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Current Topics.

Every great national commemoration is an inspiration and a call to the realisation of responsibility, and of no occasion is this more true than it is of Empire Day, which speaks to us pre-eminently of the rich national inheritance into which we have entered. The British Empire is one of the greatest achievements in history, but it has only been brought into being and maintained by Divine favour and human self-sacrifice. It is well for us to remember this fact at the present time when Empire Day witnesses our nation sheathing the sword of war after having disposed of her only serious rival in the imperial domain, and the consideration suggests to us at least two thoughts. If our present privileges have been won at the cost of blood, and effort and tears, who are we that so much sacrifice and labour should be spent on our behalf? Are we worthy of the price? That question can be answered in the affirmative only by emulating the examples of them to whom we owe our empire, and so becoming part of the great stream which flows across the ages. And the other thought is this: Has the Divine favour been shown us that we should selfishly enjoy it, or have we, in the old phrase, been saved to serve? Surely we have been preserved and raised up that we might present an ideal of righteousness to the world, and spend ourselves in the service of mankind. It is easy to forget these facts, but history teaches that we disregard them at our peril.

consequently the essential equality of value of every human personality. Only, unhappily the completeness of the revelation of that essential brotherhood is not accepted in its fullest inference as based on the Fatherhood of God. The Christian revelation makes it abundantly clear that the only possible method of realisation of the ideal of brotherhood is to accept the discipleship of Him whose incarnation and crucifixion hallowed and saved human kind. To the extent that this is lost sight of men get ill-proportioned schemes for realisation of the brotherhood, mostly inspired by the spirit of the world, which is the will to possess, rather than by the spirit of the Cross which is the will to give. The Cross of Jesus Christ sets before the Christian as life's ideal this wonderful ideal of self-giving in service for others, and calls men to put duty in the first place—duty which, to quote one of the late Bishop Stretch's brilliant and pregnant aphorisms, is a ladder with its foot on earth, but with its topmost rung right at the foot of the throne of God.

As the Bishop of Carlisle has recently put it:—

"Christianity introduced an entirely new conception of citizenship, based neither upon necessities nor rights alone, but chiefly, and above all, upon duty. Christ said very little upon the rights of man; His whole teaching was based upon the duties of man—first, upon man's duty to God, and secondly, upon man's duty to his fellow-men. Christ knew full well that when man makes duty his ideal, right will necessarily be accorded to all the members of the society of which he forms a part. He knew also, and nineteen centuries of experience since He dwelt on earth has proved the truthfulness of His teaching, that to insist upon rights, apart from duties, is not only to endanger the sovereignty of duty, but is also practically certain to establish a tyranny of rights. **When rights are claimed apart from duties they cease to have either moral or Christian value.** This doctrine of Christ that rights should be subservient to duties, and not duties subservient to rights, is strongly emphasised in the Pauline teachings, and the emphasis is illustrated and founded upon the analogy between the body of individuals and the members of an individual body. Every man, whatever his religious or social opinions may be, must be conscious that his own body cannot continue in health and strength unless each member of his body does its full duty towards the other members. What is true of a physical body is true both of a social and civic and ecclesiastical body. None of these bodies can attain to their perfection so long as the spirit of sectionalism is rife and dominant amongst them. It is a great national duty, incumbent upon all Christians, and not least of all upon all clergy, both by word and deed, to set forth the true character of Christian citizenship, which consists in the subservience of individual claims to the claims of the community, and in the development of individual character by the inspiration of its fellowship and co-operation with the whole."

"We shall expect very little dissent from what is so plainly a statement of Christian principle. It is only in the latter part of Bishop Diggle's doubt seems to arise—but that is not because any Christian, minister or layman, will dispute the theoretical rightness of the

bishop's words, but because they are so widely divergent from general Christian practice. Bishop Westcott's words uttered over 20 years ago are still as true as ever. "We cannot," said he, "silently, patiently, sincerely reflect on the inherent obligations of our Christian profession, which are involved in such (social) questions without feeling that the Christian faith is not yet realised in deed or in thought among us." Here is certainly one fruitful cause of the failure of the church in her impression on the world, for, as Westcott said again, "Nothing is more fatal to nobility of conduct than the formal acceptance of lofty teaching without regard to its consequences." Christian doctrine is intensely practical. **The blessing which it brings is not for knowing but for doing.** It is designed to give, and it is capable of giving, clearness and breadth of vision, permanence and strength of motive, inexhaustible force of action in every region of human activity." The same social difficulties which the late Dr. Westcott was striving with are with us to-day; and there is a tremendous need for the Christian Church, throughout its membership, first of all to recognise that the problem of our social antagonisms is very real and urgent; and in simpler faith and greater devotion to our great Head to give His world-healing principles a chance of operation. We gladly welcome and bid Godspeed to the newly-formed Australian Christian Social Union, whose "general object is the application of Christian principles to Australian democracy in politics, industry and social life. . . . Standing 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." Our Australian union follows the lines laid down by its English forerunner, "The Christian Social Union," in claiming "for the Christian law the ultimate authority to rule social practice." The union is thus emphasising what is in sore need of emphasis, that **"What a Christian does he must do as a Christian."**

Sydney has taken off its mask and put on its smile once more—and Sydney can smile too, even though the Federal capital continues so long in Melbourne. Sydney is hoping that the influenza germs will be so disgusted with its persistent smile that they will pack up their trunks and seek some more congenial spot to carry on their business.

It is curious how the picture-show proprietors, theatrical managers and others, who normally stand for emphasis on the materialistic aspects of life, have talked much about the value of their business in maintaining the "morale" of the people at such a time. On the other hand, some of our most

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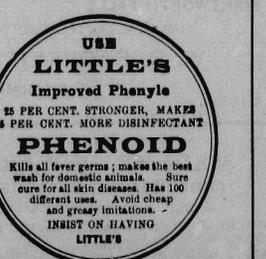
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saintly people seem to have pinned all their faith in material methods, and were never to be seen without a mask, and even found attendance at God's House fraught with danger, and regarded Holy Communion as out of the question, except where the administration of the cup was by instinct or some other unusual device.

It is a delicate problem which is thus thrust unceremoniously on the attention of the Church, the question how far she is called upon to re-adjust some of her practices even in the most sacred ordinances in keeping with the advance of scientific knowledge. If she ignores indisputable facts which modern research has brought to light, she may firstly be charged with obscurantism and of a dualistic philosophy. If she too easily yields to the pressure of material facts she may easily be false to her guardianship of spiritual and eternal truth. The Church must stand for God as the author of all life and the source of all truth, but she must equally stand for the supremacy of the spiritual and the reality of God's overruling Providence.

On the whole we fear that there has been a tendency towards weak concession to the alarmists, **The Legacy** and that some of the clergy of **Panico** have thereby introduced a permanent element of panic into a region which should be one of joyful faith and spiritual re-assurance. For influenza germs are not necessarily inactive the moment they have been declared officially "off duty," and even when the community is at peace on that point there will remain the spirit of apprehensiveness as to those germs which, like the poor, are "always with us."

It would be interesting to know just what impression all this has made upon the unbelieving world. Certainly, if we are to judge from the utterances of many of our chaplains, it was the religion that succeeded in eliminating fear which impressed our soldiers. To take a "sporting risk" is a nobler attitude towards life than a paralyzing fear, but beyond all is "the venture of faith." Many of us might well ask whether our attitude during the influenza visitation commended the Christian faith as the religion of fearlessness and heroic venture.

It has often been said that the comprehensiveness of the Church of England is her glory; it has also been said that it is her danger, and we sometimes feel disposed to believe the latter criticism. For, indeed, the breadth which separates the limits of thought peculiar to the Church of England is a frequent temptation to many to push the fences still further apart in order to take in some of their neighbour's pleasant fields, forgetting that the forbidden and the unpleasant are not always one. This means that with the best intentions in the world truth is sometimes sacrificed in the interests of a spurious comprehensiveness. We cannot but think that this subtle error has crept into the mind of the writer of a sympathetic review in the last issue of "The Church Standard."

The writer is reviewing an article in the "Nineteenth Century and After," dealing with "Comprehensiveness in the Church of England," and inter alia says:—

Prebendary Boyd has some scathing criticism to offer concerning the lack of comprehensiveness in the Church in regard to its neglect of the imaginative and aesthetic faculties. The treatment which these faculties have received from the authorities of the Church "is one of the most pitiful

chapters in its history." The attitude of the authorities towards the "Ornaments Rubric" furnishes us, he considers, with the lamentable estimate the Church has put on aesthetic values. The late Dr. Bradley, Dean of Westminster, is reported once to have been inveighing against a church which he had visited. A statue of the Blessed Virgin Mary was erected in it, before which members of the congregation deposited floral tributes. He was shocked and incredulous on being informed that the same thing was to be seen in Westminster Abbey, but on going into the North Transept, it being Primrose Day, he was shown the statue of Lord Beaconsfield, with flowers placed before it. "That," he said, "is an entirely different thing." "Yet," says the writer of our article, "until our rulers grasp the fact that this is not an entirely different thing, but precisely the same thing, they are not likely to address themselves to the great untended are of the imaginative faculties."

Now this is evidently written in the most kindly spirit and with the interests of the Church at heart, but the writer has been so zealous in the pursuit of comprehensiveness that he has failed to be just to the scruples of those who differ from him. He ought to know—and if he does not know we assure him here—that those who object to the use of vestments do not base their objection upon aesthetic grounds; it proceeds from the doctrinal significance which their opponents admit and assert attaches to their use. No Australian objects to the combination of black, white, and red on aesthetic grounds; but many of them have spilt their best blood to prevent that combination of colour flying above the buildings of Australia. Similarly the two customs of strewing flowers referred to are different, inasmuch as their intention is different; and that the danger of Mariolatry is no idle phantom is apparent from a consideration of the recent Melbourne controversy and the more recent accusation of Canon Wise by the Bishop of Adelaide, of ascribing "Divine praises" to the Virgin Mary, in his St. George's Mass Book. We must learn to distinguish things that differ.

We cannot refrain from reprinting a useful paragraph from a Parish monthly concerning the various **Reasons** reasons which prevent **os-** tensibly Christian people **Attendance.** from attending **Public** Worship. It holds many of them up to friendly ridicule. It runs:—

We had Visitors.

If over each vacant seat could be placarded the real reason why its unusual occupants was absent from the public worship of God it would provide some interesting reading. There would be some reasons that would be recognised as perfectly legitimate and honourable—sickness, the care of invalids or of young children. Over some pews we should read "loafing," "gardening," "interested in the Sunday paper," "too hot," "too windy," "too threatening," "too wet," or too anything else that will do as an antidote for the conscience. But over many an empty pew would be the legend, "We had visitors."

This latter reason calls for more attention perhaps than the former ones, for they concern principally those who are slack and those who never darken the Church's doors. But "we had visitors" often applies even to our most faithful attendants. People will come to visit us on Sunday, and civility, friendliness, christian courtesy even seem to demand that we should let things go to entertain them. But stop and think.

1. We could not let visitors keep us from going to the office.

2. We could not let them keep us away from a concert. We would just explain and make an appropriate apology.

3. We show lack of backbone and unfaithfulness to duty, by weakly deciding not to go to church because our friends seem to bar the way.

4. We rob ourselves of whatever blessing the service would have brought us.

5. We rob the congregation of whatever inspiration our presence would have brought them.

6. We rob the cause of Christ of whatever

witness our attendance at Church would have meant for others.

7. We rob God, for the occasion of the honour "due unto His Name," and fail to add our part to the united worship of the Church.

Let us think it out. Church-going means something to God, to the cause of Christ, to our own soul, or it means nothing. If it means nothing, then let us cut it out altogether, and arrange to spend our time in some more edifying way if we can. But it means something, as the teaching of the Bible, the example of our Lord and of His Apostles, and of saintly people throughout the centuries teach us it does, then let us cease to trifle with it, and let neither wind, rain, heat, the "tired feeling," the allurements of pleasure, the charm of your friends' company, nor anything short of the claim of some duty more urgent at the time interfere with the fulfilment of this most vital of all duties. If as you read this you feel you are one of the guilty ones, and that you have got into a deep rut of bad habit, then put some real energy into your resolve to get yourself out of the rut, and as next Sunday stares you in the face follow the motto of all successful business, which is also in line with the wisdom of the Bible—"do it now."

English Church Notes.

Personalia.

The engagement is announced between the Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's Cathedral, and Winifred Mary, only daughter of the late Rev. Stuart Berkeley.

DEATH.—On February 27, at Brockley, Peys Road, Wimbledon, the Rev. Richard Glover, M.A., late Rector of Wootton, Dorset, in his ninety-second year. "Mark the perfect man, and behold the upright; for the end of that man is peace." Australian and Canadian papers please copy.

The Bishop of Cashel (Dr O'Hara) has resigned his see.

The Rev. Dr. Gow has resigned the head-mastership of Westminster School.

Prebendary Webb-Peploe and Mrs. Webb-Peploe were the recipients of a generous testimonial from the parishioners of St. Paul's, Omslow Square, London, and other friends. The amount of £2500 had been subscribed, and the donors expressed their intention of providing with it a motor car and its expenses for six or seven years. The Bishop of London and Dean Wace were present at the function. The presentation was made by the people's warden.

Sir Charles E. H. Chadwyck-Healey, K.C., has resigned the Chancellorship of the Diocese of Exeter, and the Bishop has appointed Mr. F. G. Newbolt, K.C., his Vicar-General and Principal of the Consistorial Court of the Diocese.

James Henry Collins, for nearly thirty years a Government Chaplain in Burma, and of late years Senior Chaplain at Rangoon Cathedral, died recently under tragic circumstances. Whilst out shooting near Dageshai, Simla Hills, India, he slipped and fell down a steep track, death being instantaneous.

The well-known Keswick leader, Rev. Evan H. Hopkins, died on March 9 in his 82nd year. The Bishop of Durham writes in the "Record" concerning him:—

"A teacher whose message perfectly combined the call to surrender and faith for inner victory and purity with unshakable fidelity to the truths which gather round justification through the Crucified Christ alone to the last breath. I would only here gratefully record my own lifelong debt. Never shall I forget the autumn evening in 1884, in a great barn in Scotland, filled with a solemnly listening throng, when Evan Hopkins met a great and profoundly felt promise of my soul (awakened into a new intensity just then) by an unfolding of the promises of the Word, promises of the liberty found only in surrender, which made an epoch in my life. From that hour we were friends indeed.

"To me may his name and example be a living help to the end. And then 'may my soul be with his,' through Him Who loved us."

Convocation of Canterbury.

During the concluding session of the above Convocation, several subjects of the greatest importance were under discussion. The Bishop of Ely brought up the question of **The Ministry of Women**, and after a full debate the following decision was reached:—

"That this House, having had before it the Report of the Historical Committee on the ministrations of women, deems it desirable that, with a view to furthering a reasonable measure of uniformity in their Episcopal action on the subject, a Joint Committee of the two Houses of Convocation should immediately consider and report upon the prin-

ciples which in the opinion of such Committee should underlie the exercise of a Bishop's discretion in regard to the sanction he gives to the ministrations and work of women in the life of the Church."

The Bishop of Peterborough opened a debate on **Industrial Unrest**, moving the following resolution:—"That the serious situation which obtains in the industrial world at home, and which, if further aggravated, might go far to rob the nation of the fruits of its victory, calls for drastic action on the part of all whose aim is to establish a new fellowship between those who are engaged in the industry. We desire to record our conviction that the root of the difficulty is moral and spiritual; that the problem can only be solved by a fuller and wider knowledge of industrial and economic facts, as well as by complete frankness between both sides; by a willingness for new adventures in comradeship on the part of employers (as, for example, in admitting the workers to a larger share in the management); and also a new readiness for conciliation and restraint on the part of the workers. We believe that this will be reached not so much by economic necessity as in response to a spiritual appeal." This was adopted together with a rider by the Bishop of Hereford to the effect that "As regards practical action, the House expresses its earnest hope that the organised association of employers and working men will co-operate frankly with the Government in seeking the permanent solution of the dangerous problem of industrial unrest on lines of justice and sound economy, and pledges itself to exert all its influence in the same direction."

Religious Education.

In his recent address to his Diocesan Conference the Bishop of Durham called attention to some figures concerning religious education which give rise to considerable anxiety. In 1913 the Church had 2,510,000 Sunday Scholars, in 1917, 2,300,000, a drop in four years of nearly a quarter of a million. The Bishop said that he believed that the decline from 1913 was now quite 300,000. In 1869, in the Cambridge Local Examination, all the candidates took the religious examination, in 1879 only a little over 25 per cent. did so, in 1912 only 6 per cent.

The C.M.S. Thankoffering for Victory.

"Everyone who was at Queen's Hall on Wednesday, February 26, to take part in the C.M.S. Day of Praise must have realised as they never did before what a tremendous power and inspiration Praise can be. Praise for the triumphant vindication of the righteousness of God seemed to give to the audience a glimpse of what one might 'call God's view of the world' and speakers after speaker seemed compelled to pass from the great things God had done for us to the immensely increased responsibilities and opportunities now lying before us. There was a breadth of view and a unity of purpose in all that was said which brought home to the hearers an added sense of brotherhood and responsibility for our brethren all over the world. The idea of world service for every Christian wherever he or she may be placed, was urged with no uncertain voice, and men and women who will venture to the ends of the world were given some idea of the immense opportunities for service which await them. There was no attempt to minimise the difficulties to be encountered, and all united in laying stress on the need for co-ordinating home and foreign work. 'It is our divisions that alienate people,' I found in France no disbelief in Jesus Christ, but a profound distaste for our divisions. But in spite of the difficulties it was felt that the note of triumph and power struck early in the evening made the facing of the unknown future with all its difficulties a glad venture.

"We have been given a clean slate, we are at the opening of a new era, what is the era to be?"

"It has been said that 'England will lose her soul in victory.' These meetings gave us a vision of the heights to which she may rise if she will choose the regal way of Christ and follow the era of force with the era of brotherhood. 'Then may Britain earn her proudest title, 'Britain the servant of mankind.'—M.M.S. in the "Challenge."

The Second Advent of our Lord.

The sixth annual conference, known as "The London Meeting of Lay Churchmen," was held on February 15 in the Hoare Memorial Hall of the Church House, Westminster, Professor Beresford Pite, M.A., presiding. There were two sessions—morning and afternoon—and the attendance at both was very large, including many well-known and representative Evangelical laymen.

The morning session opened with a chanting of Psalm lxxv. Then Mr. G. A. King read a portion of Holy Scripture and led the meeting in prayer. Amongst the selected speakers were Mr. Albert Mitchell, Dr. Eugene Stock, Sir W. F. Archibald, M.A., lately Master of the Supreme Court, and

Major-General Sir G. K. Scott-Moncrieff, K.C.M.G., C.I.E.

The Women's Movement.

At the monthly general meeting of the Society for Promoting Christian Knowledge, held on March 4, the following resolution proposed by the standing committee was unanimously adopted:—"That women subscribing not less than one guinea annually be admitted to the privileges of membership of the Society." The standing committee also gave notice that at the April meeting they would propose that the necessary alterations in the rules be made to take effect from that date.

In the new diocese of Coventry there is to be a "House of Women" composed of representatives duly elected by the parishes. The Bishop, Dr. Yeatman Biggs, has sent the first members a letter of welcome in which he says:—

"We have a new see, a new Cathedral as a centre unfettered by vested interests, new and wonderful openings in the industrial life of Coventry and its neighbourhood, and so which no diocese in Christendom has yet put its hand to—a House of Christian Women sent up from every parish within our borders." He counts on their enthusiasm and on their resolution to make the House effective, and not grow tired. The Bishop adds that there is one officer, who by the constitution is appointed by the Bishop, and only one—that is, the Hon. Secretary. It has been accepted by Miss Yeatman Biggs. "I offered it not only because it will be convenient at the beginning for me to have the secretary near at hand, but because others assure me that she is fairly conversant with the sort of questions the House is likely to take up." The first meeting of the House was to take place in Coventry on Tuesday, April 29.

A Striking Request.

The Sultan of Johore, who is a Mohammedan, has invited the English Presbyterian missionaries at Singapore to take charge of the educational work in the State, and the Westminster College Missionary Society is endeavoring to raise funds for this purpose.

A League of Churches.

Bishop Weller has announced in New York that he has designated a committee of three prelates of the Protestant Episcopal Church to wait upon the Pope and to solicit his co-operation in bringing together the world's Christian Churches. Bishop Weller told further of a plan to form a League of Churches, similar to the League of Nations, and intended to embrace all divisions of Catholics and all adherents of Protestantism.

NEW LECTIONARY.

June 1, Sunday after Ascension.—M: Ps. 93, 96; Deut. 26 or Isaiah 64; John 14, 1-14, or Ephesians 1, 3-end. **E:** Ps. 148, 149, 150; Deut. 30 or 34, or Isaiah 65, 17-end; John 16, 5-end, or Acts 1, 1-14.

June 8, Whitsunday.—M: Ps. 68, Joel 2, 28-end; Romans 8, 1-17. **E:** Ps. 104; Isaiah 11, 1-9, or Ezekiel 36, 22-36; Romans 8, 18-end, or Galatians 5, 13-end.

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The Second Advent.

(By Dr. Eugene Stock.)

(A paper read at the London Meeting of Lay Churchmen, February 15th, 1919.)

The New Testament is full of both glorious and solemn statements about the Lord's Second Coming. St. Paul, St. Peter, St. James, St. John, St. Jude, and the eloquent author of the Epistle to the Hebrews all give it prominent mention; and so did our blessed Lord Himself. No wonder the Early Church looked eagerly for the Parousia, the Epiphany, the Advent, the Day of the Lord! It has been suggested that one reason at least why so little attention, comparatively, was paid to Church organisation was that organisation was needless when the Coming was imminent. The Thessalonian Christians misunderstood that wonderful picture in St. Paul's first letter to them, where he uses the expression, "We which are alive and remain unto the coming of the Lord"; and in his second letter he has to correct their mistake and to tell them that "the apostasy" must come first.

Mistakes about the Advent.

That was the first mistake about the Second Advent in the history of the Church, but by no means the last. We all know how, as the year A.D. 1000 approached, there was terror all over Europe, because it was supposed that the thousand years of Revelation were completed and the end of the world at hand. Coming down to more recent times, I myself am old enough to remember quite vividly the great year of revolutions—1848—when almost all the crowns of Europe toppled off, and when even the Pope himself, who at that time had a large slice of Italy as his own dominions—there being as yet no Italian Kingdom—actually fled from Rome. That was regarded as the final proof that the Romish apostasy was at an end, and a Puritan prophecy 200 years old was discovered which had named that year, 1848, as the end of the age. Again, in 1870, when the King of Italy captured Rome, abolished the secular power of the Papacy, and shut up the Pope in the Vatican, the same expectations were aroused.

That was at the time when Prussia overwhelmed France, carried the Emperor Napoleon III. as a captive, to Germany, and crowned the present ex-Kaiser's grandfather Emperor of the Germans at Versailles. A much respected Evangelical clergyman, only lately gone to his rest, had published a book called "Earth's Eventide," in which he showed that the French Emperor Napoleon III. was the Beast of Revelation; and when that Emperor became a prisoner of war that clergyman brought out a new edition of his book, quoting the words of Rev. xvii. 8, "The Beast that was, and is not, and yet is," and applying the words "and yet is" to the young Prince Imperial. Unhappily, that innocent young man went to South Africa, fought under the British flag in the Zulu War and was killed; so that a third edition of the book had to be published, and I do not remember what the new interpretation was. Why do I mention this? Simply to show that the best of men whom we all revere, are liable to mistakes on this great subject.

The Three Schools of Interpretation.

For several years before that time three schools of interpretation had been setting

forth their respective views of the prophecies of Scripture. The views were called the Historical, the Futurist, and the Preterist. I knew something of them from my book, in 1822 the headmaster of my school gave me a newly published pocket Paragraph Bible, which I still possess. It was, I believe, the first Paragraph Bible ever produced, and was brought out by the Religious Tract Society. Among the appended notes was one giving an account of these three lines of prophetic interpretation. The Historical view had lately been set forth with great learning and power by a leading Evangelical clergyman at Brighton, the Rev. E. B. Elliott, in a book called "Horae Apocalypticæ," which, though in four large volumes, ran through several editions. I read part of it at the age of thirteen, and was fascinated by it. A later book, by Canon Garratt, of Ipswich, took the same line, with some modifications, and this I read more than once. At the same time the Plymouth Brethren, who, whatever their faults, were great students of the Bible, were pushing the Futurist interpretation, which affirmed that the Historical scheme was too ingenious to be true, and that the Book of Revelation had not yet begun to be fulfilled, but would all be fulfilled as the end approached. Both these lines of interpretation became popular, but a great many Evangelical clergymen objected to both. They were much influenced by Bishop Waldegrave, of Carlisle, one of the most devoted and spiritually minded Evangelical Bishops the Church ever had. He was Bampton Lecturer at Oxford in 1853, and announced as his subject, "Millenarianism," declaring that he did so to defend the Word of God from the fanciful extravagances of both prophetic schools.

In later years the third school, the Preterists, has produced important works. Dr. Milligan, of Aberdeen, and the late Dr. Sweet, of Cambridge, are regarded by many Evangelical scholars as the highest authorities on the Book of Revelation. I myself much admire Bishop Boyd Carpenter's Commentary for English Readers, which takes, like them, the view that the Book is a symbolic representation of the Holy War between Christ and Antichrist, the symbols being applicable to any and every age of the world and the Church.

But I cannot pin my faith to either of the three lines of interpretation. There is, in my humble judgment, truth in all three, and I do not think that any one of the three can claim to have disproved the other two. I confess that my mind and heart say "Amen" to an utterance of Frances Ridley Havergal's. You know the radiant hope with which that true saint of God sang "Oh the joy to see Thee reigning, Thee my own beloved Lord!" Yet she once used these remarkable words, "When He does come, no one will be able to say to his neighbour, 'There! I told you so!' because that Coming would be so wonderful, and so unexpected in one way or another, that all anticipations would be falsified by the actual fact."

Is there a Decreed Date at all?
But, however, desire to ask one question which is scarcely ever referred to by speakers and writers on the subject. It is this: Has a Divine decree fixed any date at all for the Second Advent?

You will reply: Of course, the Omnipotent God knows the exact day and hour. Certainly He does; but did He decree it? We know that this question touches profound mysteries which are beyond our present capacity to comprehend. They are akin to the old problems of freewill and foreknowledge absolute, which also are beyond us. But it may be that there is a clue in them to the great subject before us to-day.

I ask you to notice three of our Lord's most striking and solemn utterances in His wonderful eschatological discourse reported in Matt. xxiv. and Mark xiii., and partly also in Luke xxi. The first is, as in Matthew: "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come"; or as in Mark, "The Gospel must first be preached unto all the nations." This lays a responsibility upon the Church, and points to the time of the Advent being in some way dependent upon the Church's action. So in 2 Peter we are exhorted to the "hasting" or "hastening" of the coming of the day of God—an expression that warrants the prayer in our Burial Service that God will "hasten His Kingdom." What can be hastened can also be delayed. Can it be that the Church's neglect of its great commission has actually delayed what might and could have been earlier?

The second utterance is in Mark xiii., and also in Matt. xxiv. in the Revised Version: "Of that day and hour knoweth no man, not even the angels in heaven, neither the Son, but the Father." I dare not explain away that statement, any more than I dare explain away any other of our Lord's words. If He said He did not know, I believe Him. If anyone thinks I am lacking in reverence for the Eternal Son of God, I reply: On the

contrary, I am more reverent than those who evade His words. I do not know what the mysterious "emptying Himself" at His Incarnation may include, but I do say that the more it includes, the more wonderful was His condescending love.

The third utterance is in the same chapter of St. Mark: "What I say unto you, I say unto all: Watch." Did that warning apply only to men in the twentieth century? Was it an unreal warning for men in St. Augustine's time, in Wycliffe's time, in Bunyan's time, in Wesley's time? Was it not for them too, because the end might have come then?

I venture reverently to infer from these three passages, which I think are confirmed by many others, that the Lord might have come at any time; if the Church had fulfilled its commission; that the early Christians were not wrong in looking for His speedy return; and that until He did come Christians in every age were to be on the watch, and at the same time to go on preaching the Gospel to all nations in obedience to His command.

There is at least a hint in 2 Peter that God's infinite mercy also has delayed the Advent. "Let the Lord be not slack," we are told, "concerning His promise," but is long-suffering to us-ward, not willing that any should perish." At a recent Advent Testimony meeting Dr. Campbell Morgan evidently had that passage in mind when he said, "God is long-suffering, and He waits not for a fixed date, but for a fulfilled purpose. Let me repeat His promise, 'Not for a fixed date, but for a fulfilled purpose.' And he added, "Divine determinations have nothing to do with human dates!" These are wise words.

Yet Prophecies have their uses.

But if there is any force in what I have thus very briefly put forward, what of those remarkable calculations of the seventy weeks, the 1260 days, and so on? Is there nothing in them? Are they all fanciful? I dare not say that. I read Dr. Grattan Guinness's great book when it came out some years ago, and I have read many recent articles and letters and addresses. If all the writers and speakers were as cautious, as reverent, as large-minded as the Bishop of Durham was at that Breakfast the other day, I should take them more seriously. But I honestly believe that even if the most elaborate and exact calculation should prove to be true, if this very next year, 1920, should prove to be a year of tremendous moment, it will not in the least invalidate what I have put before you. If I am right in thinking that the Advent might have come at any time, it is equally true that it must come some time, and that the Omnipotent God has always known when. Though He decreed no day, He could foresee the prolonged neglect to fulfil the Church's task and the eventual partial fulfilment of it. Suppose it pleased Him in His infinite wisdom to inspire prophets of old to mention certain days and months and years indicating the time, which could not be fully understood till the time was near, and therefore could not hinder watchfulness meanwhile, but which might encourage devout students as the great day drew nigh. No Christian can shut his eyes to the significance of the deliverance of the Holy Land from Turkish oppression; and no one can deny that the preaching of the Gospel to the nations may in a certain time be regarded as nearly, if not quite, achieved.

The Two Advents.

Let us bear in mind, as the Bishop of Durham does, the analogy of the First Advent and the prophecies of it. He justly lays stress on the widespread expectation at that time of some great one coming, and on the hopes of old Simeon and the fears of Herod the Great. But observe; we read of no one

who even guessed at the actual circumstances of that Advent. Did anyone conceive of a Messiah born in a stable and executed as a criminal? Did anyone perceive the foreshadowings of the twenty-second Psalm and the fifty-third of Isaiah? Even after three years' close intercourse with our Lord and instruction from His own lips, and with the experience of His Death and Resurrection, the Apostles were still looking for His restoration of the earthly Kingdom of Israel. If they, in His risen presence, could be still so egregiously mistaken, what are the probabilities now? They needed a Pentecost to put them right, even after the Advent had actually taken place. Shall we understand the Second Advent before it has taken place? or, even then, without some special new revelation?

Meanwhile, let the dear Bishop's words guide our daily lives. "Let not the blessed hope," he said, "throw life and its details in, the least degree out of order. We are not to think less of our service in our own generation, to study its needs less earnestly, or to seek less to spend and be spent for them, than if we saw no intimation of the approach from above of a higher order." And he quoted the inspired Apostle's words to Titus: "We should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous"—not of a particular system of prophetic interpretation, but—"of good works."

Men for the Ministry.

(By the Ven. Archdeacon Davies, M.A.)

1.—The Need.

Peace is in sight. What shall we render unto the Lord for all that He hath done? Think of the multitudes who are still without Christ. They show us our opportunity to render thanks to God. The best thank-offering for peace is to make known the good news of Him Who is our peace to those who do not know Him. There are the many millions in widespread heathen lands who have not heard the good news. The church has her marching orders from her Lord. The men and women of the church will have to answer for their obedience, or otherwise, to those marching orders. Those who know the Gospel are thereby entrusted with the duty of letting others know of it.

While this is pre-eminently true of the heathen world, the multitudes still waiting to hear the Gospel include also the eighty per cent. of our own people in Australia who profess and call themselves members of the church, but who never darken the doors of a place of worship, who are nearly as ignorant of the Gospel as are the heathen, and who are equally superstitious. The field abroad and the field at home are one field. The harvest is plenteous, but the labourers are few.

The call to serve our King and Empire was splendidly answered. But a greater call rings out from the King of Kings for men to serve in His army against the hosts of sin in the age-long war that is going on all the time. The glory of self-sacrifice has been learned by many of our men. They have caught the spirit of the patriot, Garibaldi, who cried, "I can offer you nothing but forced marches, hunger, hardship, and wounds and death, and the glory of fighting for the freedom of your country." Thousands rallied to that appeal.

But the greatest liberty of all has yet to be won for the world. In one sense it has

been won, but it remains for men to claim the liberty, the freedom from sin, that was won for them by Christ. Yet how shall the people claim that freedom except they hear the good news? How shall they hear, unless it be told them? The greatest freedom the world knows is waiting for men and women to claim and use it. Here is the call to the service of God, the highest patriotism, the patriotism of the Kingdom of Heaven.

Yet the church is undermined. There are not enough clergy to reach our own people. Only one-fifth of our nominal membership is in touch with our organised life. If all our churches were full four out of five would still be outside. We are responsible to God for those eighty per cent. The claims of God, and the love of Christ and the power of the spirit have to be made known to the indifferent multitudes so clearly that the choice is inevitably before them—Whom will we serve? At present this cannot be done. There are not nearly enough men to do it. Souls for whom Christ died do not know He died and rose again for them. This is the problem of the church.

It is a problem of man power. God's power is there all the time. But God has put upon us the responsibility of making His Gospel known. God works upon men through men, as Christ did when he gave His followers their marching orders. Obedience is the best way to say, "Thank you."

Much could be said of the need for spiritual leadership in national life, of the need of Christian teaching to counteract red revolution which has nothing but a programme of destruction to offer. A revolution is badly wanted—but the right sort of revolution. The apostles of Christ were accused of turning the world upside down. That is just what ought to be done to the world to-day. We are responsible to God for the state of His world. Men are wanted who will give themselves to the work of bettering the world rather than bettering themselves. The power is there, it is the men who are lacking. The eighty per cent. of heathen at home, the myriads of heathen abroad shout aloud the call for men. The Lord still says, "Whom shall I send, and who will go for us?"

Personal.

Rev. C. J. L. Sumner, Th.L., Assistant Minister of the Parish of Albury, was married to Miss Helena Collier, of Fairfield, N.S.W., at St. John's Church, Ashfield, on 26th April last.

Rev. W. J. Owens has begun his work at Harvey, W.A. He was inducted by Canon Burns on March 21, and a social was given in honor of himself and his wife. He has received a hearty welcome also at Yarloop.

Rev. F. Morton, Rector of Moonta, South Australia, has been appointed travelling secretary for A.B.M. in South Australia and West Australia.

Miss Brookes-Ball left Rockhampton on Thursday in Easter Week for Brisbane, to travel by the s.s. Ascanius to England via Durban. She has been in charge of St. Mary's Home for just seven years.

Rev. H. Watson, M.A., has been appointed to the new Archdeaconry of Wairarapa, New Zealand.

Rev. P. J. Bazeley, General Secretary of the C.M.S. of New South Wales, has at the request of the Council of the C.M.S. of Australia and Tasmania, been set free to organise Australia's

share in the great C.M.S. Thank Offering for God's gifts of Victory and Peace.

The Bishop of Nelson was due to arrive at Nelson about the 6th of May.

Miss Alice Kendall, C.M.S. Missionary in Du Sung, China, returned to Sydney last week after four and a-half years, for a twelve months' furlough.

Rev. S. Deuchar, of C.M.S., Victoria, is in Sydney on the Society's business.

Rev. F. W. Ramsay, late of Samarai, has been appointed Assistant Secretary of the A.M.S., Melbourne, for twelve months.

Miss Kent, of Adelaide, has been appointed by the A.B.M. to take charge of the religious teaching at the Aboriginal settlement at Magumba, Western Australia.

A legacy of £500 has been received from the executors of the late Rev. Copland King by the Bishop of New Guinea for the work of the Mission.

Rev. Wilford Downs James, Vicar of St. Agnes' Church, Black Rock (Vic.), died of pneumonic influenza on May 12.

We are glad to hear that Rev. S. Deuchar, Secretary of the Victorian C.M.S., has recovered from his recent illness and has resumed his duties.

The Right Rev. Cecil J. Wood, D.D., late Bishop of Melanesia, who has been staying in Melbourne, will sail for England on May 29. He has been appointed Rector of Winesham, Suffolk, and will act as assistant Bishop in the Diocese of S. Edmundsbury and Ipswich.

Rev. Frank Alfred William Kilbey, T.C.D., B.A., has accepted the newly-constituted parish of Wallaroo (Adelaide).

Rev. J. Middleton Macdonald has resigned his position as Travelling Secretary of the B.H.M.S., Adelaide, on accepting the living of Cranbourne in the Diocese of Melbourne.

A Memorial Window, in memory of the late Canon Tucker, was unveiled and dedicated recently in Christ Church, South Yarra, Victoria.

Canon Howard, of Adelaide, has accepted the living of Port Augusta (Willochra).

Psalm 119, 11: "Thy Word have I hid in mine heart that I might not sin against Thee."

(i) The best book in the world—Thy Word.

(ii) The best place to put it—Hid in mine heart.

(iii) The best purpose for which to put it there—That I might not sin against Thee.

Our Melbourne Letter.

(From our own Correspondent.)

Though the Diocese of Melbourne has refused to accept what is known as the Ballarat scheme of finance, there is no intention of slackening effort. The Home Mission appeal is to be a combined appeal for Clergy Provident, Hospital Chaplaincy, and Home Mission needs. Something like £10,000 is wanted, and the parishes are to be asked for a definite sum each towards this total. So it seems likely that parishes which last year raised £100 for the H.M.F. will be asked this year for £150, and smaller parishes for less amounts in proportion. It will need more than organisation to raise these amounts. The people are feeling the pinch, and the churches are likely to have more difficulty in raising parochial revenue this year than last. There is no surplus with many. Every shilling is needed. The extra money for the Diocese will have to come out of working funds, and this will mean self-denial. Only the motive of love for Christ and His cause will avail for this. The heart governs the pocket, and it is because so little attempt is made to appeal to the heart's devotion that we fear a little for the big scheme before us.

Dr. Floyd is to be congratulated on the organ recitals which have been held on recent Tuesday evenings in the Cathedral. Dr. Haig, of world-wide fame as an organ soloist, began with a notable recital. But we were not a little pleased to have the opinion of some trained and experienced musicians that our own organist who followed two weeks later, showed up in even better form. Mr. Shanks, a brilliant and original performer, will give a recital this week. So lovers of organ music are having a rare treat. It is a musical treat to listen to St. Paul's organ under a master hand. The console has been remodelled lately, and electric action substituted for the slower pneumatic. Dr. Floyd shows remarkable versatility as a musician. His choir stands easily first with his organ, and we hear he is to conduct the orchestral concert in the Town Hall shortly. Why not have an orchestra in the Cathedral occasionally? We remember a fine rendering of Haydn's unfinished symphony given in St. Paul's years ago under the baton of Mr. Ernest Woods. Dr. Floyd is in no way behind his beloved predecessor in any branch of music, and what is more he can give a witty and informing lecture upon his great subject. We would not be surprised if it were proved that he could preach as well as some of the—canons or lay-canon, which shall we say? Certain we are that the congregation would not go to sleep if they could hear some Sunday the organist discoursing from the pulpit on "music in the congregation." They would probably come back and ask for more.

The Archbishop is to be congratulated on his letter to the Premier, protesting against a second registration of a marriage. The *Né Temere* decree requires the re-marriage of parties married by a Protestant minister. The parties themselves are not likely to be satisfied without a Government certificate of the second marriage, which to the R.C. party is the only marriage. Archbishop Mannix says the issue of this certificate is to him a matter of indifference. So Mr. Lawson ought to have no difficulty in disallowing what is allowed in Queensland, and was formerly tolerated in New South Wales. One Archbishop makes a demand, the other does not care. If a regulation is not issued at once for-

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bidding re-registration, then it will be evident that Rome is still working for her own privileges, while her spokesman strives to allay the fears of the people. The law officers who looked into the matter and reported that the Ne Temere decree infringed no State law, forgot to consider the question of conspiracy. "From all seditious, privy conspiracy, and rebellion, good Lord, deliver us." But Mr. Lawson does not worship in the Church of England, and may not have heard this oft-repeated prayer. God looks to us sometimes to answer our own prayers.

WAR MEMORIAL AT ST. JAMES'S.

In answer to an application for the faculty to erect a Crucifix as part of a War Memorial, the authorities of St. James', Sydney, have received the following letter from the Archbishop:—

"Dear Sirs,—With reference to your application to me for my permission and a Faculty for the erection of a Pulpit and Crucifix in accordance with plans submitted at St. James' Church, I beg to state, that: In considering such a request I feel bound, as Archbishop, to weigh both the legality and the advisability of what is proposed. If the thing proposed is not legal in England, I, as Archbishop, would not be justified in giving my approval. But even if I considered that technically it was legal I would still be bound to consider whether it was advisable; and if convinced of its inadvisability in the interests of the well-being of the whole diocese, it would appear to me to be my duty to refuse the application. Your application falls into two sections. Firstly, a request to erect an Open-air Pulpit. This I am prepared to approve, and to issue a Faculty, subject possibly to minor modifications of architectural details. Secondly, there is the application to erect a Crucifix, with a figure almost, if not quite, life-size. As to the legality of the erection of such a Crucifix I have grave doubts. No legal decision so far as I am aware has been given which would justify the erection of a Crucifix in the place indicated. In the case of Clifton v. Ridsale, which went to appeal before the Privy Council, it was decided that a Crucifix inside the Church erected on a screen must be removed as unlawful, not being an architectural decoration, but being in danger of becoming an object of superstitious reverence. I should consider that this objection applies to this Crucifix which you propose to erect outside St. James' Church, and that there is a danger of its being an object of superstitious reverence. I, therefore, do not think that it should be allowed. But apart from the question of legality, the proposed Crucifix would be an innovation in this diocese. I fear it would wound the feelings of many church people, who could not avoid seeing it in so public a place. It appears to me to be contrary to the spirit of the Reformed Church of England. For these and other reasons, and in the exercise of my discretion, I decide that it does not seem advisable that I should give my approval to the application. I, therefore, must decline to approve or issue a Faculty."

World Conference on Faith and Order.

The Bishop of Willochra received a cable on May 2nd from Mr. R. Gardiner, Secretary of the World Conference on Faith and Order, saying that it had not been found possible as yet to fix a date for the meeting of the Conference.

Correspondence

Roper River Mission.

(The Editor, "Church Record.")

Sir,—A little more than ten years ago the Bishop of North Queensland visited Melbourne and urged upon us our responsibility towards the aboriginal population in Northern Australia. We were told that there were 80,000 of this primitive race in the neighborhood of the Gulf of Carpentaria or scattered throughout the Northern Territory. He pictured to us the sufferings and wrongs which have been inflicted upon them from year to year by unscrupulous white men, and called for some strong effort to discharge in some measure our indebtedness to them. The result of his appeal was that the Church Missionary Society made application to the Commonwealth Government for a stretch of territory on the banks of the Roper River, and were readily granted some square miles of country to be inviolate for the benefit of the blacks in that part. At the present time there are eight missionaries of the Society connected with that station and excellent results in industrial and educational work have been secured. But there have been great hardships to endure. Recently the mission buildings were almost entirely washed away by floods. At other times drought has caused prolonged hardships. For the boat which calls in at the Roper to bring stores can only make three visits a year. In case of illness the nearest doctor is 500 miles away—at Darwin. A letter to Melbourne takes from two to four months in transit. In spite of these disabilities the work proceeds satisfactorily. During the past few weeks the superintendent of the station, Rev. H. E. Warren, has been on a visit to Melbourne for a short and much-needed rest. His work is of more than missionary interest, or he has been able to collect valuable information about some parts of Australia, which have been hitherto unvisited, and his diary of a trip to Græte Island has been published by the Geographical Society of Victoria, for which he is honorary corresponding member. Mr. Warren has learned the value of a light motor car, and will begin to-day on the long journey overland—a distance of over 3000 miles to the Roper River by car. With a car his staff at the station will be within a journey of three days, instead of three weeks, from Darwin in case of illness, or other necessity. I feel sure there are many of your readers who will count it a privilege to take a part in this good work. If so, the secretary, Church Missionary Society, Cathedral Buildings, Melbourne, will be glad to receive contributions towards the cost of the car, which, it is intended, shall be presented to the superintendent for use on his lonely station.

I am, yours, etc.,
W. M. BUNTINE,
President C.M.S. of Victoria.

World Conference on Faith and Order.

Sir,—The following reply has been sent to the Secretary of the World Conference on Faith and Order by the Australian Commission after it had been submitted to and obtained the approval of the Bishops:—

"In reply to the renewed request of the Secretary of the World Conference on Faith and Order dated November 29, 1918, that the Commission of the Church of England in Australia and Tasmania for the World Conference on Faith and Order would proceed to formulate the positions of Faith and Order, which it considers to be

- (1) Held in common by its own communion and the rest of Christendom.
- (2) Held by its own communion as its special trust and the ground on which it stands apart from other communions; we desire to state:

"That in respect of (1) we accept as a statement of the points of agreement between us and the non-Episcopal Communion the first report of the Conference of the Arch-

The Church Missionary Society of Australia and Tasmania.

(Which is recognised as an Agency of the Church in her missionary work in connection with the Australian Board of Missions.)

THANK OFFERING FOR GOD'S GIFT OF VICTORY AND PEACE.

THE Society in the Homeland is raising a SPECIAL FUND of £500,000. The Archbishops of Canterbury, York, and Armagh heartily approve. We are officially asked to co-operate in this effort.

It has been decided to do so, and the President (the Archbishop of Sydney) concurs in the decision. The Fund raised in Australia will be used in furthering the work of the Branches of the C.M.S. of A. and T. Further particulars in future advertisements.

ARTHUR W. PAIN, Bishop, Hon. Secretary.

bishops of Canterbury and York's Committee and the Commission of the Free Churches issued in February, 1916. The points of agreement with Episcopal Communion would be more numerous but need not apparently be here specified.

"(2) With regard to the second proposition this Commission states that the Faith of the Church of England in Australia in no way differs from the Faith of the Church of England in England and that it is prepared to accept as its own the reply of that body.

"With regard to Order its order is that of the Church of England in England except for the fact that it has no special connection with the State, and is governed by its own Synods though the law of the Church of England applies so far as it is applicable under the changed conditions. This Commission accepts the Order of the Church of England in England in so far as it is applicable to the different conditions of Australian Church life, and is prepared to take the reply of the Church of England in England as its reply on the subject of Order, with the modifications indicated above."

Yours faithfully,

GILBERT, Bishop of Willochra.
Hon. Secretary of the Commission and Delegate to the Conference.

A MEETING of the Friends and Supporters of the Colonial and Continental Church Society is called for on Monday, the 26th inst., in the Lower Hall of the Sydney Chapter House, at 7.45 p.m., to take steps to form the Bush Church Aid Society for Australia and Tasmania. The Right Rev. Bishop Pain will preside. W. L. Langley, Hon. Secretary Corresponding Committee of the C.C.C.S.

St. Paul's Church CHATSWOOD

FOURTEENTH ANNUAL CONVENTION will be held on Monday, 9th June, 1919 (Wid 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.
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The Church Record.

MAY 23, 1919.

THE CHURCH IN THE BUSH.

A Forward Movement.

Many of our veteran clergy who laboured in the back-blocks in the early years of the Church's development in Australia were agents of the Colonial and Continental Church Society, which is still working in our midst to-day. This is the great society of the Church of England in the old country, which ministers to the spiritual needs of Britishers in all parts of the Empire outside the motherland. Its motto is: "The Empire for Christ." It has thus linked together throughout the world members of the Church of England by providing the Ordinances of Religion for them wherever they have gone. The Society has included in its sphere of operations the British communities on the continent of Europe, and hence the word "Continental" in the name which is familiarly known in the old land as the C.C.C.S. It has its chaplains in all the large centres in Europe. It was one of the Society's chaplains who was with Nurse Cavell prior to her murder by the Germans, and other chaplains of the Society remained with little British congregations all through the war at Lille and other places taken by the enemy, suffering all kinds of hardships and privations in devotion to their flocks. In Africa and India, the Society is represented, and also in Canada. Emmanuel College, Saskatoon, in the Diocese of Saskatchewan, Canada, is entirely supported and managed by the Society, and has trained and equipped clergy for the newly settled districts of Western Canada to the great joy of the Bishop and with the deepest satisfaction to the people.

The interest of the Society in Australia has been mainly in the Bush Dioceses, most of which have been helped very considerably. Even now grants are made by the Society to Dioceses as far apart as Kalgoorlie and Bathurst.

The presence of so many of our soldiers in England, and their magnificent fighting in the war have made English people more than ever interested in our welfare. The motherland is tremendously grateful, and the English Church people desire to express their gratitude and appreciation of the part Australia has taken in the war by assisting the Church of England in Australia to fulfil her Divine Mission of winning Australia for Christ, so that we might fulfil our purpose, and realise

our destiny in the Kingdom of God on earth. The Colonial and Continental Church Society is responsible for the establishment of many of our bush parishes, and the erection of their Churches, and is still continuing to help, and is prepared to help further when immigrants begin to arrive. But the time has come when we who live in the large centres of population should remember the needs of the bush, and do something practical by helping the Church outback with men and money.

Heartrending appeals come from overworked clergy in large bush parishes, and from understaffed Dioceses, and the spiritual destitution of the people out of reach of the Church is a call to us to go after them and not be satisfied till all our people are within sound of the Gospel message.

Australian sentiment is strongly in favor of Australians doing more for themselves on the principle that the strong should help the weak, so that by organised and united effort the Church may be planted where at present it does not exist, and helped where it is most in need.

For this purpose, a meeting is being called by the Corresponding Committee of the Colonial and Continental Church Society in the Lower Hall of the Chapter House, Sydney, on Monday next, the 26th inst., at 7.45 p.m., to establish an organisation to be known as the Bush Church Aid Society for Australia and Tasmania.

All who have that true patriotism which would uplift and spiritualise the ideals of the people, and those who desire to make the best return to the lads from the bush who risked their lives at the Front, are asked to be present and encourage the movement with their support. A vigorous evangelical revival is our greatest need as a nation. With the spiritual indifference and isolation of so many of our own nominal members, and the inadequacy of the Church's present methods the proposed Bush Church Aid Society is meant to gather together the spiritual sympathies of keen Church people all over the land in order to extend and strengthen the influence of the Church more especially among the pioneers and settlers opening up and developing the resources of the country, so that no one may be deprived of the ministrations of the Gospel, and all may have the comfort and inspiration of the Word and Sacraments in the Ordered Ministry of the Church.

Ascension Day.

May 29th.

"Ye shall be witnesses unto me," unto the uttermost part of the earth."

"Ye men of Galilee, why stand ye gazing up into heaven?"

The Ascended Lord is at once the hope and inspiration of the Church—an inspiration to courageous and continuous endeavour in the fulfilment of His great purpose for the world.

It is a matter for regret that Holy Thursday is not valued more in the Christian church. It seems to be almost overshadowed by Easter and Whit Sunday, as well as being handicapped by its occurrence on a day in the week of work. But its message is one that is fundamental for the living of the buoyant and strong Christian life. The Ascended Christ is the guarantee of our Home beyond, with all its wonderful life and service, a hope that

may well buoy us up in the midst of the difficulties and storms of life. But also the Ascended Christ is the constant guarantee and source of the Pentecostal blessing. He is ever out-pouring upon His faithful people the fullness of His own Spirit, the author of their strength and consolation for their part in the great warfare of the Kingdom of God.

He is gone. A cloud of light Has received Him from our sight; High in heaven, where eye of men Follows not, nor angel's ken; Through the veils of time and space Pass'd into the holiest place; All the toil, the sorrows done, All the battle fought and won.

He is gone. And we remain In this world of sin and pain; In the void which He has left On this earth, of Him bereft, We have still His work to do, We can still His path pursue; Seek Him both in friend and foe, In ourselves His image shew.

Though Himself we cannot see, Comfortless we cannot be; No, His Spirit still is ours, Quickening, freshening all our powers.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

An Atmosphere of Panic.

"Just a word to the timid among our parishioners. I am afraid that the Government restrictions, whose objects are most laudable, have yet tended to suggest to some timid minds that Church is a very dangerous place to attend. You must beware lest you sit too close to your neighbour, you must be securely masked during the service, and even under these circumstances you must be careful not to stay in the perilous atmosphere of worship for more than three-quarters of an hour. I am not complaining against the Government, which is making a noble attempt under great difficulties to protect us all from a deadly disease, and in common with my fellow churchmen, I am grateful to it for the degree of liberty in the matter of worship which we have received, but I do think that the psychological effect of the restrictions in some cases is, as I have suggested above, and I write to point it out that any who have been affected by it may be able to recognise that their timidity is not as well founded as perhaps they have thought. Instead of making so much of the danger suggested by the presence of restrictions, as it would appear so many have done, they should have regarded the regulations—so it seems to me—as indicating the conditions under which the authorities considered that worshippers would be safe. But apart from these purely scientific grounds of action, there is the religious consideration which bids us remember that we are safe in the path of obedience to our Master, and that He has promised His presence wherever His followers gather together in His Name; in His presence, surely danger cannot exist. "Forsake not the assembling of yourselves together as the manner of some is," says the apostle, and although the Saviour's presence is guaranteed you in family prayer where two or three of you gather together in His Name, the public meeting at intervals for corporate worship is a constant witness to the world and an inspiration to yourselves.

"It has been represented to me that some are nervous with regard to the alleged possibility of contracting infection at the service of Holy Communion, if any such will communicate with me, I shall gladly do my best to help them by way of counsel and advice. Personally, I feel certain that the danger does not exist, for I cannot bring myself to believe that the Lord of all health and life has ordained as generally necessary to salvation a sacrament in which lies hidden the constant danger of disease and death. If I believe, as I most earnestly do, that it is He who gives me that bread, although I see Him not, and that it is from His hands, though they be invisible, that I receive the cup, surely no danger can befall me for He will take care of His own. He is the Heavenly Host, and at his high feast His guests are surely safe. Only let us come in faith and repentance and charity,

and we need not fear the result."—Rector's Letter, St. John's, Ashfield.

Camden Jottings.

The number of Easter communicants was larger than last year. Lenten offerings, £62. The Easter Vestry of St. John's decided that no more sittings should be held in the church.

C.M.S. Thank Offering.

The C.M.S. of Australia and Tasmania have accepted the invitation of the parent society to join in the great thank-offering of lives and money for the extension of the missionary enterprise. The Rev. P. J. Bazley has been appointed commissioner for the Commonwealth, and the objective set before the C.M.S. constituency is a gift in lives and £25,000 in money. The motto of the Christian Church, emphasised by the great war, is "Christ for the world, and nothing less than the world for Christ."

Summer Hill.

The Easter Services were most encouraging, and I trust that we are not unmindful of the great spiritual lessons of this glad season.

The financial side of our Parochial life during the year just closed is cause for deep gratitude to Almighty God and I commend to your consideration the annual accounts, a copy of which should reach you with this paper.

The sum of over £3000 has been raised in one way or another within the Parish for God's work during the year.

Upwards of £1225 has been subscribed towards the purchase of the new class room property, and another £107 given by way of special collection towards the reduction of the debt, making £1332 in all given in cash towards this object. The debt upon the property is now reduced to £900, which, we hope to pay off at the rate of at least £100 per annum.—Rector's Letter.

St. Bartholomew's, Pyrmont.

(From a Correspondent.)

Last Sunday week the Archbishop administered the rite of Confirmation in the above church, when 24 candidates were presented by the Ven. Archdeacon Davies, M.A., acting-rector. There was a large congregation present, and the Archbishop took as his theme in the address, "Reconciliation." After the service an opportunity was given to the Archbishop to meet the churchwardens and advisory committee, and the confirmation candidates at the rectory, where all partook of refreshments.

Part of the renovation scheme in connection with the church property has been put in hand. Mrs. Madgwick has been successful in gathering in a very good nucleus, so that the work could be gone on with. The churchwardens, too, have been busy doing a good deal of voluntary work. The whole scheme is a big one for us to handle at once, but it will be carried through as funds permit.

There is a movement on foot, also, to place a memorial in the church to the memory of the late rector. A Holy Table of plain design is under consideration.

ARMIDALE.

Mungindi.

It is impossible to speak too highly of the well organised condition the late vicar (Rev. W. J. Owens) left this parish in. The arrangement and centralisation of services in these large parishes with scattered populations, is always a difficult matter, but so far as this parish is concerned, Mr. Owens seems to have solved the difficulty. The late vicar was (to use an appropriate phrase) "a goer." The plan of services left by him involves an average Sunday mileage of 60 miles! Apparently either meals nor punctures were allowed for. The present vicar, being unacquainted with the idiosyncrasies of a Ford car, was not at first able to take a Ford car. Now, however, that practice in the art of driving is creating confidence, he hopes to tackle the plan left by the late vicar.

Shortly after their arrival, the parishioners, at a public reception, welcomed the Rev. and Mrs. Saunders. One of the most pleasing aspects of this function was the "Catholic" nature of it. Roman Catholics and Protestants were one in extending a welcome to the new vicar and his wife, the Rev. Father Mahoney expressing in a cordial speech the welcome of his section of the community.—Diocesan News.

Clerical Arithmetic.

"Owing to the influenza epidemic and the church being closed to services, our Sunday offertories have dropped over 100 per cent."—Parish Paper.

VICTORIA.

MELBOURNE.

The Council of Prayer.

The Council of Prayer last week, at midday on Tuesday, resumed their intercessory services in the Assembly Hall, Collins-street, generously granted free of charge by the Presbyterian trustees for holding a series of weekly meetings.

Marked evidences of the divine presence and power led to a spirit of deep devotion throughout the hour and a half of sacred worship, which was very largely attended. The hearty congregational hymn singing, under the leadership of Mr. E. Lee Neil, proved an inspiration, whilst the devout prayers and reading of choice passages from the Old and New Testaments, by leading ministers and laymen of all the Protestant denominations were tender messages laden with holy comfort and rich blessing to every worshipper.

Mr. Edgar, M.L.C., announced that the Council had decided to issue their special messages for the times in the "Argus" and "Age" every Monday, urging all to read them prayerfully and induce their friends to do likewise, and attend the intercessions during these days of perplexity and wonderful happenings.

Seamen's Mission.

The chapel at the Seamen's Mission has been enriched by three valuable memorial gifts during the past year, one a brass sanctuary cross in memory of the late Commander J. Shuter, R.N., M.V.O., which was presented by his mother; the second an urn for the font, which is dedicated to the memories of Charles Murray-Puckle, killed in action in Gallipoli in 1915, and to Brian Mortimer, killed in the French trenches in 1916; also the gift of Mrs. Shuter, grandmother of Charles Puckle. The third memorial was given by Mrs. Aviss, wife of Captain Herbert Aviss, who died of influenza contracted at sea.

The Roper River Mission.

A meeting to say farewell to members of the staff of the Roper River Mission to the aborigines in the Northern Territory was held in the Chapter House, at St. Paul's Cathedral, on Thursday, 8th May. The outgoing party consists of the Rev. H. E. Warren (Superintendent of the Mission), Mrs. Warren, and two new workers, Miss L. Gladys Cross and Mr. H. L. Perriman. The president of the Church Missionary Society, W. M. Bauntin, Esq., M.A., occupied the chair. Instructions to the new missionaries were read, on behalf of the committee, by the Rev. F. Brammall, and a spiritual charge was delivered by the Rev. J. H. Frewin. An interesting address dealing with various phases of the work was delivered by Mr. Warren, and brief speeches were made by Miss Cross and Mrs. Warren. Mr. Perriman was unable to be present owing to indisposition. The chairman informed the meeting that a motor car had been obtained for use in the work, and explained that the missionaries, at their very isolated post, would be brought, by use of the car, within three days of medical aid if necessity should arise. He invited contributions to the motor car fund.

C.M.S. Notes.

Miss Alice Cooper, of C.M.S., West China, has passed her first language examination successfully in all subjects. She says their evangelist was once a beggar, picked up in the street. He is now studying in the Theological College for Holy Orders. Their Bible woman is over 60 years of age, and is most faithful and zealous in her work, and a great help to the people.

A curious custom, but containing a very useful lesson, is told by Miss Isabel Hughes, Ning-po, China. It is the burning, during the last week of the old year, of their kitchen god. This is made of paper, and enthroned over the kitchen stove. Before burning it they offer it a dish of very sticky stuff, like stickjaw. He is supposed to feast on this all day and at night when he is burnt and sent into the other world to give an account of the family's misdoings during the year, he finds his lips stuck so tightly together that he cannot open them to tell of their wickedness! On New Year's Day they put up a new god. His duties are not only to watch over what is done, but also to keep the rice-bin full.

There is urgent need for teachers in China. In consequence of the strain of working single-handed, Miss G. L. Benedelack, M.A., of C.M.S., Canton, has broken down. During the term influenza broke out, 67 boarders falling ill, all having to be nursed by Miss Benedelack, who took it twice. Mercifully all were restored to health, though not long afterwards Miss Benedelack was ordered away at once.

Church of England Men's Society.
Special Forward Movement Committee.

A meeting was held on Monday, May 5th, in the C.E.M.S. Reading Room. The chairman, Mr. W. G. Cramer, presided. The chairman asked all branches to send in to the committee a complete list of names and addresses of all members at present on their rolls, and to keep them advised of all new members as they are admitted. He expressed the hope that future meetings would be attended by a representative from every branch in the metropolitan area.

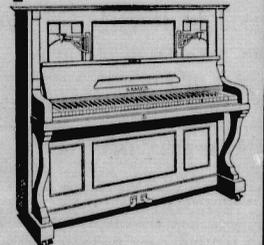
Mr. Allen said it was often difficult for delegates to get into the city from the outlying suburbs in time to attend the meetings, but it was pointed out that it was not essential that the same representatives should always be present, and the position might be met by arrangements being made for other members to represent them when they could not attend personally. The great thing was to have at least one member from each branch present at every meeting. If it would prove helpful, members of the executive would be only too glad to visit branches and speak to members about the Forward Movement; members of the committee were willing to help in this work also.

The chairman referred to the appeal for £500, and said that there appeared to have been some misapprehension as to the purpose for which the amount is being raised. The whole idea at the back of it was to settle once and for all the question of finance in the C.E.M.S. With £500 in hand it would be possible for the Society to secure efficient secretarial help for the next two years, after which it should be so well organised and so firmly established that the regular payments of the capitation fees of 2/- per member would be sufficient to maintain the Society on a satisfactory financial footing, without having recourse to further appeals for help.

A systematic scheme for visiting branches which have not so far sent delegates to the committee meetings is being arranged. The next meeting was to be held on Monday, May 12th.

The Central Church League.

The Diocese of Melbourne now possesses a strong organisation of central churchmen. The doctrinal position of members, it may be presumed, centres round such a statement of the church's teaching as may be found in Bishop Denton Thompson's "Central Churchmanship." The aims of the League, as finally adopted at a meeting last Friday night, are: "To unite members of the Church of England in defence of her

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lectures, and systematic studies.

The first officers and committee were
elected at the meeting at Richmond last
Friday. Dr. Leeper was unanimously elected
first chairman, and Rev. B. Newbery,
White, vice-chairman, Rev. G. E. Lambie
and Mr. J. W. Banett were elected hon.
secretary and hon. treasurer respectively.
The committee consists of Revs. J. T. Bag-
lin, C. H. Barnes, W. R. Cooling, F. E. C.
Crotty, J. H. Dewhurst, Canon Langley, A.
Law, W. T. G. Starrs, and Messrs. L. A.
Adams, Professor M. Atkinson, W. M.
Buntine, C. R. Condy, F. L. D. Homan,
G. Langford, J. T. Raw and F. Shann.
Rev. F. E. C. Crotty gave an earnest and
convincing address on the reason and
purpose of the movement. The inaugural
meeting will be held next month, when new
members will be asked to join. The League
membership is open to members of Synod
and of vestries past and present.

The Melbourne "Islington."

It has been decided to hold the next
Clerical Conference on Thursday, June 12th,
at 2.30 p.m., probably in the Chapter
House. The subject chosen is the report
of the Archbishop's committee on the
"Evangelistic Work of the Church." Revs.
G. E. Lambie, S. H. Constable, and Canon
Langley have been asked to read twenty-
minute papers on: (1) The message for to-
day; (2) men and methods; and (3) the
building up of an evangelistic church. It is
hoped there will be time for discussion
after each paper. The members of the con-
ference will take tea together at the C.M.S.
rooms, and remain for the C.M.S. Birthday
Meeting the same evening in the Chapter
House.

A Timely Pamphlet.

Rev. F. E. C. Crotty's three articles in
the "C.F. Messenger," on the "Roman
Menace," have been republished in pamphlet
form. The first edition of 1000 copies is
nearly sold out. The pamphlet is a moder-
ate and reasoned statement of the Roman
conspiracy within the Anglican Church, as
well as in the State. Mr. Crotty gives proof
for every statement. His pamphlet may be
obtained at the D.B.S., Cole's, and Hutchin-
son's. A second edition will soon be called
for.

QUEENSLAND.

BRISBANE.

Lessons from Anzac.

The chief feature of the Anzac Day Com-
memoration service at St. John's Cathedral
was an eloquent message from Archbishop
Donaldson. His Grace being unwell, the
address was read for him by Canon Batty.
It was couched in the following terms:—

"Once more we meet for our Anzac Day
commemoration, but we meet under condi-
tions altogether new. This time last year
we were in the darkest hour of our suspense
and agony, and as we gathered here we were
conscious of our need of firm standing
ground at a time when all our steadfast-
ness was swaying under the strain. How
different now! We might well spend our
time in pondering over the past in thankful
reverence. The world moves on and great
events crowd one upon another upon the
world's arena, and every day seems to bring
its own tale of engrossing labour and anx-
iety. Can we wonder that the world's mem-
ory is short, that men's moods change, so
that it is not always easy to recall to-day
the thoughts, the hopes, and anxieties of
yesterday? It is not because there is no
love or gratitude among men. It is because
men are held from day to day in the vice of
circumstance. The problems of the world
must be faced; and so the natural tendency
of the world is to forget; the natural tendency
of the world is to live in the present, to
acquiesce in the subtle process whereby the
days scatter the dust of time upon the things
of the past.

"This natural tendency we are bound to
meet with as the years go on in our thoughts
of the war. Already we know how easy it
is to forget the poignancy of the sufferings
we have gone through, how easy it is in
the pressure of to-day's problems, problems
which are the birth throes of a new order,
to forget the price which has been so nobly
paid to make the new order possible. The
natural tendency is to take the past for
granted and to look only to the present and
future, and every year, remember, this ten-
dency will increase as time diminishes the
number of those who can look back to the
war as a personal experience. That nat-
ural tendency Anzac Day exists to correct.

We are spiritual beings, and the best part
of our nature is unchanging and eternal.

"And so it is our business here on earth
to correct natural tendencies and to supply
what is lacking in natural human weakness
from resources which are not of this world.
Anzac Day points not merely to certain
epoch-making historical facts, facts which
mark the entry of Australia into the world
nations, but also to assert a great spiri-
tual principle which remains unchanged
from generation to generation, but needs
reiterating lest we lose hold of it and tune
our lives to a lower key. That principle is
the great law that love expresses itself in
sacrifice, and that whatever love there is in
man, whether love of country or love of jus-
tice and truth, or beauty, or peace, and pro-
gress, it never grows to maturity except
through sacrifice. And further it is only
through sacrifice which love is thus will-
ing to make that human progress is made.

"For our own sakes we need Anzac Day
to tune us up to this great conception of
life. For this, indeed, is the lesson preached
to us to-day by our Saviour. The new
world to which we look, the coming of which
is sure as daylight in spite of the menacing
darkness of the moment, that new world
wherein dwelleth righteousness, is indeed
worthy gain. Succeeding generations will
reap a full harvest. To us perchance it is
peace and plenty of the promised land. But
now since the war ended we are at least in-
spired by a sure and certain hope, and for
that hope we reckon to-day the price we have
paid. We remember the bright intellects,
the literary and artistic promise, the power,
the influence, the physical beauty and
strength, and all the other peerless wealth
of manhood squandered for our sakes, on
the battlefield, at the dictate of a noble and
compelling love.

"We do not grieve; we do not boast; we
simply bow before the truth. We have lost
of our best, yet we would not have it other-
wise; for in their self-offering they have but
given a new example of the eternal law that
love is perfected in sacrifice. That law was
signed and sealed on the cross in the blood
of the Son of God, and in every generation
the best among us will offer in their measure
a new example of it. Our slain have fol-
lowed in the noble company, and it is the
business of us who live to make this the
day of our remembrance a living witness to
the truth they have brought home to us."

SOUTH AUSTRALIA.

ADELAIDE.

Re-Union.

Following upon the Conference held in
the Y.M.C.A. Hall in January, another con-
ference has been arranged for the afternoon
of Thursday, July 10th, at which papers will
be read and there will be discussion upon
re-union from the Episcopal, Presbyterian,
and other points of view. The Rev. H. R.
Cavalier, B.D., has been asked to present
the Anglican viewpoint. In the evening
there will be a public meeting, over which
his Excellency the Governor has consented
to preside, when addresses will be given by
the Bishop of Willochra, the Rev. A. E.
Gifford, and Mr. G. W. Halcombe. The
full report of the January Conference has
been published, and by the kind courtesy of
the Bishop of Willochra we are in posses-
sion of a copy. It is to be had at the
Adelaide Church office for the sum of six
pence a copy, and makes interesting and
instructive reading. The whole tone of that
conference seems to have been just mar-
velous in its harmony, the decisions remark-
able for their unanimity. The Bishop of
Willochra, who is the moving spirit in this
excellent endeavor, is to be congratulated
upon the resulting rapprochement.

WILLOCHRA.

Rev. Canon Howard, of Adelaide, has been
appointed Rector of Port Augusta, and will
be inducted by the Bishop on May 25th.

The influenza restrictions have been re-
moved at Port Pirie, and services are now
held as usual. Rev. H. Williams is in charge
until the arrival of the new Rector, Rev.
J. S. Moves, who will be inducted by the
Bishop on June 1st.

S.P.C.K. are reprinting the Bishop's book,
"Thirty Years in Tropical Australia," as
the first edition is almost exhausted. Be-

tween 30 and 40 copies have been ordered
by Japan.

Rev. H. J. Swan, who has been appointed
to St. Thomas', Wells, leaves by the "As-
canius" this week.

NEW ZEALAND.

MELANESIA.

An explanation of the cable message re-
ceived some time ago announcing the resig-
nation of the Bishop of Melanesia is given
in the "Southern Cross Log." The Editor
says: "We learn from letters received since
our last issue that serious differences of
opinion with regard to the time which the
Bishop ought to spend in-the-Islands, and
some other matters, came to a crisis at the
Maravovo Conference, held last October, and
that in consequence of these differences the
Bishop decided to resign his see. It is due
to the staff to say that they were unanimous
in the remonstrances which they addressed to
the Bishop."

The Bishop's resignation took effect on
December 31. After announcing his resig-
nation, the Bishop continued for the time to
take charge of the college at Maravovo. The
Rev. R. P. Wilson, as senior missionary, is
in charge of the diocese during the vacancy.
We understand that the staff mean to elect
one of their number as bishop next July. For
this purpose all the priests on the staff, both
white and native, are to meet at Norfolk
Island at the end of the first voyage.

PRAYER FOR UNITY.

O God the Holy Ghost, Spirit of wisdom
and love and power, illuminate and streng-
then those who have been appointed to bring
about a World Conference on the Faith and
Order of Thy Church. Give them patience
and courage, humility, love and steadfast-
ness, and utter obedience to Thy guidance.
Fill the hearts of all Christian people with
the desire to manifest to the world by their
unity its Lord and Saviour Jesus Christ, so
that His kingdom of peace and righteous-
ness and love may be established and all
men may be drawn to Him, Who, with Thee
and the Father, liveth and reigneth One God
for ever. Amen.

All who labour for Christ shall receive
great wages for their toil.

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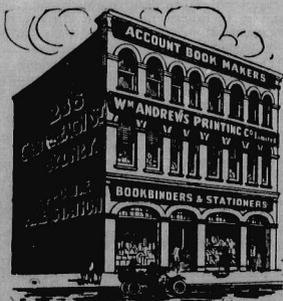
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**Women in the Church.****The Deaconess Order.**

Through the long years of war the Church has looked forward to the continuance of the spiritual conflict, which in the present age has reached a moment of grave crisis. A twofold life before the Church as she strengthens her forces for the furtherance of the Kingdom of God. First, she must bring to a truer knowledge of the Faith the countless men and women who through the war have lived in the spirit of Christ's obedience without any conspicuous loyalty to Him. Secondly, she must foster the vocation of those who have heard the Master's Voice above the confusion of many voices, and whose service has been offered in His Name. If many vocations have been lost through the war, it will surely prove true that many more have been discovered. There are many men in France preparing for the Priesthood, and it may be expected that a number of women released from war work will want to serve Christ's Church in full fellowship with others (in the world) and yet with entire consecration of their life to God.

One would gladly hear a strong appeal from the Church to these women to serve our Lord through the Ministry of the Diaconate, for we believe that many are seeking for just the life that the Diaconate offers; a life of entire consecration to our Lord, offered up in a definite act and accepted by His Church a life of service under authority, a life lived in the world and yet freed from many of the trammels which are a hindrance to service. Ordination sets the Church's seal upon the self-dedication of the deaconess, and gives the assurance that it has been accepted. This is recognised in the letter of orders given to the deaconess by the Bishop. Again, through Ordination she becomes a commissioned officer of the Church, and as such she can only work under episcopal authority, given to her in the form of a licence. But, lastly, while the deaconess is a woman under authority, she is more than ever before to fulfil the purpose of her life, and is unhindered by the conventions of the world.

It has recently been said that the Diaconate of women has been obscured since its revival in 1862 by the confusion in many minds as to the Deaconess vocation. It has been commonly supposed that the deaconess is ordained for the special purpose of mission work among the poor, whereas her vocation is more truly to serve God in the Diaconate as the priest is called to serve Him in the Priesthood. This being so, it follows that the deaconesses will not all be doing the same kind of work. It is true that up to the present the greater number have been engaged in parochial work, but there have been many exceptions.

Whatever her work may be, the deaconess must be specially trained for it. Of more importance than the work she does is the life that she is called upon to live; therefore there must be a period of preparation in a Deaconess House before she can be presented for Ordination.

Hitherto the Church has not used the ministry of women sympathetically or wisely. Incumbents of "slum parishes" have called for deaconesses, but few have cared that their special gifts should be rightly directed or that they should have time for study and spiritual development. It has hardly been thought that a deaconess may have her uses among educated people, nor has effort been made to put the Deaconess Order into a right relation with Diocesan work. We have heard a good deal of late of the failure of the Church to capture the ardour and enthusiasm of educated girls of the upper and middle classes. One can conceive great benefit to the Church at large if such girls could receive definite instruction in the Faith, and sympathetic guidance by a deaconess possessing some of those qualities which bring the best heads of our secondary schools into close touch with their elder girls. It is possible that in many parishes the catechising of children in church would be best done by an ordained woman if she had the gift of teaching and were suitably trained. To a deaconess more properly than to a deacon or a youthful priest belongs the religious training of girls and young married women of every class, especially in their preparation for Holy Baptism and Confirmation. There is a growing tendency to organise Church work of Diocesan lines, and it is to be hoped that Bishops will turn increasingly to their deaconesses for help in all work that is concerned with women and children. Again

there should be in the Order women specially gifted for mission work who could be called upon by the Bishop or parochial clergy to conduct Retreats or Quiet Days, and to help in special ways the evangelistic work of the Church. It is likely that teaching will become an increasingly important function of the Deaconess Order. One would gladly see deaconesses of high academic and teaching qualifications at the head of some of our Church Training Colleges, or at least assisting in the training of Church teachers.

Some of our Bishops see the possibilities that still lie dormant in the Order, and are giving true encouragement to the various Deaconess Institutions, as they seek to consolidate the Order, and to realise its ideal. The movement waits for a generous recognition by the whole Church and for the response of large-hearted and well-qualified women. Through ordination the weakness of the individual worker is made strength by the Grace of God. . . . Only let the deaconess remember that the Gospel of the Incarnation is a Gospel for the whole of life. While her ministry is properly a spiritual one she must study sympathetically the social problems of the day and work in close co-operation with those who from the Christian motive are labouring for the material welfare of their fellow men. The Redeemer came to sanctify us wholly, and it is the business of the Church in every place to seek the betterment of human life—physical, mental, spiritual—and thus to hasten the coming of God's Kingdom.—(From "The Challenge.")

Re-arrangement of the Communion Office.

The petition signed by nine bishops, 3128 clergy and 102,548 laity against the proposed re-arrangement of the Communion Office was presented to the Archbishop of Canterbury and York on February 27th. The Duke of Northumberland introduced the deputation which included the Bishop of Liverpool and Sir Edward Clarke, K.C. The Archbishops' reply which was not distinctly sympathetic, showed that the petition had had the effect of postponing the matter until further Conference met Evangelical Churchmen.

The Archbishop of Canterbury, in his reply (to quote the "Church Times") "acknowledged that there was a great deal of alarm at the idea of altering the words of the rubric, but that, though at one stage contemplated, was not now proposed. Those who drew up the memorial, therefore, owed it to the Church to make it clear that the basis on which it was drawn was entirely changed. He missed a recognition of the extraordinary difficulties of the present situation. It would next year be his duty to summon the Lambeth Council, and there were over one hundred bishops in the United States, many in keenest sympathy with those in that room, who would be startled to hear that their daily usages were tending towards the Church of Rome. They must beware of holding up the beliefs of lay men as necessarily of Roman tendency. That was not the way to promote union. Nothing more would be done until men of strong Evangelical opinion could be consulted. He was anxious to preserve the doctrinal system that had been handed down, and the Prayer Book as it stood.

"The Archbishop of York associated himself with the Primate's statement. What had been proposed, he said, was a return to a form not condemned by early reformers, and to-day in use in Scotland and the United States. Many of those who desired changes are wholly loyal to the Church of England."

To this the Bishop of Manchester, who though present on the occasion, was in ill-health, has published in the "Record" the following rejoinder:

"You have invited from me an expression of opinion on this subject. In complying with your wish I desire to study, first of all, the respect and loyalty due to his Grace's high office and my own personal esteem for him. I wish, if possible, to put him in the position out of which the Memorial grew, for nearly all his remarks seem to me to overlook that position, and consequently to be delivered under considerable misapprehension.

"The position was this: about May of last year the two Houses of the Canterbury Convocation concluded their labours on the revision of the Prayer Book, and came to a common agreement. That agreement embraced every point to which the Memorial took exception, including that on which his

Grace laid so much stress—the permission, under conditions, to use only the first part of the words in the formula of delivery of the Bread and Wine. In that respect and in the alteration of the Prayer of Consecration and the surrounding prayers, it went back on the settlement which has been since the reign of Queen Elizabeth the doctrinal settlement of the Church of England.

"This in itself was alarming. But it was not the whole cause of alarm. The Canterbury Bishops had on a previous occasion considered the request of the Lower House to alter these prayers, and had refused it. The Archbishop appeared to be unconscious last Thursday of the alarm caused by this volte-face; indeed, he seemed to have forgotten it. But it must be added in justice that he opposed it in Convocation. His allusions to the American Church, to the loyal moderate Churchman who desired the change, to the eminent divines who had desired it of old, were all of them points which must have been before the Upper House on the first occasion, as much as on the second. What were the circumstances of 'extraordinary difficulty' to which the Memorialists failed to allude? So far as I know, they have never been made public. They must have been extraordinary to lead a body charged with the grave responsibilities of the Bishops of the Canterbury Province to reverse a decision on a question of the first magnitude.

"This was the position in May last, alarming in itself, still more alarming in its possible outcome. Silence on the part of the Evangelical body, almost unrepresented in the Canterbury Convocation, would have been treated as acquiescence. It was then that six Bishops felt that it was time that Churchmen should know what was happening and should make their voices heard. It was useless to appeal to the Convocations, for petitions by Evangelicals to Convocation have before now found their way practically into the Convocation waste-paper basket without note or comment.

"Since the Memorial originated the Archbishops held a Conference of Bishops and clergy of the two Provinces to bring into line the Canterbury and York proposals for revision of the Prayer Book. This Conference met last October and agreed (1) to recommend that the permission to use half of the formula of delivery should be extended to either half; (2) to recommend a further Conference on the alteration of the prayers. These decisions remained decisions of a private Conference until they were adopted by the Convocations early in February.

"It was impossible to take any account of them in promoting the Memorial. Nor did I allude to that which has disquieted most Churchmen—the proposal to establish alternative forms of service of Holy Communion.

"I hope that I have, with all respect to his Grace, made it clear that his reply did not really address itself to the conditions out of which the Memorial grew, and that the facts were precisely as the Memorialists stated them, and so remained until on one point a concession was made early in February, and on the second decision was deferred.

"Is it not possible that the Memorial itself helped the Convocation to agree to a reconsideration of their proposals?

"This idea does not seem to have occurred to his Grace, but it is worthy of consideration. The wide circulation of the Memorial and the wonderful support which it received had become matters of public knowledge before the Convocations met last month.

"E. A. MANCHESTER"

The Unity of Evangelical Christendom.

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

(Continued.)

The next point is, What is the teaching of the Church of England on this matter, and in turning to the Prayer Book let us remember it is prescribed for our own people only. Our first witness will be the Articles, and in the 15th we learn that nothing which is not found in Holy Scripture nor may be proved thereby, need be held as an article of faith. The need of episcopal ordination cannot be proved from Scripture, hence cannot be claimed as necessary for a Church.

Then we have two Articles dealing with the Church. If the Prayer Book, though the vital need of episcopacy, it would be here. In the XIXth Article, we have the familiar two notes of the visible church—where the pure word of God is preached and the Sacraments be duly ministered. But this latter clause is ambiguous, for it might be claimed that

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the Sacraments could not be duly ministered except by an episcopally ordained priest. In Article XXIII, however, we have a most significant fact, for there it is stated that we ought to judge those lawfully called and sent, which be chosen and called to this work by men who have public authority," etc., etc. Why, if our Church teaches the vital need of episcopal ordination, this long-winded, roundabout sentence? It would be both shorter and simpler, giving no room for doubt if the Article added, "which be chosen and called to this work by bishops."

Let us turn to the Ordinal. We note in the first place that there is a significant difference between the ordering of deacons and priests and the consecration of bishops. In the former there shall be sermons declaring how necessary that order is in the Church of Christ, not simply in the Church of England. For these, then, a Divine obligation is claimed, but there is no similar direction in the consecrations of bishops, and therefore no similar claim is made. We have the preface to the Ordinal, drawn up in 1552, and revised in 1662. It first states that it is evident unto all men diligently reading Holy Scriptures and ancient authors that from the Apostles' time there have been three orders of ministry in Christ's Church. Note that it is not claimed that this is evident from the Scriptures alone, but from them and ancient authors which historically is true, priests and deacons are found during the Apostolic era, and bishops arose at the end of it. It then goes on to state that "to the intent that these orders may be continued . . . in the Church of England no man shall be accounted a lawful bishop, priest or deacon in the Church of England" without episcopal ordination. Notice the significant, twice-repeated "in the Church of England." All that the Ordinal states is that so far as we are concerned we intend to stick to episcopacy, no word as to its being necessary to the Church of God. The compilers of the Ordinal deliberately refrained from maintaining that no minister was a lawful official of Christ's Church, unless episcopally ordained.

Take another point, in the Homily for Whitsunday (2nd Book, endorsed by Article XXXV.) we read that "the Bishop of Rome and their adherents are not the true church of Christ," and quotes Augustine, "Whoever do dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church." "A plain place," continues the homily, "concluding directly against the Church of Rome" (p. 496 S.P.C.K., edition 1899). Now if any Church has episcopacy unbroken, Rome has, yet our Church states plainly and unambiguously that Rome is not in the Church. To put it mildly, our Church here places loyalty to Scriptures above episcopal succession.

It has been shown by such men as Dimock and H. A. Wilson that it is quite a new thing in the history of our Church to treat non-Episcopalians as schismatic; indeed, such representative Church leaders as Andrews, Bramhall and Cosin will be found to be very cautious not to be understood as seeming to excommunicate the Reformed Churches on the Continent. "It may be worth while just to refer to the case of Bishop Overall, who has sometimes been regarded as the most uncompromising in maintaining the claims of episcopacy, but of whom we have most satisfactory evidence that he was willing to admit to an English benefice one who had been ordained by the Presbytery at Leyden" (Dimock, "Christian Unity," p. 4). We are reminded too ("Record," June 5, '14), that Jewell is quite emphatic that if the order of Bishops became extinct in our Church we could revive it at any time. Compare this most sane view with the opinion of one of the most respected High Church scholars of our time, who, in describing the persecution of Diocletian says, with apparent seriousness, that "at one thrilling moment Diocletian had all the bishops in his hands and by cutting off their heads he could have completely terminated the Christian Church by severing it in this way from the channels of grace." Happily, however, for the Bishops, the Emperor appears not to have held High Anglican views of the episcopate (Wilson, p. 74).

Cosin (Dimock p. 46) affirms that Presbyterians from the Reformed Churches abroad had never been re-ordained at home, "but in Mr. Drury's case alone and that upon his own earnest desire." It is well-known, too, that Cosin was quite willing, not on the Continent, to receive the Holy Communion at the hands of Presbyterian ministers.

A brief summary of what some leading divines of our Church of Cent. XVI-XVII. is given in Moule's "Outlines," p. 231.

Let us take a more modern theologian, one whose work on the N.T. is known to all. In his Life, Dean Alford says (p. 175), "I do not myself hold any such thing as Apostolic Succession or a derivation of authority by virtue of which we are ministers of Christ. I see no warrant for such a belief in Scrip-

ture, and think it to be contrary to the spirit of the Lord's promise that He will be with His Church always, not by delegation or succession, but by His Holy Spirit even to the end of the world. If I derive my official authority through a stream of hands, then I do not derive it immediately from the Lord Himself, as I firmly believe to be the case. It may be a fact, and an interesting one, that our Orders are traceable to Apostolic Succession; but it is the same kind of interest as attached to a venerable building, or anything else ancient, not therefore one whit the better for its purpose, but only more venerable."

I turn from the evidence of the New Testament, from that of early Church History, and from the attitude which our Church has taken up, to the present time, and ask, What lessons can we learn from the state of things we see around us? In the first place, what do we see? We see this most pregnant fact—the work of our Nonconformist brethren being manifestly blessed by God, and their ministry owned by the Holy Spirit. Now this is a tangible fact, and facts, as Napoleon is reported to have said, are things which are difficult to get over. Is there not indeed a very close parallel between this state of things and that which was the cause of the first Church Council? In each case there are those whose regularity concerning some ecclesiastical points is considered doubtful. What was the supreme test? Why, God gave them the Holy Ghost and "made no distinction between us and them" (Acts xv, 9, R.V.). "No distinction" whether we look at their saintly lives, their learning, their work both at home and abroad. Reverently we may ask—How could God have shown more plainly than He has shown that He is with our nonconforming brethren?

If there were some special grace given to episcopally ordained clergy and to them only, why is not their work markedly superior to other ministers, yet he would be a bold man to claim that such is the case. Yet we are told by some, as I have been told lately, that they are in a state of schism and therefore are sinners. If this is indeed true, I can only say very reverently that the Holy Ghost does not think very seriously of this sin. We know that God hears not sinners, we know that if I incline unto wickedness in my heart the Lord will not hear me, yet here are bodies of Christians living (according to some) in sinful schism whose work yet is most manifestly owned and blessed by God.

If there were some special grace given to episcopally ordained clergy and to them only, why is not their work markedly superior to other ministers, yet he would be a bold man to claim that such is the case.

Take a simple test. Put two ministers, one episcopally ordained and the other not, though otherwise equal in gifts and opportunities, and what will be the result? Exactly the same. But, we are entitled to ask, if here is a divine grace in episcopal ordinations which is lacking elsewhere, what happens to that divine grace? One would expect greater results either in personal piety or in pastoral work to follow, but it does not. Such a test is surely only the application of our Lord's words, "By their fruit ye shall know them."

To quote Eldad and Medad in this connection simply will not do, it might possibly if there were but one or two cases, but not in the face of all the facts.

If episcopacy is of the "esse" of the Church, how comes it that Christian bodies not having this "esse" show every other possible sign of being most vigorous branches of Christ's Church? We believe that God speaks to us through history and experience, and we ask by what possible means could God the Holy Spirit Who was sent to lead us into all truth more forcibly show to us the fact that episcopacy and sacerdotalism are not vital to the Church? A familiar proverb reminds us of the superiority of fact over theory, and we submit that the facts of Church life are dead against the exclusive claims for the episcopate. Further,

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we would say that any theory of the ministry must account for all the facts, not merely those of ancient and mediæval Church history.
(To be concluded.)

Young People's Corner.

The Higher Courage in Battle.

When we are thinking on the subject of war, at once we picture scenes and deeds of great physical courage—military positions of great strength stormed, and odds, apparently overwhelming, withstood or vanquished. In the annals of our own British Army many such things are recorded.

At Inkerman, in the damp greyness of a November morning, a thin red line of British infantry held a Russian force ten to twenty times their number. Surrounded by a horde of ruthless foes at Isandula, a few men of the noble 24th stood and died for Queen and country forty years ago. The gallantry of General Wolfe and his little army, in climbing the Heights of Abraham, and the consequent capture of Quebec more than a century past, have been told and retold again.

Yet while we remember and admire feats of this character, we do not forget that the higher courage of Christian principle has often been displayed in the struggle of battle, and this demands a fuller emulation. Physical courage may be constitutional and inherited, but the other generally means a strong will, aided by God's grace, which has mastered all the shrinking of body and mind. The soul has triumphed.

In the struggle of 1861-1864, when the Northern States under General Ulysses Grant were fighting the Southern States under General Robert Lee, a young medical officer was present at a military dinner in South Carolina. Wine flowed freely, and profane jokes were exchanged. Dr. Miner, a slight, boyish fellow, was told that he must drink a toast, relate a story, or sing a song. There was no option. He was an abstainer, and the others were not, and they were using their lips for foolishness and evil. Pale and resolute he rose:—

"I cannot sing, but I will give you a toast which I must drink it in water. It is—'Our Mothers.'"

His daring astounded that godless company, but in another moment most of them thoroughly ashamed, were grasping his hand and thanking him for "a courage greater than that required to walk to the mouth of a cannon." Colonel Higginson described this as "the bravest act I witnessed during the entire war."

One of the sea fights of Napoleonic times was raging, and the deck of a man-of-war had been swept by the enemy's broadside. Captain Haldane ordered another company of men from below to take the place of the wounded and slain. The men came up, and in a panic—lasting only a moment—ensued. Then Captain Haldane swore a terrible oath in his anger, wished all of them could be consigned to immediate perdition.

Amongst them was a marine who, as a boy in a Highland home, had learned to revere his God and love his Saviour; stepping forward with the utmost respect, he ventured to say:—

"Captain, I believe God hears prayers, and if He had heard your prayer just now, what would become of us?"

The Captain vouchsafed no answer, but when the engagement was over and victory won, the protest occurred to him with resistless power. Captain Haldane could not rest until he had yielded to God, and he became a preacher and soul-winner in Scotland.

This dauntlessness of "the Light and

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Truth and Love of Heaven" has been variously displayed. Once, as they were entering a narrow pass to attack the stronghold of a desperate foe, a small advancing column hesitated. It was their officer's duty to place himself at their head and to show them the way while he took all risks upon himself. Alas! the officer on this occasion was a scoffer and an unbeliever. He was just taking the lead when the hand of a big Christian soldier pulled him from behind. "Sir," said the man, "you are not fit to die. Let me go."

Without waiting for permission, he rushed forward, and on the instant was shot dead. It need hardly be added that this noble sacrifice moved the officer to earnest thought about the Saviour's claims, and finally he yielded wholly to His love.

Few braver men have faced the foe in martial conflict than General Colley, who met his death in the disastrous fight of Majuba Hill. Whence came his heroic courage? His words, written on the evening before Majuba, explain it:—

"Lord, ere I join the deadly strife
And battle terrors dare,
Fresh I would render soul and life
To Thine Almighty care.

"And when gaunt death in smoke-wreaths
robbed
Comes thundering o'er the scene,
What fear can reach a soldier's heart
Whose trust in Thee has been?"
—Charles Bailey in O.B.M.

An Evening Hymn for a Little Child.

(By William Canton.)

Dear Father, Whom I cannot see,
Smile down from heaven on little me;
Let angels through the darkness tread
Their holy wings about my bed,
And keep me safe, because I am
The heavenly Shepherd's little lamb.
Dear God, our Father, watch and keep
Father and mother while they sleep;
Teach me to do what I am told,
And help me to be good as gold.



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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.