchanging message. He also pointed out that we must be prepared to scrap some of our organisations and

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methods in order to concentrate upon the most essential things.

We are living in a day of much unrest, and one which demands of us clear thinking and fearless witness. We must be zealous in our pursuit of ultimate truths and not be guided by practical results only. In our Lord's earthly ministry signs and wonders did not make men believe, and in our day war has also failed in this respect. On the other hand, we readily see that men have emotions aroused and thoughts stirred which could not have been apart from this war. The war has stirred a long dormant sense of unseen things, but this does not mean that those thus stirred are professing Christians, much less practising ones. The Church stands in the world to witness, not only to the existence of the religious instinct in men—for any religion is able to bear that witness, but to witness to one particular object towards which the religious instinct must be guided—i.e., it stands to witness to Christ as the true and only complete satisfaction of man's deepest needs and desires. In witnessing to this truth, the Church dares not commit itself to any unworthy compromise. We are faced to-day with the danger attending all mass movements, judging by an external standard, the Church has failed to win the multitude, and in our zeal to win them, we may emasculate our testimony to eternal truth, and so allow them to impress themselves upon us and so dilute the life of the Church into something little better than magic and paganism. Extension is not the only true test of vitality, and is often another name for popularity, and popularity is a poor ideal for a Church whose sign is the Cross. The Church must witness to the truth, and its chief business is to deliver the message of her Master. The danger of false teaching is a very real one. We hear of some who speak as if dying for one's country purchased atonement for the dead man's sins. Emotion unrestrained by knowledge is carrying many off their feet. The war cannot alter eternal truth. God wants more than religious emotion, and is not satisfied unless we give Christ absolute allegiance and know Him as the Crucified, Risen, Ascended and Ever-present Lord. We are grateful to the Archbishop for calling us together. It is hoped that he will soon give us another opportunity of meeting together under his sympathetic and clear guidance. We need times of refreshment so that we can carry back to our parishes fresh inspiration and new visions.

Moore College.

The students are to be congratulated upon the establishment of a College magazine, "Societas," of which the first number has come to hand. Mr. E. C. Madgwick is the editor. The Dean of Sydney, writing a word of congratulation, says:

"The magazine will become a link between past and present students, and will unite all more closely to their Alma Mater. The sons of Moore College are scattered far and wide, and I am sure they will greatly value such a connecting link. Now through the pages of the magazine they will be able to renew acquaintance with old friends and fellow-students.

"I welcome the magazine because it should help to make the College and its work for the Church in Australia more widely known and more highly appreciated."

The College is at present in vacation. Trinity term begins on June 13.

VICTORIA.

CHURCH MISSIONARY SOCIETY.

27th Birthday Gatherings.

The 27th Birthday Celebrations of the Victorian Branch of C.M.S. will be observed on Wednesday and Thursday, 11th and 12th June. The first day a conference of clergy and secretaries of organisations will commence in the Chapter House of St. Paul's Cathedral, at 2.30 p.m. There will be a devotional address by the Rev. W. T. C. Storrs, M.A., followed by short statements concerning the latest problems and developments in the foreign field, by Missionaries from Africa, India, and China. The subject of "Home Organisations" will be dealt with in addresses by the Rev. R. G. Nichols, M.A., Dip. Ed., and by the Rev. P. J. Bazeley, general secretary of the New South Wales Branch of C.M.S., who has just returned from a tour of the mission fields of China and India. The annual birthday demonstration will take place in the Chapter House at 7.45 p.m., on Thursday, 12th June. There will be addresses by the president of the Victorian Branch (W. M. Buntine, Esq., M.A.), his Grace the Archbishop of Melbourne, and the Rev. P. J. Bazeley, and a welcome will be extended to two re-

turned missionaries, namely, the Rev. P. W. Stephenson, M.A., B.D., of Peshawar, North-west Frontier, India, and the Rev. T. L. Lawrence, of Uganda, who was engaged in military service in the East African campaign. Birthday offerings are invited.

C.M.S. Notes.

The Rev. T. L. Lawrence, Th.L., of Uganda, reached Melbourne on 10th May, after having been discharged from military service in East Africa. Miss Clara Wallen, of Dummaguden, South-India, has arrived in Melbourne for furlough.

The Rev. H. E. Warren left Melbourne by motor car on 14th May on the long journey overland to the Roper River Mission in the Northern Territory. The car has been secured for the purpose of reducing the effects of the great isolation of the mission station, and to bring the missionaries within three days of medical help should such be required. Contributions toward the cost of the car will be welcomed, and may be sent to the Secretary, C.M.S., St. Paul's Cathedral, Melbourne.

Miss Elsie J. Veal, who left Melbourne last June for East Africa, has been located to Dar-es-salam, in the territory formerly known as German East Africa.

In a recent letter, Miss M. E. Pethybridge, of the C.M.S. Hospital, Mombasa, writes of the great need of workers in connection with the medical and other branches of the work there.

MELBOURNE.

Melbourne Clerical Conference.

The annual meeting of clergy in June, known as "Islington," will take place on Thursday, June 12, from 2.30 to 5 p.m., in the Hall at St. Hilda's Missionary Training Home, East Melbourne. A general invitation is given to the clergy of the Victorian dioceses to attend. The president of the Victorian branch of C.M.S. has invited the members of the conference to tea at Sargent's. As announced in the last issue of the "Church Record," the subject is to be "The Evangelistic work of the Church" (report of the Archbishop's Committee). The Bishop of Bendigo will preside, and papers will be read by Revs. G. E. Lambie, A. H. Constable, and Canon Langley.

QUEENSLAND.

BRISBANE.

World Conference on Faith and Order.

In accordance with a decision arrived at by a meeting of the heads of Protestant denominations held on April 4, the Archbishop has invited representatives of each of the Churches to a conference in preparation for the gathering of the World Conference on Faith and Order, to be held at Bishopsbourne to-day.

The Archbishop's Pastoral.

The Archbishop has addressed a pastoral to his people, which will be read in all the churches of the diocese. In it his Grace urges the duty of cheerful compliance with whatever regulations the Government experts think it wise to impose in connection with the epidemic, and also the duty of allaying any tendency to panic. Perhaps, the most important point in the Archbishop's pastoral is in the passage in which he urges upon all who are in a position to do so the duty of offering for any work of service to the authorities as a means of repaying some of our debt to those who risked their lives in the war.

Help for the Soldiers.

The Anzac Cub Hostel was officially opened by the Mayor of Brisbane last week. Cabled advices received from Canon Garland, in Egypt, drew attention to the unavoidable delays that have taken place in connection with the work of demobilisation, and the need for further liberal giving by Queenslanders to maintain the Church's work for the soldiers there and in Palestine.

Synod.

The Synod began on Tuesday last. The Synod service was held at 8 p.m. on Monday. The Rev. J. S. Needham was the preacher.

NEW ZEALAND.

WAIAPU.

(From a Correspondent.)

The General Synod of the Province of New Zealand met in glorious weather at Napier on Wednesday, April 30. A civic welcome was given by the mayor in the Municipal Theatre, in the morning. Synod opened in the afternoon, when the Primate delivered his address, which dealt with—

1. The proposed union of some of the Nonconformist Churches, concerning which he spoke very sympathetically and hopefully.

2. The suggested creation of a See of Taranaki.

3. The resignation of the Bishop of Melanesia.

A missionary meeting was held in the Municipal Theatre on Thursday evening, when the Bishop of Christchurch spoke on the general question of foreign missions, strongly urging a great forward movement. The Dean of Nelson dealt with the good work of the British and Foreign Bible Society. Rev. R. Wilson, of Melanesia, and Mr. J. W. Henderson gave many striking and interesting facts about the work in the islands, appealing most earnestly for men and the means to carry on.

Wednesday Evening.

The opening service was held in the Cathedral, most of the members of Synod and most of the Cathedral Chapter being present. There was a large congregation. The Dean of Dunedin preached, taking for his subject the teaching power of the Church. In his remarks he laid stress on the great need of a well-instructed clergy, also that the laity should take care that the clergy be in every way well equipped for their work.

NEW LECTONARY.

June 15, Trinity Sunday.—M.: Pss. 29, 33; Isaiah vi. 1-8; Mark i. 1-11 or 1 Peter i. 1-12. **E.:** Pss. 93, 99, 115; Exodus xxxiv. 1-10; Numbers vi. 22 or Isaiah xl. 12; Matt. xxviii. 16 or Ephesians iii.

June 22, 1st Sunday after Trinity.—M.: Pss. 1, 3, 5; Joshua i. or Job i.; Mark ii. 1-22 or Rom. i. **E.:** Pss. 4, 7, 8; Josh. v. 13-vi. 20 or xxiv. or Job ii.; Matt. i. 18 or Acts viii. 26.

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It is not allied with any political party, or with any particular class in the industrial world; standing wholly aloof from any sectional platform, it stands for the assertion of the spiritual factor in human life as that which alone can claim the right ultimately to shape and dominate the social order.

It represents: 1.—A principle; 2.—A method; 3.—A goal.

1.—It asserts emphatically the principle of the applicability of Christianity to present day social life. It claims that the principles of the Gospel apply not only to the first century, but to the twentieth; not only to the individual, but to society. It believes that the existing social disunion is the outcome of a neglect to recognise the claim of Christ and the Christian law to govern the wider departments of our common life. It believes that only by a return to that law and its resolute application all along the line, can social and industrial peace be secured.

2.—Its method is, that of study with a view to action. It seeks to draw its members together into groups and classes for the close study of existing social conditions; of the structure of the political and industrial system, and of the tendencies good or evil in the direction of which those conditions are moving. These facts and tendencies it studies in the light of the fundamental principles of Christianity as they bear on the social order of this and every age. But the study is undertaken with a view to action; for it is hoped that the outcome may be the gradual formation of a strong united body of instructed Christian opinion which can be brought to bear, with a view to its removal, on any feature if the industrial or social order which is a flagrant contravention of the Christian law.

3.—Its goal, within its own special sphere, Australia, is the abolition of class antagonism and the reinforcement of all those factors in the national life which may be counted on to make for a true and lasting social unity. It believes that the order of society sanctioned by the Christian law is one in which the component parts are not separate and competing atoms, each bent on its own advantage, but organs of a body, each contributing to the life and well-being of the whole and its fellow members. It believes that the line of exclusive self-interest is the line of social chaos and national shipwreck. It aims at the substitution of the Christian principle of service for that of self-seeking through the length and breadth of Australian society, in the belief that only so can the foundations of an enduring social structure be securely laid and Australia take her rightful place in the Commonwealth of peoples on which the eyes of a world weary of strife are set.

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Willoughby, N.S.W.**The Young People's Scripture Union.**

We would like to see this excellent work extended in our midst, so recommend it to the prayerful consideration of all our readers. Never was the systematic reading and study of God's Word more needed; and this scheme has been well tried, and proved a blessing to many young people, as well as adults. There is a short selected portion for each day in the year, and members are asked to pray for each other every Sunday morning.

While special meetings at intervals are helpful in maintaining the interest and sense of unity, they are not obligatory, or could be easily arranged in connection with other organisations, i.e., Sunday School, Bible Class, or Mothers' meeting. The Union is world-wide, the card being printed in the different languages, and the membership amounting to about three-quarters of a million.

What a strong bulwark against the many devices of our great spiritual enemy, is a knowledge of and unwavering faith in the

Bible! and how we all need to have our inner life established upon the rock of God's unchanging Word in these "perilous times."

The Union affords a great opportunity for private and individual effort—a branch can be formed amongst a few friends. Many can say with David to-day, "Thy Word is a lamp unto my feet, and a light unto my path," through having been asked by a friend to join the Scripture Union. We are glad to have branches in several of our boarding schools, but would like to increase their number. As also to encourage parents to join the Union and read with the younger children. Adults who have not hitherto formed the habit of daily reading, would find it so helpful to have the card with selected portions.

The office is at 81 The Strand (first floor, Pitt-st., end), and open every day but Saturday between the hours of 11 to 12.30 and 1.30 to 4.30 p.m. Magazines issued by the Union and other attractive literature is for sale, and arrangements can be made for a visit by someone interested in the work to form a new branch or encourage any effort already made. If friends in the country will write, all particulars and specimens of literature will be sent to them.—Communicated.

Men for the Ministry.(By Archdeacon Davies, M.A., F.R.H.S.,
Principal of Moore Theological
College, Sydney.)**II.—How to get Men.**

There is a threefold call to men to serve in the ministry. There are the eighty per cent. to be evangelised, there are the twenty per cent. to be instructed and shepherded, and there is the whole community waiting for definite spiritual leadership. The Divine call comes to-day, "Whom shall I send, and who will go for me?" as it came from the Lord to the prophet of old.

When the great war broke out there were large numbers of men who had never thought much about their duty to their country, many who would never have dreamed of entering the army. But the call came and hundreds of thousands obeyed. The people offered themselves willingly. The loyal sentiment was there, the readiness to serve was there, but it needed an organised appeal to bring it out into active service. The State found it necessary to create an elaborate recruiting organisation. Without organised recruiting the contribution of Australia would have been much less.

To get men for the ministry the Church must organise her recruiting. At present there is no system about enlisting men for the greatest service and the highest vocation. Most candidates come forward on their own initiative. I speak from personal experience of 173 different applicants I have interviewed. A few came with letters of introduction from a clergyman. A few more said they had talked the matter over with the rector of the parish. Nearly all of the prospective candidates had been active church workers. But the majority had come to me without previous recommendation or consultation.

Now the parish clergyman has the best opportunity of securing suitable men for the ministry. No appeal is so powerful as the silent witness of a godly pastor who really cares for the souls of his people. No clergyman ought to count his ministry fruitful unless he has influenced someone to enter the hardest and noblest of callings. Offers of service are the test of efficient spiritual leadership. The parish clergyman has his great chance in the confirmation class. There he can gauge the character and ability, and there he can bring direct personal influence to bear upon the latest sense of vocation. Promising young men should be employed in the Sunday School or in other church work where character will tell as a test of their spiritual aptitude. The main responsibility for organised recruiting lies on the shoulders of the parochial clergy.

Another field of effort is given by the secondary schools of the Church. The contribution of such schools to the ministry has been lamentably small, for three main reasons, namely, the spiritual tone of the school, the personality of the chaplain, and, above all, the worldly wisdom of parents who are shy of the poor worldly prospects of the ministry. Now our church schools have nobly answered the call to arms, surely the call to serve God should find a ministry response. The men who went to the war did not set much store on their worldly "prospects." The same spirit of ready service can be secured for the ministry of the gos-

pel by raising the spiritual tone of our church schools, and by plain speaking to worldly-wise parents.

Personally, I venture to think that the smallness of clerical stipends does not deter the right type of man from offering for the ministry. The man who has received a true vocation will obey it at all costs. The Church can well afford to do without men who put worldly wisdom before their heavenly calling.

But there is a much more justifiable hindrance which the Church ought to remove. Many men who desire to obey the call to service know that they cannot fulfil that service unless they have received proper training. Jesus Christ not only called, He also trained His disciples to be His witnesses.

Organised recruiting is greatly hampered by the lack of organised training. The young man who aims at the medical or the legal or any other learned profession finds professors, lecturers, and buildings provided for his convenience apart from any fees he may have to pay. If he desires to read for Holy Orders he is up against a difficulty as well. He has to say, "I can't get trained as well for the ministry as I can for almost any other calling. I can't exercise an effective ministry without proper training. I had better choose to serve God in a profession for which I can be fully trained." Large endowments of theological colleges would reduce the cost of training while making it more thorough and complete, and would thereby open the way to many suitable candidates for the ministry who are in present conditions debarred from following their vocation. The Church wants men, then the Church must train them for their work, and so make it easy for them to obey the call to serve.

The Unity of Evangelical Christendom.

(By the Rev. Donald Baker, M.A.)

(Concluded.)

So the facts of the case are these: We appeal to Scripture, we ask for the verdict of early church history, we enquire as to the position of the Church of England, we reverently seek for light from the working of the Holy Ghost in Christendom to-day; and the answer is not unearthened, it is altogether against the exclusive claims of the episcopate, and entirely on the side of the spiritual as against the mechanical—it proves to the hilt the words of Irenaeus, "Where the Spirit of the Lord is, there is the Church."

On the other hand, Scripture, early church history, and our church, all bear witness to the fact that episcopacy is an ancient and valuable form of government which we all prize highly, which is a link of supreme importance with the past, and which we feel it would be altogether wrong to surrender.

"It is plain," to quote Dean Armitage Robinson again (in a sermon preached before the Lambeth Conference), "that we cannot abandon what we have hitherto declared to be the four essential characteristics of our own position—the Holy Scriptures, the two great Creeds, the two great Sacraments, and the historic episcopate. But we can and ought to recognise that where the first three are found, and where there is also an ordered ministry, guarded by the solemn imposition of hands, there our differences are not so much matters of faith as matters of discipline, and ought with humility and patience to be capable of adjustment." For we find all round us those who do not accept episcopacy and who have broken away from us or our forefathers, those who yet hold with us the vital truths of our Christian faith? Can anything be done to draw us closer together? Thank God signs are not wanting that there is a growing together, but I would plead for further action. I would plead particularly that there may be more in the way of getting Nonconformist Ministers into our churches. I know at the outset that there are some evangelicals who feel that this is not worth doing because we cannot ask them to do more than a layman can do. We can ask them to read the lessons and to preach, and possibly to help in some of the prayers. Now it is true that we cannot of course ask them to do all that our presbyters can do, but I urge very, very strongly that even to ask them to do the other things will go a long way to create an atmosphere of goodwill, and of course without such an atmosphere nothing can be done. There must be first of all a passionate desire for unity before we gain unity.

Now I think the evangelical party has for-

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gotten what an extremely strong position it has in inviting Nonconformist ministers to preach: let me remind you of the famous Kikuyu controversy. The Archbishop of Canterbury laid the matter before a consultative committee which included men like the Archbishop of York, the Bishops of Winchester, of Exeter, etc., and their report was unanimous, and included the discussion of the question as to whether ministers of other churches might preach in our pulpits; they decided that with the consent of the diocesan Bishop involved, such ministers could preach in our churches. It is true that in the main the missionary field is in view, but of course the principle is the same where a, say, Methodist minister preaches in a native church in Uganda or in Westminster Abbey.

Now, I can't help thinking we have not made enough of this, we are in danger of losing by lack of action a magnificent chance of promoting fellowship; for in complete harmony with the findings and decisions of this consultative committee and the Archbishop of Canterbury, we can, in dioceses where the Bishop approves, ask our Nonconformist friends to preach.

In one of the histories of the present war, it is stated that frequently the Germans when making a successful attack on the Allied forces, reach their first objective, gain our front trench, and then seem bewildered and pause and hesitate. They have gained the first step towards victory, but (here is the point) they don't know what to do with it, they don't know how to profit by their gains. Now let us look round on the Church of England of to-day, and as we compare it with the Church of 50 years ago nearly all the changes which we see have been along the lines of the tractarian movement; it is enough to mention the E.P., vestments, incense, confession, etc., etc. We see, too, that the evangelical policy has suffered from lack of a constructive policy. For far too long has it been content with being in the place of the objectors. Let us reverse this; let us make a bold move and have a strong constructive policy. And this we are now able to do with a freedom we never had before, because the Archbishop's Kikuyu decision is our charter.

But are we not like our enemies I mentioned who captured the first line trenches and then did not know what to do with them? Judging from home papers everyone was pleased by, and nothing but good came from the Dean of Belfast's action last year in getting Professor Cooper, of the Presbyterian Church, to preach in the Belfast Cathedral; while such men as Dawson Walker and Dr. Guy Warman, with many others, have done all they can to forward the interchange of pulpits. Along these lines we could build up a strong constructive policy which would be of the greatest value to the Church. By a wise, tactful, but firm policy along these lines I believe we would create such an atmosphere that further steps towards reunion would be the more easily made. The whole subject of course is most involved, but let us act on the principle, "One step enough for me." After all, "solvitur ambulando" is no less sane than practical advice.

At a recent parochial mission a leading Methodist (himself a Superintendent of a circuit) said, and said more than once, said deliberately, that if the whole Church of England taught the doctrine he heard at that mission there would very soon be no Methodist Church. His words were, "We would come over not by ones and twos, but in a body." Since then members of two other Nonconformist Churches have said the same thing. Men everywhere are sick of our divisions, they are tired of the present state of Christendom, and are wistfully longing for something better. I submit that it is only the Church of England, and especially the evangelical portion, which can adequately meet the need. Could we not do more than we are doing to promote fellowship with our Nonconformist friends? It is a matter of great thankfulness that united services are increasing. Some would have us abstain on the ground that united prayer should be the climax and not the beginning, the goal and not the start. This seems about as logical as to tell a man in trouble over his soul, to pray when he has found peace with God.

Recently the Bishop of Christchurch has made a fine move in having a united day of prayer in his Cathedral, when Ministers of other churches took charge. I understand for an hour each at a time. Lately in Sydney, one of our clergymen is reported to have preached in a Presbyterian church. Could we not have a settled policy and do more of that? Only by creating an atmosphere of fellowship can unity ever come, and I make bold to say only by such methods can the right atmosphere be created. Personally I should very much like to see occasionally a united Communion Service, though as regards the Archbishop of Canterbury's Kikuyu decision, we do not here stand on nearly such safe ground as with regard to inviting a Nonconformist minister to preach.

Could we not also have conjoint clerical meetings with our Nonconformist friends? Nothing but good could come from them, and there is no reason why questions of Church government should not be discussed. We would find we could learn much from them, for it is true that "every heresy is the vengeance of a suppressed truth," as church history teaches us, so we shall find that each of the other Christian bodies emphasise some truth we have neglected.

Again, can we do nothing to draw the different parties in our own church closer together? Dr. Lang somewhere points out that while parties in the church are innocent enough, party spirit is deplorable. Perhaps we could even leave off calling each other names, and credit each other with the sincerity we ourselves profess. Let us on the one hand study these questions, and tenaciously hold our convictions which arise therefrom, but let us also respect the convictions of others, and use all charity in our dealing with them. Evangelicals believe they have a very real and definite contribution to make to church life; may that not be true also of High Churchmen? We shall not weaken in our loyalty to truth because we recognise that others have elements of truth which perhaps we have not yet incorporated in our scheme of things.

Finally, let us make it a matter of most earnest prayer that the Spirit of God Who "moved upon the face of the waters" in creative power may move in the Church of Christ in a creative power, that the prayer of our Master may even yet become true, "that they all may be one as Thou Father art in me and I in Thee, that they also may be one in us, that (note this) the world may believe that Thou hast sent me."

Young People's Corner.

A Week-End.

We will call him Luke. He is an Indian convert, and wishes to be a Christian teacher and is now in training. One day he received a letter from a Christian friend, a teacher in a government school in a village about 20 miles distant. The substance of the letter was this: "There is no Christian worker here, but in my spare time I have been teaching the 'outcasts' of the village. But I do not know a great deal. Will one of the missionaries, or you who are being trained as a teacher of the Christian religion, come and visit us. The people are very eager to learn and to become Christians."

Luke took the letter to the head of the training school, and was allowed week-end leave. So on the Saturday, which would have been a holiday, he started on the 20 miles' journey, stayed over Sunday, and was back by 10 o'clock Monday morning. He reported that he had taught attentive audiences for hours on end, and that many, including the headman of the village, were stirred.

"Well, what were your expenses?" inquired the missionary.

"Sevenpence-halfpenny," was the reply, "3d. each way by train, and two farthing fares by canal boat."

Luke was offered the money, but to the surprise of the missionary he declined to accept it. "If I go again I shall be glad to have my fare," he said in the expressive Telugu language, "but this time I have made my mind firm to pay it myself."

Sevenpence-halfpenny is a small amount? Yes, so it is to many of us, but Luke has a wife and little girl and his income is only 3s. 2d. a week, so even where most things are cheap there cannot be much margin!

Luke has visited the village twice since, and it is hoped that there will soon be a band of enquirers there under regular Christian instruction.

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Her Assistants are—Miss D. Brown, B.A., Miss H. Sherrie, B.Sc. (University Medals for Physiology and Botany), Miss D. Fielding, B.A., Mrs. Beckett (Trained Kindergarten Mistress).

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Boarders are under the care of the Headmistress, a Matron and a Resident Staff. Prospectus and other particulars on application to the Headmistress or to the Hon. Bursar.

Next term begins 16th June.



A PRESENT-DAY MIRACLE.

A sight not often seen in China. Two little girl babies (twins) who have not been drowned. Needless to say, the parents are Christians, or the children would not have been allowed to live. The mother is a daughter of the Du Sung watchman, and her husband a doctor's son at Futsing.

"OUR PRAYER."

For those who are near to us,
And are very dear to us,

But for those who are far away,
Yet live in our hearts night and day,

That God with special care will keep
The dear ones while they wake or sleep,
And give their guardian angels power
To guide and help them hour by hour.
For He who hears and answers prayer
Can see the absent everywhere—
Can tell them all we think and say,
And make them hear us while we pray.

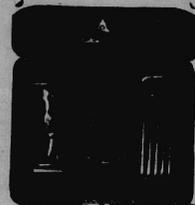
"E. O. DAVIES" MEMORIAL.

The Bishop of New Guinea writes:—"I gladly commend the suggestion of a memorial to E. O. Davies given by those who knew him. In his letter to Mr. King (published in a recent A.B.M. Review) he said that Ambasi was the place at which he had been happiest. Now Ambasi district is very badly provided with altar vessels. I suggest the Memorial should take the form of a Chalice and Paten with crests also if possible. An inscription might be put round the inside of the base of the Chalice or on the Paten. Thus his name and that of Ambasi would be coupled together, and something really needed and permanent would be provided for the church in the place he liked best and worked longest, and that in connection with the particular service which was everything to him."

The Rev. E. J. Hobbs, Church House, Brisbane, has undertaken to carry out the above suggestion, and would be glad to receive promises of subscriptions at once from any who cherish the memory of "E. O. D."

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