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Current Topics.

Last month the clergy of the Sydney
Diocese were summoned by
their Archbishop to a confer-
ence to discuss the outcome
of the Mission of Spiritual
Healing. The conference was
prepared for by the issuing of a "ques-
tionnaire" to be answered by the clergy.
Archbishop Wright, in referring to the
conference in his diocesan magazine,
makes the following interesting and sug-
gestive statement:—

"The general result, both of the answers
that came in, and of the debate of the Con-
ference, was to afford convincing evidence
that the Mission had produced a revival of
spiritual life, and had been accompanied by
many undoubted evidences of the Divine
power to heal. It remains that we foster
the new conviction, that God must be called
upon by the prayers of the faithful to supple-
ment the work done by medical skill in the
ministrations to the sickness of the human
body. We must be ready to receive appeals
for prayer for special cases, and we must
organise our people to act as intercessors.
This definite share in direct ministrations will
be the antidote to the formalism which so often
deadens religious life. We must also be ready,
in the homes of the people—and if need be
in public—to individualise our prayers by the
laying-on of hands. My attention has been
drawn to a quotation from the life of the
Primitive Church, in which the ordained
minister invited devout communicants to assist
him in the laying-on of hands upon the sick.
It is the privilege of the clergyman of each
parish, rather than of a stranger, thus to
minister to his parishioners. After the Mis-
sion the work is best advanced by general and
unobtrusive but yet zealous perseverance in the
ordinary way of pastoral visitation, though
with new methods thus learnt in the Mission.
We need especially to take our people more
into our confidence, and so secure their active
sympathies, which are often more near the
surface than at times we imagine."

We welcome this utterance by the Pri-
mate for two reasons especially: (1) In
it we have a considered statement from
one who is noted for his sanity of judg-
ment, on the important question of the
undoubted success of the recent mission,
and (2) in the matter of carrying on this
ministry the Primate gives no support
to the curious and, in our judgment, mis-
chievous tendency to overlay what really
ought to be a simple and ordinary minis-
tration with unsimple regulations and
devices.

It will be a lamentable thing, if not a
grave dereliction of duty, if those who
are responsible for the spiritual organisa-
tion of a parish make no provision for
this ministry, and neglect to link up into
a Prayer Circle the many members
of the laity who are seized with the im-
portance and value of definite prayer for
the sick, and are eager to share in a
very definite ministry of intercession to
this end.

The recent mission has made possible
a "power-house" for every parish, and
our clergy would be well advised to "buy
up the opportunity."

We are interested to note that the
Archbishop of Perth called a meeting of
the clergy on August 14 to discuss the
continuation of the work of the Mission,
to outline a definite policy, and to avoid
mistakes, and after the meeting wrote to
the clergy, making certain definite sug-
gestions that the work should be carried
on in the parishes by regular Interces-
sion Services for the sick, and by the
formation of Prayer Circles as suggested
by Mr. Hickson. He authorised Ser-
vices of Healing with laying-on of hands
from time to time for those who had
attended Services of Preparation, and
the use of the laying-on of hands with
Prayer for Healing in private houses in
ministering to bed-ridden patients, but
strongly advised the clergy not to at-
tempt more than they could carry on
with the aid of the faithful laity.

We regret that in Western Australia
the British Medical Associa-
tion did not preserve the
strictly correct attitude main-
tained by the branches in
other States. Two weeks be-
fore the Mission in Perth a
notice appeared in the "West Aus-
tralian" newspaper of two motions recently
passed by the local branch of the B.M.A.
The first recommended medical men not
to be associated publicly with the Mis-
sion, and the second required that cases
of reputed cure should be submitted to
a committee appointed by the B.M.A.
itself. Fortunately, the doctors were not
unanimously in agreement, as one doctor
publicly repudiated the ruling of the
association, and the W.A. "Church
News" says that many individual doc-
tors advised their patients to attend.

Two terrible happenings have shocked
the community, and in one
case, the civilised world, dur-
ing the past week. The
Disasters. Bellbird mine calamity has
brought extreme sorrow to
many in the minefields of Maitland. The
only redeeming feature of the tragedy
has been the splendid heroism displayed
in order to save life or recover the bodies
of the dead. At the very same time
the tragic news reached us of the Jap-
anese earthquake that has been abso-
lutely catastrophic in its effects, deleting
life and land, and causing disastrous
fires in some of the most crowded centres
of Japan. The full truth will only be-
come known by degrees, but the loss of
life and property in any case has been
on a terrific scale. We are glad to see
that generous response is being made in
all quarters to the cry of need. Espe-
cially gratifying is it to see that China
has gone to Japan's aid, and laid aside
a polemic policy of trade in order to
assist her neighbour in this hour of great
need. Naturally, we are concerned about

our own missionary workers in the
danger zone. We can only commit them
and their anxious relations and friends
to the sustaining comfort of our
Heavenly Father.

Canon Barnes, of St. Paul's, London,
has been provoked to a spirit-
ed attack in the columns of
the C.F. Newspaper, on the
Reformation unhistorical and unworthy
criticism, so common with a
certain type of Anglican, of the English
Reformation. Some correspondent of his
from "the Antipodes" gave utterance to
the opinion that "The Reformation was
a very mixed affair, and not a very
creditable affair, either." To this Canon
Barnes replies:—

"Primarily the Reformation was a moral
revolt against abuses for which there was no
justification in the Scriptures, as men learnt
from their Bibles, then newly translated and
circulated by the recently discovered art of
printing. The keynote of the Reformation was
justification by faith; it was a claim for
spiritual freedom as against ecclesiastical
mechanism. Naturally, in the chaos which
followed the break-up of traditional order,
there was much evil. Freedom tended to de-
generate into anarchy. The Reformers were,
at times, patronised by men actuated by
political aims or by mere selfish greed. But
the principles for which they contended were
sound; and no partisan misreading of history
can hope successfully to maintain any other
conclusion. Some of our neo-Catholics take
pleasure in belittling the Reformation and its
leaders. At a recent meeting of the House
of Laity, a lady, if she was correctly reported,
described Cranmer, to whom more than to
any other man we owe our beautiful liturgy,
as 'the mere creature of a lascivious monarch.'
Presumably she was referring to the fact that
Henry VIII. made him Archbishop because
he was known to regard the marriage with
Catherine as invalid. If we quoted English
historians who regard his view as tenable,
this lady would doubtless dismiss their opinion
as that of 'Protestant apologists.' Perhaps
she will receive with reverence the verdict of
a Pope. Montalto, as Sixtus V., was one of
the foremost men of the Counter-Reformation.
He went so far as to say that Clement VII.
had upheld the marriage of Henry VIII. with
Catherine from a sordid motive, whereas it
was a sinful and invalid union which Rome
had no right to tolerate."

The information we published some
three or four weeks ago con-
cerning a cablegram despatched
to the Archbishop of Can-
terbury from the Standing
Committee of the Diocese of
Sydney has caused a flutter in a certain
dovecote. The cablegram, it may be re-
membered, contained a resolution deprecating
any alteration in the office of
Holy Communion or an Alternative
Prayer Book. A letter appeared in the
Sydney "Daily Telegraph," and appar-
ently re-appears with additions in the
"Church Standard" of September 7, con-
taining the following impertinent and
false statement:—

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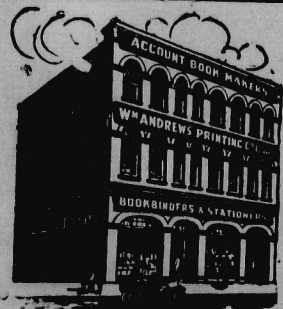
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sion Society, has returned from his trip to Cairns greatly improved in health. He resumed duty last Friday.

Rev. F. W. Hart will act as locum tenens at St. Bede's, Drummoyne, while the Rev. S. H. Denman is carrying out the duties of Organising Secretary of the Bush Church Aid Society.

The Rev. C. F. Emery, Rector of Clarence Town, has been appointed Rector of Terrigal.

The Rev. H. J. Buttrum, who has been acting as locum tenens at Alstonville, has been appointed vicar of that parish.

The Melanesian Mission steamer "Southern Cross" will leave Auckland next Friday on her six-monthly trip round the mission stations in the South-western Pacific. She will take the Rev.

R. Sprott and Mrs. Sprott, the Rev. Dr. C. E. Fox, the Rev. A. C. Doncaster, and Mr. W. Scaton to their stations. Dr. J. M. Steward, Bishop of Melanesia, who has been seriously ill in London, is expected to arrive in New Zealand at about the end of February.

Rev. R. R. King, M.A., Canon of St. Andrew's Cathedral, Sydney and formerly Rector of St. John's, Gordon, N.S.W., died on Monday week at Roseville. The late Canon was the eldest son of the late Archdeacon R. L. King of Camden, N.S.W., and for many years the revered Rector of Gordon.

Rev. F. W. Wilkinson (Vicar of St. Mary's, Kilcoy) has resigned that charge as from September 13. His place will be taken by the Rev. P. Cockerell (formerly Rector of St. James's, Toowoomba), who is expected to return to Queensland from England in November.

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Our Melbourne Letter.

(From our own Correspondent.)

South Melbourne has organised a great united Church Mission. Ministers of the Presbyterian, Methodist, Baptist and Congregational Churches are combining with the Vicars of St. Luke's and St. Barnabas' and the Salvation Army in an effort to impress the Christian Message on the people. Canon Lambie, assisted by Rev. J. J. Booth, will conduct the Mission at St. Luke's.

The annual meeting of the C. of E. Mission to streets and lanes of Melbourne was held at the Mission Hall, Spring-street, on Thursday, August 30th. There was a large attendance, in spite of the wet weather. The Archbishop presided. The Warden (Canon Snodgrass), in his report, commented on the extraordinary amount of sickness among the Sisters of the Mission, due always to one cause—overwork. At present there were 22 Sisters. He also made reference to the extension of St. George's Intermediate Hospital at Kew, plans for which are now being prepared. Kew was congratulated on the splendid way they are raising money for this purpose. About half the £8000 required is in hand.

During the last three or four Sundays the Church of the Chinese Mission has been fairly full, particularly at the evening services. Someone remarked the other day that he has not seen such a number of people coming to this church for twenty years. If so, we should like those who are interested in our Mission to pray with us that we may not waste the present opportunity, and that by the power and grace of God, the Church will soon become a very strong Church in this land.

A very interesting episode is contemplated for the coming Sunday morning. Mr. Wong Shin, who has attended the Mission very regularly, for twenty-three years, will be baptised, together with his family of eleven children.

Lately the number of students in the English Night School, which is open on Wednesday and Friday in the Mission premises, has been increased, so there is a shortage of three teachers.

The annual meeting of the Victorian branch of the Young People's Scripture Union was held at the C.M.S. rooms. The committee and local secretaries sat down to tea in the tea-room and afterwards adjourned to the reading-room, where a short devotional meeting was addressed by the Rev. R. C. M. Long, who, in an inspiring address, set forth the spiritual application of the Levitical high priests' garments. The secretary reported that the membership was now 7000 and subscribers to the monthly magazine about 1000. At the business meeting of the committee, held afterwards, reference was made to the work of Mr. Edmund Clarke, a member of headquarters staff, who is on a visit to Australasia, conducting missions. He is an experienced missionary, whose work in England has been successful. It was suggested that local secretaries of parishes might invite Mr. Clarke to conduct missions. He has received the cordial permission of the Archbishop, and expects to be available for Victoria early in 1924.

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St. Mark's, Fitzroy, has succeeded in raising over £1000 at its fete. The Rev. R. G. Nichols set out to get £1000, and, being a man of faith and enterprise and boundless enthusiasm, he generally gets what he goes for.

A spirit of optimism is apparent at the C.M.S. Current income meets current expenses. And the Rev. T. Lawrence pushes steadily ahead with the Debt Drive. About £1000 is given or promised.

An inspiring meeting was held in the Chapter House on September 3rd, when a number of C.M.S. Missionaries who will shortly be returning to their labours were bidden God-speed. They included Miss M. Crossley (who goes back to India), Miss M. Armfield (to China), Miss E. J. Veal (to Tanganyika, Africa), the Rev. C. B. G. Chambers (lately located to Peshawar, North India), and the Rev. R. D. Joynt (Roper River). Mr. Joynt takes back again with him the native boy, Timothy, who, it is expected, will presently study for Holy Orders.

The Archbishop, in his fortnightly letter to "The Messenger," writes:—

I am exceedingly grateful to Mrs. John Hindson and family, who have given to me for Church purposes their splendid family mansion of "Shrublands," situated on the high hill overlooking the Canterbury railway station. According to the provisions of the deed of gift, the house will become the property of the Church of England in the Diocese of Melbourne, and the gift will be a memorial to the late Mr. Hindson and his son, Mr. William Hindson, who died but a few months after his father. In compliance with the wishes of the donors, I am placing the house and land under the control of the committee appointed to care for needy and destitute boys; in extension of the work already carried on at St. Martin's Home in Auburn. The building, which in future will be known as St. John's Home for Boys, is remarkable both for its solidity and extensiveness, and is an exceedingly handsome gift. A substantial cheque from Mrs. Hindson and her family has also accompanied the gift, which will enable the committee to adapt the premises in accordance with Board of Health requirements.

The Adelaide Synod.

The first session of the newly-elected Synod was opened in the Cathedral on Tuesday, September 4. The Bishop's Pastoral Address was mostly based on Stoddard's book, "Revolt Against Civilisation," and upon the results of the application of intelligence tests to the American army. If such a large proportion of the population of civilized countries are below the average standard in intellect, and if heredity is stronger than environment what effect have these positions on the Christian outlook? The Bishop maintained that Christianity could make the best of each man in his own intellectual grade, though it could not raise him to a higher grade. Further, it could supply a more powerful motive than patriotism for an increased birth rate among the superior stocks. The Bishop has had a "bad press" on his adoption of eugenic principles, but his position has not been seriously assailed. Another noteworthy point was the Bishop's advocacy of giving the laity greater scope and freedom in Church work. He protested against holding the reins so tightly, especially over the younger people, that all individuality is checked and all interest and enthusiasm damped at the start.

The principal business before Synod was a measure "To repeal the fundamental provisions, regulations and standing orders of Synod, except Chapter xx., and to enact canons, regulations, and standing orders in lieu thereof." This meant a review of the laws of the diocese, and was a long and, in the main, a dreary business, but Canon Bley

piloted the measure through committee with great skill and ability, and as far as the subject admitted, with humour. He received much assistance from Mr. C. Johns, solicitor to Synod, and Archdeacon Samwell's vigorous occupancy of the chairmanship of committee kept things moving. The canon on the thorny subject of "Discipline" was deferred to next year.

A valuable discussion took place on "Immigration," the principal speaker being the Minister for Crown Lands (the Hon. G. R. Lafer), who is a member of Synod. The scheme for bringing out immigrants under Church auspices is well launched; the Rev. N. Crawford has been appointed organising secretary, and towards the expenses of the movement the Government have contributed £350 and the Church Army £250. Canon Hewgill's motion for a committee on limitation of tenure of benefices gave rise to a very vigorous debate. Canon Bley moved an amendment to include limitations of tenure of episcopates as well, but the amendment was lost. After a vote by orders the committee was appointed. The voting of the clergy, 40 for and 20 against, in nowise indicated opinion on the principle, but concerns the appointment of a committee. Another committee was appointed to consider the advisability of parochial councils. It was noticeable that all clergy who spoke in favour of these came originally from other dioceses. At present all Church business is in the hands of a people's warden, elected at the annual vestry. Last year Bishop Temple wrote in the "Pilgrim": "A feature of the times is the number of evangelistic campaigns. The Church is awaking to the fact that its primary responsibility is not the spiritual culture of those within its fold, but the drawing in of those that are without." These words sum up the substance of an earnest discussion, initiated by Archdeacon Forster, on the necessity for increased evangelistic efforts in Adelaide and suburbs. Much enthusiasm was displayed, and from the personnel of the committee appointed we may look forward to some practical results. Many other subjects were favourably discussed, including League of Nations, Fair Rents Court, Scripture Instruction in State Schools, and Church Insurance. No interest was shown in the Nexus Question. Motions were carried expressing sympathy with the relatives of Synodsmen, the late Mr. W. Hancock, the people of Japan, and the Registrar, Mr. G. Grundy, whose illness prevented his attending Synod. The Bishop mentioned that this was the first Synod for 40 years at which Mr. Grundy had not been present in some capacity. An unusually long Synod ended on Friday afternoon. A surprisingly strong spirit of progress had been shown, and the progressives, led by Archdeacon Forster, Canon Hewgill, Revs. Docker, Giles, Johnston, Moyes, Rogers dominated the Synod.

John Wesley was once dining with a wealthy friend, and beside him sat his host's young daughter. Opposite to him was a guest of obvious piety, who presently called his attention to the sparkling rings on her hand, with the question, "What do you think of that for a Methodist's hand, Mr. Wesley?" She was covered with confusion till the great evangelist, with the gentleman's fine sensibility as well as the Christian truthfulness, gently answered, "The hand is very beautiful."

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SEPTEMBER 14, 1923.

The Anglo-Catholic Congress.

The much-advertised congress, carefully arranged for July in London, is over, and all the Church papers have leading articles concerning it. The "Guardian" is far from satisfied, and its correspondence columns reveal a grave dissatisfaction with the trend of things, even in the minds of "Anglo-Catholics" themselves. The papers read before the congress were, on the whole, remarkably moderate in tone, but the accessories, in the way of hymns, gorgeous attire, and the chairman's bon-mots were, on the whole, definitely Roman in tendency. The "Guardian" is quite frank in its uneasiness. "An evil genius seemed to dog the footsteps of the congress, urging to false steps and the stressing of non-essentials." It suggests that the Bishop of Zanzibar was too unstatesmanlike and erratic for the position of chairman, and that the composition of the Congress Committee left much to be desired. Even the "Church Times" is not quite easy of mind. As the "Record" excellently sums it up:—

"All is not well with the Anglo-Catholic movement. This much at least, we gather from a perusal of the sympathetic columns of the 'Church Times,' which in its leading article last week betrayed a restlessness and nervousness highly significant at this juncture. The great Congress was over, and our contemporary attempted to sum up the lesson of the demonstration. It insisted upon the 'prime necessity' for a teaching priesthood; it urged that at Priests' Conventions 'the apologetic aspect of the priests' work should be given due emphasis'; it warned its friends against 'our besetting danger of making the Sacraments an end instead of a means'; it pleaded with Catholics who practise Sacramental

adoration to be the more quick to see the needs of their fellow-men; and it ridiculed as 'puerile nonsense' the efforts to decide who is really 'fully' or 'not quite' or 'barely' Catholic, affirming that everyone who belongs to the Catholic Church is a Catholic. It glided over rather skillfully the Bishop of Zanzibar's call to the Congress to fight for the Tabernacle; it dismissed his advice 'not to obey our Bishops unless they are Catholics' with the obvious truism that it 'must have disturbed many minds,' and it deprecated a state of mind which was absorbed in wondering 'whether people who do not see the wisdom of sending messages to the Holy Father have any right in the Catholic Church.' All this shows clearly enough that internal divisions have already taken possession of the Anglo-Catholic movement, and it is this fact which prevents the 'Church Times' from speaking with its customary decision. But some of its correspondents are under no necessity to observe a like restraint. Concerning the Bishop of Zanzibar's message of greeting to the Pope, one writer complains that whilst in the country they are teaching 'a suspicious majority,' that to be a Catholic is not necessarily to be a Romanist, this bomb is dropped 'and in one day our work is surely set back.' Another writer—the Rev. T. H. Passmore—is still more indignant over the use of the phrase, 'The Holy Father—a phrase, by the way, which the 'Church Times' itself uses in the passage quoted above. 'If I,' writes Mr. Passmore, 'as an Anglo-Catholic (and thereby not Roman), so address him, I acclaim him (by the definite article in conjunction with the adjective) as all that he professes to be; namely, the Supreme Patriarch of the Universal Church of God, Vicar of Christ, Visible Head of the Church, and Doctor and Teacher of all the Faithful. In which case my pen goes through my own signature.' Nor are these the only evidences of a split in the camp. There is evidently a severe struggle going on for the mastery, and there seems every sign that the extremist section will capture the movement. In these circumstances it is not to be wondered at that wise men are becoming anxious, if not alarmed, not so much for the future of the Anglo-Catholic movement as for the future of the Church of England itself."

The Bishop of London, it may be remembered, asked for the omission of two hymns utterly at variance with Anglican teaching, and the Bishop of Zanzibar said to the audience:—"I appeal to you who reverence our Lady Mary, to remember that she is the Queen of Courtesy, and out of courtesy to our president let us deny ourselves the joy of singing these hymns."

From the correspondence column of the "Guardian" we extract two letters that illustrate the prevailing unrest. They are as follow:—

The Anglo-Catholic Congress.

(To the Editor of "The Guardian.")

Sir,—It is because our own feelings appear to be shared by a large number of other Catholics, among priests and laity, whom we have met at the Congress, that we write this letter. We believe that certain prominent factors in the general point of view represented by the chairman and some other official leaders of the Congress are far from being common ground among the general body of Catholic-minded clergy. We are concerned in particular with an apparent change in the conception of authority. At the Congress of 1920 the Anglo-Catholic appeal was quite definitely stated to be to the undivided Church, understood as the leaders of the Oxford Movement understood it; but there have been several indications this week that our leaders hold a view which appears to be quite inconsistent with this position. We would mention especially:—

1. The insistent emphasis on devotion to our Lady, as witnessed by the disproportionate amount of hymn-singing in her honour, as well as by the nature of at least one of the hymns printed in the Handbook.

2. The (largely indirect and implicit) emphasis on the Holy See—for example (a) the telegram sent to the Pope; (b) the Bishop of Nassau's extraordinarily significant manner of delivering Dr. Hall's paper on the problem of Reunion.

3. The assumption that the extra-liturgical cultus of the Blessed Sacrament is of the essence of the Catholic position.

This third point is obviously the most important. The chairman's passionate appeal to Catholics—in what was evidently an ex cathedra pronouncement at the last session of the Congress—to "fight for their tabernacles"

seems to foreshadow on the part of the leaders of the movement a policy consciously calculated to alienate a large body—including, we believe, all the English bishops in sympathy with Anglo-Catholicism—which the movement can hardly afford to ignore.

It seems to us that the whole question involved in this letter is of vital importance. If we are right in thinking that the general position we are maintaining is shared by a very large number of other clergy and laity, it seems clear that some further steps to emphasise the fact will have to be taken. What those steps should be it is not for us to suggest. It is hardly necessary to add that we write, not as persons of any individual importance whatever, but as members of the rank and file of the movement.

We submit that it is no answer to our queries to refer us to the unexceptionable Congress booklet entitled Anglo-Catholic Aims.

CYRIL E. HUDSON.
L. DEWAR.

20 Argyll Mansions, W.

Sir,—Your correspondent, "A Mere Catholic," very properly has directed attention to certain dangers besetting the organisations behind the recent Anglo-Catholic Congress. As another "Mere Catholic," may I, however, express my admiration of several tactful features in the recent Congress? The rule that University hoods should not be worn was a kindly act. It saved heaps of explanations and was a candid public confession. Candour is an engaging virtue. The publicity work was well done these last few weeks, when, in despair, it was handed over to the greatest publicity expert in England. He has made millions of readers talk about the Anglo-Catholics. The Central Board of Finance should find out this expert's name. He made the money roll like Etna's lava. For the rest, the recent Congress listened to papers about one thing while its hot-heads were dreaming of another. Witness the boredom during the papers on personal religion, and the fierce enthusiasm when that pathetic message was despatched to the Pope. The Congress is doing precisely the things its enemies hoped it would do. An evil antic sits upon the Congress staff work. Does any honest man believe that this vast crowd of perspiring women, with a negligible streak of males, would have rushed to London had the programme been "All for Jesus"? Mariolatry is much easier and more attractive than Christology with folk who are "Catholics" before they are Christians. The devotional atmosphere was un-English, and therefore unreal in England. The young clerics present, whose academical antecedents were fairly obvious, were mostly dressed so that only a Roman Catholic expert could succeed in spotting them as English clergy. Their lunch-time conversation showed the doom which awaits the priest whose education consists of an undigested smattering of "manuals of devotion." The Congress may yet retrieve its recent spiritual disaster if it gets back to a study of "sin," and remorselessly sheds those who believe that courting the Pope is any substitute.

ANOTHER MERE CATHOLIC.

These letters speak for themselves, and will help our readers to get a more correct impression of the influence of the movement that can be gained from isolated items of news received by cablegram.

The Bishop of Durham has been giving some trenchant criticism of the Congress in the London "Morning Post." He frankly states that the type of Christianity presented by it has its proper home elsewhere than in the Church of England, and, moreover, is "the very type which was brought to trial and rejected 400 years ago."

The real issue should be clearly kept in mind: If "Anglo-Catholic" teaching and practice have a just place in the Church of England, then the Reformation was a woeful mistake.

The late Henry Croker.

We have heard with profound regret of the death of Mr. Henry Croker, of Woodville, Parish of Morpeth and Diocese of Newcastle. The deceased has been a most prominent figure in the Newcastle Diocese for a great many years. He was a most unassuming man and kind to a degree. As a member of the Synod he was always in his place, and for many years acted as Lay Secretary. His bearing was always courteous

and considerate. He was most highly respected in his parish, and as an honorary Lay Reader was most acceptable in the discharge of his duties. Perhaps he may best be described as a Christian gentleman, a diligent worker, and a loyal Churchman. He will be greatly missed from the Councils of the Church, and his place will be hard to fill. We desire to express our deepest sympathy with all the members of his family, and also with the Diocese of Newcastle in the great loss sustained by his death.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Second Advent Convention.

A series of meetings will be held at Christ Church, Gladstone, on the public holiday, October 1 (Eight-Hour Day), when addresses will be given on the subject of the Second Coming of Our Lord Jesus Christ. The meetings will be held at 2.30 p.m., 4.15 p.m., and 7 p.m.

Y.P.U. Annual.

The annual demonstration of the Young People's Union of the Church Missionary Society was held in the Town Hall on Saturday. The special feature this year was a living presentation of the life and habits of the Australian aborigines at Roper River and Groote Eylandt. There was a native corroboree and special Australian songs. Amongst the hymns sung was one written specially for the young by the Y.P.U. secretary, Rev. L. M. Dunstan.

Memorial to Fallen Soldiers.

The ceremony of dedicating and unveiling the soldiers' war memorial, erected in St. Paul's Church, Redfern, was performed on Sunday last by Dame Margaret Davidson, in the presence of about 1500 people. The memorial consists of two handsome stone pillars in the church, on which are inscribed the names of the 159 Redfern men who were killed in the Great War.

Archdeacon Boyce, in introducing Dame Margaret, spoke of the honour which was due to the fallen, who had stood for righteousness. He recited the quotation, "Sons of this place, let this of you be said: That you who live are worthy of your dead. These gave their lives that you who live may reap a richer harvest ere you fall asleep."

Dame Margaret, in a brief address, paid a tribute to the men who fell, and said that it was the duty of those who lived to honour their memory.

Archdeacon D'Arcy Irvine also addressed the gathering, and eulogised the work which was being carried out by Archdeacon Boyce, who was a friend of the poor and beloved by everybody in the neighbourhood.

Dame Margaret spoke to the relatives of the fallen who were present, the mothers of the Sunday School children, the Girl Guides, and the Boy Scouts.

C.M.S. Sale.

The annual sale of work arranged by the Women's Executive of the Church Missionary Society was opened by Mrs. J. C. Wright in the basement of the Town Hall recently. Miss French, who presided, said that the Women's Executive began its activities 30 years ago in a very modest way, and then considered that £50 was a very good result from the annual sale. This year the work had so extended that it was found necessary to take the basement of the Town Hall, the Chapter House proving too small to accommodate the stalls and the visitors to the sale. A vote of thanks to Mrs. Wright was proposed by Rev. M. G. Hinsby and to the workers by Canon Bellingham. There was a great display of goods, the Oriental and curio stalls being most attractive. Workers from various parishes were in charge. At the evening session there was a cinema, showing life and mission work in China. The total proceeds were about £450.

Home of Peace.

The New Hospital of the Home of Peace for the Dying is to be opened on Tuesday next, September 18, at 3 p.m. The State Governor is to perform the ceremony.

The Church and Social Problems.

The Social Service Committee of the C.E.M.S., Sydney, has just taken an important step in connection with the problem of the genuinely unemployed man. It has acquired a well-built and commodious brick church in Surry Hills, known as St. Simon and St. Jude's, as an employment bureau. The

building was recently resumed by the City Council, who are renting it to the C.E.M.S. at a nominal rental. It was set apart for this purpose on September 10, when the Lord Mayor of Sydney and Mr. Belmore, of the Labour Department, were present. Brief addresses were given by Rev. A. R. Ebbis (the National Secretary), Rev. F. J. Chapple (the Rector of Surry Hills), and Mr. W. C. Clegg (the Chairman of the Social Service Committee). Mr. Charles Fuesdale has been placed in charge of the bureau, and will be in constant attendance to encourage men and to try to secure work for them.

B.F.B.S. City Drive.

The Committee of the Bible Society is making a new venture for the raising of funds for the great work it has in hand. The City of Sydney is to be "combed" throughout on Tuesday next and the following days by a band of devoted workers, whose business it will be to canvass donations from the city shops, offices, warehouses, etc. A preliminary notification has, we understand, been sent to many of these places in order to prepare the way for the collectors, and it is expected that a rich harvest will result.

"Good wine needs no bush," and the claims of the society are so well known by ordinary churchpeople that no commendation should be required in order to gain for the Bible Society's appeal a sympathetic response. The very fact that in 558 different languages the Bible is being sent with its message of salvation and hope to men of all races, and that 84 millions of copies were disseminated throughout the world last year, is quite sufficient evidence of the importance of its work to men and women who appreciate the Word in order to get from them a generous support.

Bush Church Aid Society Farewell.

In spite of the usual B.C.A.S. weather-teeming rain—an interested and enthusiastic number of the Society's friends met at the Chapter House in order to say farewell to the Rev. S. J. Kirkby, on his departure for England last week. Archdeacon Boyce occupied the chair, and was supported on the platform by Archdeacon D'Arcy-Irvine, Canon Langley, Rev. G. A. Chambers, Principal Davies, Messrs. W. J. C. Mann and T. S. Holt. The chairman referred to the Imperial outlook of the C. and C.C.S., which had given long and generous support to the church in the early days of struggle. He said that Mr. Kirkby would be able to stress the important position of the church in Australia compared with its position in Canada. Canon Langley, in making a farewell presentation of a wallet of notes to Mr. Kirkby, said that it was said somewhere that when men wanted to do anything they formed a committee, but when God wished to get something done He called a man. The work of the B.C.A.S. was an illustration. Mr. Kirkby had been called of God to this work. He was glad that Mr. Kirkby was going to England, as he was sure that him they would get the best vision of Australia it was possible to get. He was a man of "grace, grit and gumption," and would prove the best deputation that had ever gone to the other side.

Mr. Kirkby, in responding, said that he regarded his going a kind of repayment that Australia owed the C. and C.C.S. for all the help they had given in the past.

It was with mingled feelings that he went, but, so far as his work was concerned, he was quite confident in the one who had been chosen to act in his place until his return, and even ventured to think that the work would make greater strides under his friend Mr. Denman than it had in the past.

Before the meeting closed the Rev. S. H. Denman was welcomed to the position of Acting-Secretary during the Secretary's absence.

We were glad to see over twenty of the clergy present at the meeting.

C.M.S. Notes.

Mr. L. S. Dudley, B.A., Dip. Ed., has returned on furlough from St. George's School at Hyderabad, India, rather earlier than was anticipated. Mr. Dudley has been suffering from indifferent health, but has undergone a minor operation since his return, and the doctor's report is quite favourable.

Miss W. Foy has returned from Kenya Colony for her furlough after her first term of service in the mission field.

Deep regret has been caused by a cable just to hand from Nairobi to the effect that the Rev. and Mrs. C. Short have lost their youngest child.

Word has also come to hand of the death of the only child of Rev. and Mrs. F. S. Rogers, of Uganda.

During his recent visit to Goulburn, the General Secretary held a Lantern Lecture in

St. Saviour's Cathedral, at which the Right Rev. The Bishop of Goulburn was present. The friends of Rev. and Mrs. H. E. Warren, of the Roper River, will rejoice to learn of the birth of a little daughter.

C. of E. Grammar School.

The Archbishop distributed the prizes at the Sydney Church of England Grammar School, North Sydney, and, in welcoming the new headmaster, stated that, after eight months' practical trial, they were more than satisfied that their anticipations concerning him were correct.

His Grace commended the appeal of the Prime Minister to business men to dedicate themselves to the service of the State. That appeal should go out to men from the great public schools, he said. They sacrificed themselves during the war, and in the days of peace they should not allow sensitiveness to prevent them answering a higher appeal.

The headmaster, Mr. L. G. Robson, reported a year of steady progress. In the intermediate certificate examinations of 1922, 38 passes were gained, and 28 in the leaving certificate.

He said that while on the one hand the interest of a large section of the public in a school game or race was commendable, he was fully alive to the danger which accompanied such publicity. Those dangers were not diminished by the fact that some daily papers occasionally gave considerable prominence to individual schoolboys, for example, during the few weeks preceding a regatta. The newspapers had it in their power to render them a great service by diminishing such publicity in future.

VICTORIA.

MELBOURNE.

Notes.

A crowded gathering took place in St. Paul's Cathedral Chapter House on Monday evening, September 3rd, when farewell was said to eight workers of the Church Missionary Society. The outgoing Missionaries included Miss E. J. Veal and Sister M. E. Pethybridge, of East Africa; Miss M. Armfield, of Western China; Miss M. M. Crossley and the Rev. and Mrs. C. B. G. Chambers, of India; and the Rev. R. D. Joynt and Mr. Timothy Hampton (a native worker), of the Roper River Mission. The chair was taken by the Right Rev. J. D. Langley, and the dismissal charge was delivered by the Rev. W. T. C. Storrs.

Miss A. M. Cooper, of the Western China Mission of the Church Missionary Society, is

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on her way to Melbourne for furlough. In a letter recently received Miss Cooper states that they had been passing through a critical time, and that the whole country was overrun with brigands, and that disbanded soldiers had turned robbers and occupied and looted whole cities.

A family of nine persons have been baptised in a village near Palamcottia, South India. The youngest child of the family was a little blind girl, a pupil in the blind school of the Church Missionary Society, and it was she who carried the first word of Christian teaching to her family.

Scripture Union.

The annual meeting of the Victorian branch of the Young People's Scripture Union was held at the Church Missionary Society's rooms, with the president (Rev. C. H. Barnes) in the chair. After tea the members went into the library, and, after a short devotional meeting, the Rev. R. C. M. Long gave an earnest and encouraging address, setting forth the spiritual application of the Levitical high priests' garments, which was much appreciated by the audience. The hon. general secretary, Rev. E. G. Veal, reported that the membership for the year exceeded 7000, and the subscribers to the magazines were about 1000. He spoke of the earnest labours of the local secretaries, without whose help the work could not be carried on. At the business meeting, which was held at the close of the other meeting, reference was made to the work of Mr. Edmund Clark, a member of the headquarters staff, who was visiting Australia and New Zealand, and who is conducting missions for young people. Mr. Clark is an experienced missionary, whose work in England and elsewhere has been very successful. Mr. James Carter, on behalf of the committee, suggested that invitations for Mr. Clark's work be invited from parishes and districts, with the cordial recommendation of the committee. It is expected that he will return from New Zealand at the end of the year, and after a short period in the Sydney diocese he will be available for work here early in 1924. Invitations may be sent to the president, Rev. C. H. Barnes, St. Hilary, East Kew, or the hon. secretary, Rev. E. G. Veal, The Rectory, Dandenong.

QUEENSLAND.

BRISBANE.

Missionary Exhibition.

The Missionary Exhibition in Toowoomba last week proved an unqualified success, each of the afternoon and evening sessions being crowded. Canon Davies was responsible for the admirable local arrangements, and the Rev. R. A. Burnett for the exhibition itself, of which he has proved himself a capable demonstrator. Speakers came from various parts to lecture, many of them with actual experience as missionaries, including the Revs. P. C. Shaw and A. Flint (formerly of New Guinea), the Rev. G. A. Luscombe (Torres Straits), the Rev. A. R. Holmes (Deputy Chairman of the Australian Board of Missions), and Canon D. J. Garland. Visitors from outlying country centres have included the Revs. S. Atherton, A. M. Hassell, and J. C. Flood. It has been remarked that quite a number of the laymen and clergymen prominent as workers in the exhibition are returned soldiers. A missionary play, "Go Tell," has been excellently performed by children

of St. James's parish, and orchestral music has been rendered under the direction of Canon Oakeley. The exhibition is to be shown next in Pittsworth.

The Archbishop at Kin Kin.

The Archbishop of Brisbane (Dr. Sharp) visited Kin Kin last Monday, and was tendered a banquet, which was largely attended. The Rev. F. T. Palmer presided. After the loyal toast, the chairman proposed that of the guest, and his hearty welcome was supported by Messrs. Edwards (Pomona), J. M. Shepperson and W. Blackwood (representing the Anglican Church), Cecil Gallen (Roman Catholic Church), W. Hapgood (Methodist), and A. Francis (Presbyterian). His Grace, in acknowledging the toast, said that Kin Kin was different to any other part of Australia that he had seen, but he did not know why. He was pleased to see the good feeling existing between all denominations, which was as it should be. An adjournment was then made to the new church site, where the stumping, took place, a very satisfactory amount being placed on the stump. The Ladies' Guild provided afternoon tea. In the evening His Grace held a confirmation service in the large hall, which was crowded. Mrs. Hawkins was responsible for the excellent arrangements for the banquet. During his stay His Grace was the guest of Mr. and Mrs. Wally Shepperson.

SOUTH AUSTRALIA.

ADELAIDE.

C.M.S. Summer School.

The next C.M.S. Summer School will be held on the last week-end in January, and at the same place as the previous one, i.e., at the Y.W.C.A. Hostel, Mt. Lofty. The Bishop of Bendigo has consented to act as chairman, and Miss Mannett, of West China, is expected to be present.

Archdeacon Bussell.

At the annual breakfast given to the clergy by the Dean and Chapter during Synod Week, opportunity was taken by the clergy to present a leather travelling trunk and walking stick to Archdeacon Bussell, who shortly goes on a visit to England, and especially to his brother-in-law, the Bishop of Rochester. The Archdeacon has been Organising Secretary of the Bishops' Home Mission Society for about 20 years, and is the oldest priest in active work in the diocese. The affection and respect in which he is held was very clearly shown by those present at the breakfast.

Requests.

The Church receives the following bequests under the will of the late Mr. William Pope:—£2000 to endow the Cathedral Choir; £2000 for a Special Preachers' Fund, to obtain the best preachers for the Cathedral; £1200 for a stained glass window in the Cathedral in honour of Bishops Kennion, Harmer, and Thomas, and £1000 to the Bishops' Home Mission Society.

CHURCH MISSIONARY SOCIETY.

Travelling Secretary wanted for the Country Dioceses of N.S.W.

Apply General Secretary, C.M.S., 192 Castlereagh St., Sydney.

A Great Work of the Church.

Well nigh forty years ago the late Canon T. B. Tress, then Incumbent of St. Peter's Church, Woolloomooloo, was like His Master "moved with compassion" at the sad and unfortunate lives of many of the women in the underworld of Sydney. Taking counsel with some of the people of God of like mind and sympathies, he began a work which subsequently took shape as "The Church of England Rescue Homes." For many years the work was zealously carried on and many of these women were helped and encouraged to a better life. Time and experience make many changes, and those responsible for the effort found it necessary to give attention to girls who were in danger of going astray, on the principle that it is wiser to have a protecting fence at the top of the cliff rather than an ambulance at the bottom. This work from its inception was steeped in prayer, and great things were being done without any publicity or display. With the blessing of God the work grew and multiplied. The committee of the day were urged to still greater deeds on behalf of orphan and needy children, that they might be saved for Christ and the Church. A large and commodious residence at Glebe Point was eventually purchased; later on yet another. Then came the building of a specially designed house known as "Tress-Manning," named after the two earlier Clerical secretaries who had devoted much time and enthusiasm to this great effort. Still later another fine residence nearby was secured, so that now the committee are able to accommodate one hundred and eighty girls. In all the years past hundreds of girls have passed through these homes, many of whom have become wives and mothers, while others occupy positions in commercial and domestic service. The spiritual results are not tabulated. They are left in the keeping of that One who never errs or misunderstands until that day "when the books are opened." It need only be stated that the matron and committee have been cheered again and again by the "signs following." The regular periods of confirmation have been times of great joy to both the staff and the girls. Thus many have been added to the Church.

Some few years back the committee were urged to do for boys what has been so successfully done for girls. After careful thought and prayer the committee again launched out and a valuable property, consisting of a fine residence standing in eleven acres of grounds, was secured at Carlingford, 17 miles from the city. This was later devoted to work for boys. This venture of faith was honoured of God. In view of the urgent need, the committee were led to increase the accommodation by erecting a building specially designed for the work in hand and to house a further thirty-two boys. In less than two years, the committee determined to still further increase the accommodation, and now provision is made for a total of one hundred boys, making a grand total of two hundred and eighty girls and boys being cared for by the homes at Glebe Point and Carlingford.

Much interesting information which cannot find a place in this necessarily short resume will gladly be supplied by members of the committee, of which the Archbishop is president, or by the following officers: Rev. Robert Rook, of St. Aidan's, Annandale, hon. clerical secretary; A. R. Finch, Esq., of Roseville, hon. treasurer; Miss McGarvey, matron

280 ORPHAN AND NEEDY CHILDREN

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Send to Rev. ROBERT ROOK, Hon. Clerical Secretary, St. Aidan's, Annandale; A. E. FINCH, Esq., Hon. Treasurer, The Church Homes, Glebe Point.

Grand Sale of Work in Sydney Town Hall, on Thursday, September 20th in aid of Funds

The Holy Communion.

The Reformers' Positive Teaching.

Mr. Albert Mitchell, a well-known London Churchman and a member of the National Assembly, has been contributing a series of articles to the "English Record" on the Reformation Doctrinal Basis of Holy Communion. His closing section gives a very fine summary of the positive teaching of the Reformation divines on the Holy Communion. It reads as follows:—

It would be altogether a mistake to suppose that the Reformers approached the consideration of the doctrine of Holy Communion from a negative standpoint. By the conditions of their position they were forced into an attitude of denial of certain propositions or beliefs that were in possession of the field. But they were led to such denials by the discovery that those propositions or beliefs were incompatible with the positive vital truths of the Gospel.

The first in order of importance of the truths that compelled the Reformers to revise the current doctrine of the Holy Communion was the Godhead of our Lord Jesus Christ and His work for man's redemption. See the solemn words of the Exhortation, "Dearly beloved in the Lord," where we are urged to "give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man." The Reformers appear to have grasped the truth, so well centred by St. Paul in the words, "God was in Christ, reconciling the world unto Himself," that it was the Triune God who saved us and called us with a holy calling. They escaped from the false Arianistic conception of a benevolent inferior Deity placating a hostile superior Deity, and also from the Semi-Arianism that had honeycombed the Mediaeval Church, largely, I believe, through the false doctrine taught to the eye by the Mediaeval ritual (especially the back-to-people position of the ministering priest) of a re-presentation to the Father of the Sacrifice of the Son, which practically divided the substance of the Godhead. The personal devotion of the Reformers, learned and humble, to the Person of our Lord, and their enthusiastic acceptance of His work, is remarkable. "Christ was truly made man and crucified for us, and shed His blood upon the Cross for our redemption."

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Notes on Books.

"He Opened to Us the Scriptures."

(By Benjamin W. Bacon, D.D., Litt. D.)
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(1) Primitive Ideas of Divine Revelation.
(2) How Christian Writers Conceive of Their Own Inspiration.
(3) Private Interpretation, and Interpretation Approvable by All.
(4) The Example of Jesus and Paul.
(5) The Witness of the Spirit.

The book consists of 115 pages, and is intended to set forth the aims, methods and purposes of the higher criticism relative to the Holy Scriptures as illustrated principally by our Blessed Lord's method and practice. Much larger books have been written on this confessedly difficult subject, but we know none that gives an account of the matter so succinctly and clearly in so few pages. Of course, the writer is one of the advanced thinkers, or Biblical critics. He makes it plain that not all parts of the Bible have the same value, and that it is as important now as it has always been to discriminate between the transient and the permanent, the literal and the spiritual elements in its message. It is the inwardness of the message which is final as is brought out, both by our Lord's treatment of the Old Testament in the Sermon on the Mount, and also by St. Paul's handling of the same Scriptures. Dr. Bacon is careful to point out that whatever critics may say touching the analytical treatment of the Bible, and the placing of the different component parts of it in their historical setting, the moral and spiritual value of the teaching must ultimately be determined by the judgment of the Christian world—in other words, by the experience of those who have felt its power gripping the souls.

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tion, and now reigneth for ever in heaven. Carnally and corporally He is in heaven, and shall be until the last judgment, when He shall come to judge both the quick and the dead. And in the sacrament, that is to say, in the due ministration of the sacrament, Christ is not only figuratively, but effectually unto everlasting life. And this teaching impugneth the heresies of the Valentinians, Arians and other heretics; and so doth not your feigned doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament, under the forms of bread and wine; and that ungodly and wicked men eat the same, which shall be cast away from eternal life, and perish for ever" (Cranmer). At the same time the address of the Consecration prayer, "Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son," emphasises the Eternal Father's full unity with the Son in Redemption.

And the second of those positive truths was the Authority of Holy Scripture. The most learned Reformers may make great play with their quotations from the Fathers, and their anxiety to show agreement with antiquity; but it is the agreement of doctrine with God's Word that causes them serious concern. I have cited Walter Brute's reference to the Scripture; Anne Askew makes like appeal; for, coerced to set her hand to a document, she adds, "I believe so much thereof, as the holy Scripture doth agree unto." Ridley writes: "The circumstances of the Scripture, the analogy and proportion of the Sacraments, and the testimony of the faithful fathers, ought to rule us in taking the meaning of the holy Scripture touching the sacrament." Latimer objects to terms "that he obscure, and do not stand according to the Scripture." "Bible-hable, Bible-hable! what speakest thou of the Bible?" is the angry retort of one of the persecutors to the argument of an accused layman. Learned and unlearned, the appeal to Scripture characterises both. And tried by this touchstone error stood convicted.

The third positive truth was that the Redemptive Sacrifice of Christ upon the Cross was complete. He "made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Therefore, there was no need or occasion for any propitiatory sacrifice of the Mass; it was a useless, needless, redundancy. "We object to thee," said the Articles ministered to Ridley, "that thou hast asserted, affirmed, and

openly, publicly, and pertinaciously, defended that in the mass there is not a lively sacrifice of the Church propitiatory for the salvation of the living and the dead." And Ridley replies: "Christ, as St. Paul writeth, made one perfect sacrifice for the sins of the whole world; neither can any man reiterate that sacrifice of His, and yet is the communion an acceptable sacrifice to God of praise and thanksgiving. But to say that thereby sins are taken away (which wholly and perfectly was done by Christ's passion, of which the communion is only a memory), that is a great derogation of the merits of Christ's passion; for the sacrament was instituted that we, receiving it, and thereby recognising and remembering His passion, should be partakers of the merits of the same. For otherwise doth this sacrament take upon it the office of Christ's passion, whereby it might follow that Christ died in vain."

In the fourth place the Reformers realised the doctrine of the Ascension (so strangely neglected), and that (as Cranmer says) "our Saviour Christ, bodily and corporally is in heaven, sitting at the right hand of His Father, although spiritually He hath promised to be present with us upon earth unto the world's end"; again, "This hath been ever the catholic faith of Christian people, that Christ (as concerning His Body and His manhood) is in heaven, and shall there continue until He come down at the last judgment." How, then, he asks, can Christ's human nature be bodily here in earth, in the consecrated bread and wine? So also Bishop Hooper says bluntly, "This body of Christ is only in heaven, and nowhere else"; and he declares his faith in the Ascension, in very great explicitness, as the reason why the natural body of Christ cannot be elsewhere than in heaven until He come again. They rightly saw that the doctrine of a carnal or local presence robbed the Church of the fullness of Christ's teaching. "It is expedient for you that I go away."

Then the Reformers held fast to the fact that to eat the flesh of the Son of Man and to drink His blood is to have eternal life. They grasped the spiritual teaching recorded in the Gospel according to St. John, and they perceived the consequences. It was not possible for evil men to eat that body; it was a spiritual experience and it required faith. And the whole fabric of transubstantiation tumbled down. It was an absurdity: an impossibility: a negation of every true spiritual conception. "For," says Cranmer, "if we receive no bread nor wine in the Holy Communion, then all these lessons and comfort be gone, which we should learn and receive by eat-

ing of the bread and drinking of the wine; and that fantastical imagination giveth an occasion utterly to subvert our whole faith in Christ." And with Transubstantiation went Reservation and Adoration: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." It is almost summary treatment: there was no mysterious glamour about Reservation; it was an ugly, detestable thing. We shrink from repeating to-day the things that good men said about Reservation, in their horror of the thing that they had seen at close quarters as an every-day matter.

Finally, the positive faith that they had in the completeness, sufficiency, and efficacy of the Atoning Sacrifice made once for all upon the Cross illumined for them the purpose of the Blessed Sacrament. In their realisation of the love of God, Father, Son, and Holy Ghost, so great and sure and attested, in the marvellous deed done in the Cross, they perceived that "these holy mysteries" were ordained "for a continual remembrance of his death to our great and endless comfort," and "to the intent that we should always remember" that "meritorious Cross and Passion whereby alone we obtain remission of our sins and are made partakers of the Kingdom of heaven"; and so perceiving they swept away the ritual that obscured the Anamnesis, and preached the benefit of Christ's death to the people, and as old Latimer put it (cf. Westcott in Hebrews x. 3: "That (i.e., the Christian Eucharist) was instituted in Christ's words to bring to men's minds the recollection of the redemption that He has accomplished."

"As often as ye eat this bread and drink the Cup ye preach the Lord's death till He come."—Till He Come.

THE NEW LECTIONARY.

September 16th, Sixteenth Sunday after Trinity.—M.: Ps. 86, 87; Jer. v. 1-19; Luke xi. 1-28; or Tit. ii. 1-11. 7. E.: Ps. 90, 91; Jer. v. 20; or vii. 1-15; John viii. 12-30; or Eph. v. 22-vi. 9.

September 23rd, Seventeenth Sunday after Trinity.—M.: Ps. 92, 93; Jer. xvii. 5-14; Luke xi. 29; or 1 Pet. i. 1-21. E.: Ps. 100, 101, 102; Jer. xviii. 1-17; or xxii. 1-19; John viii. 31; or Eph. vi. 10.

September 30th, Eighteenth Sunday after Trinity.—M.: Ps. 103; Jer. xxvi.; Luke xii. 1-34; or 1 Pet. i. 22-ii. 10. E.: Ps. 107; Jer. xxx. 1-3, 10-22; or xxxi. 1-20; John xiii.; or 1 John i. 1-ii. 11.

CHURCHGOING.

"Some go to church—just for a walk, Some go to laugh and some to talk, Some go there for speculation, Some go there for observation, Some go there to meet a lover, Some, the pulse go to discover; Some wander there to meet a friend, Some go, their tedious time to spend; Some go to learn a lady's name, And some go there to wound her fame, Many go there to doze and nod; But few go there to worship God."

Giovanni Papini—A New Apostle

(By Henry James Forman.)

Who is Giovanni Papini? There is a thrill in the thought that to-day, virtually unknown to English-speaking people, his name to-morrow perhaps will be a household word. By a single book, his "Life of Christ," he seems destined to become one of the world's great figures. In Italy the book has already created what is virtually a sensation, and all Europe and America will soon be in possession of it. Edition after edition is coming from the presses in Florence, and translations are being made all over the world. The publication of a book like that is undeniably an arresting event.

For a writer to awaken of a morning and find himself famous, Byron's classic experience, that is undoubtedly the most satisfying of all our conceptions of an author's career. That seems to be the dramatic way for an author to arrive within the circle of our attention, Fame in ourselves or in others is relished in proportion to its suddenness.

Once a man is brightened by fame, however, we desire, oddly enough, to peer into all the shadows of his days of obscurity. Who is he? we ask. Where does he come from? What

are his antecedents? Why and under what circumstances did he happen to produce this particular work, write this particular book? Why had he not produced it before?

In the case of Papini, the answers to these queries assume a peculiar twist of novelty. For not only had he not always been devout or even religious, but actually, according to rumour, he was a scoffing atheist, an anarchist, a grim and bitter satirist of all things the human race generally affects, and of religion most of all. All rumour in this instance is strikingly veracious.

So far from being obscure in his own country, however, he was only too well known for the hostility of his criticism of others, for the bitterness of his abuse, for the harsh satiric terms and epithets he fastened upon things, people, other writers. For, unlike Byron, he had published some twenty-three volumes in Italy before his "Life of Christ," and every one of them, almost, has a dash of vitriol in it. He was, in a manner, like Dante and Pietro Aretino in one. He had no hesitation in stigmatising people with the bitterest opprobrium. In his writing, as in his life, he bristled with acerbity and hostility.

"If there was an unpleasant truth to tell anyone to his face," he confesses, "I was the first to blurt it out, without beating about the bush or any circumlocution. If only I knew a man's hidden weakness, I was the one to announce it openly to him before everybody." He was a hater, rather than a lover of his kind, a master of invective. Anarchist, atheist, nihilist, his one firm belief for a time, at least, was that suicide for the entire human race was the only salvation!

And now, within the past few years, the past few months, virtually, he has written a book that is already translated, or being translated, into a dozen languages, that turns its back upon all criticism or analysis, that has for its one aim and goal the calling back of the human race, or rather of calling it anew to the religion of love!

What is the secret? How did it happen? Was it a sudden conversion, or a growth? What manner of man is this Papini?

I wish I could paint him as he is, this new Evangelist of the study. This new Hound of Heaven, with his gaunt frame, his great shock of curling, dark hair, like a popular pianist, his thin, pallid, olive-tinted face, like an ascetic's. The deep sunken eyes of the student scrutinise you myopically from behind large, round spectacles that gleam somewhat coldly, with a chill aloofness. Yet there is an appealing weariness about the eyes, as of one who has laboured much in profound thought, and kept long vigils over books.

There is a sense of struggle about the man, of hope long deferred, of terrific energy expended in the modest Florentine flat. And yet, too, you have a feeling that the struggle is only beginning. His writing table is clean, like a city man's. There is no litter of papers, only a blotter and an ash-tray.

"And what," demanded Signor Papini, peering closely, "do England and America wish to know about me?"

"They wish to know something of your life and history," I told him. "But first of all they wish to know how you came to write the *Storia di Cristo*."

"It was the war," he broke out rapidly, as though this speech had been long pent up in him. "When the war came, and nation after nation plunged in almost without thought or care, offering up holocausts of its men, destroying, burning, killing—then I laughed with all the joyless bitterness of having one's saddest convictions confirmed. That is precisely what I believed and thought about the human race; that it was criminal and imbecile, that it was incapable of good and turned only to evil, that its dominant desire was only to destroy and to kill and to destroy. Yes, I laughed, and I was glad that my deep-rooted conviction was so amply justified."

"In time, however, this mood of scoffing and bitterness passed by. I was tormented

by the question, why should this be? Why all this killing and maiming and destruction?"

Signor Papini smoked rapidly as he talked, and his eyes behind his spectacles assumed the distant speculative look of abstract thought that was evidently more normal to him than the dwelling upon objects near by.

"I began to read history," he went on, "and more and more history. I went back to the earliest historical times, as far back as 2500 B.C. And always it was the same, the development of peoples and nations led to war. It led to war owing to the failure of religion, of religion actually based upon the true spirit of love. War and destruction seemed to be the natural climax."

"I began to examine the history of capitalism and industrialism, the development of Italy, of Europe, since the fifteenth century, and the upshot, I found, had been always the same: war and destruction."

"Was there any way to avoid this horrible tragedy, to do away with it permanently?"

"The only solution," he continued solemnly and more slowly, "was to change the spirit of mankind—to turn it towards religion."

Signor Papini laid a clear emphasis upon every one of these words, as though to point the enormity of this conclusion for him.

He still looked the consternation he felt at that appallingly logical conclusion.

Always a clear thinker, trained in all the processes of reasoning and thinking, he examined his thought process coolly, searchingly, feverishly, by turns. Was that the only way? He peered down the vista of his reasoning as one might look down the barrel of a gun suddenly pointed at one's eyes. Was it a change of heart, or of mind? Not improbably it was something of both, intimately mingled.

"Toward the spirit of religion"—he repeated with the force of finality in his words. "That was the only way."

He saw clearly all the consequences of such a conclusion for him—Papini. For him to believe in an idea was to embrace it without reservation with all the energy at his command. He saw all his past suddenly swept away, and all the future of attack, and ridicule, and abuse, by foes of the past, by friends of the past—a new existence of struggle and combat. But the way already lay clear before him. As a man of courage he could not choose but follow it. He was on the march—into a new life.

"That was about five years ago," he went on more rapidly. "Then I re-read Tolstoy and Dostoevsky. I spent many months of soul-searching thought. And constantly I kept returning to the same inescapable conclusion: Against the fever for destruction, against the rapacity and the evil that are in us, the only countervailing force was the spirit of religion as set forth in the Bible—in the Gospels—the spirit of true Christianity."

Then it was that the idea came to him to write the "Life of Christ," a story, neither scientific nor critical, for laymen by a modern layman, based simply upon the story of the Four Gospels—to make Christ live again for present-day humanity. And that is the book he believes he has written.—From "The Study Chair."

Young People's Corner.

Japan.

There are very few boys and girls who have not read or heard about the terrible news that has just come through about the great earthquake in Japan. Away over here we can hardly grasp what it means, but we know from what we hear through the papers that there has been great loss of life and great destruction of property. The boys and girls of Australia will feel very sorry indeed for the nation of Japan, and perhaps some practical way may be shown by which the

children of Australia may send help to the children of Japan.

The Japanese nation is a very wonderful one, and has made very great progress during the last fifty years. The people are noted for their courage. Very many wonderful stories are told of the way in which the Japanese soldiers face death in war time. No doubt the country has a great deal to do with this, because the people are all the time facing danger from earthquakes and typhoons. A boy who is brought up in ease and luxury and has everything that he wishes, very rarely turns out as well as the boy who has to fight hard and win his own way, and surely it is the same with a nation. Sometimes we wonder whether in our own beautiful land of Australia the people do not have too easy a time. When there is not much to trouble people, then that is the time that they forget about God. At all events all the boys and girls in Australia should thank God to-day that they do not happen to be living in Japan.

Let me just tell you a little about Japan. About eighteen of the big mountains that make the backbone of Japan are active volcanoes. The old Japanese story used to say that there was a great cat-fish whose back supports the world. His head is up in the north of Japan, and his tail is under Kio; he is seven hundred miles long. When he flounders and wriggles there is an earthquake. Of course, when the boys and girls in Japan grow up they do not believe this, but their grandmothers used to think it was true. Earthquakes often take place in Japan. It is said that one is registered somewhere in the country every twenty-four hours. In Japan the factory chimneys must be metal tubes. Brick chimneys like ours would come tumbling down. If you were to hear Japanese Christians saying the Hittany you would find that they add another petition that we do not use, and it is this: "From typhoon, earthquake, flood and fire, good Lord, deliver us." Very often the worst damage done by an earthquake is done by the fire which usually follows. There have been some very fierce fires in the capital city—Tokio. There are fire-engine stations all over the city, and the firemen have their look-out posts at the top of tall ladders. Like a sailor in the "crow's nest," a fireman sits aloft and rings a bell when there is a fire. When there is a fire in a street the children are marched out in a long line. The next precious things to save are the tablets sacred to the spirits of ancestors. There is a saying that if the tablets are saved all is saved, but if they are lost nothing will be rescued.

So you see this little description of the country of Japan will show you that the people have to contend with a great deal, and now they have had perhaps the greatest disaster in the history of their nation. It is very fine to see the way in which the other nations of the world are hastening to help Japan in her trouble, and no doubt Australia will do its share. Japan wants our sympathy at this time. The people want our help, but there is one thing that many people forget, and that is, that the people of this great nation want our Gospel. So very few of them know about Jesus. When people die in a Christian land they have the comfort of knowing about Jesus and how He rose from the dead, but it is sad to think of so many dying and so many friends left behind without very much hope or comfort. We hope that boys and girls will think about Japan at this time, that they will pray for the people, that God will comfort and bless those that mourn, and that we may make up our minds to do more than we have done to take the Gospel of Jesus to them.

THE BOY WHO FORGETS.

I love him, the boy who forgets! Does it seem such a queer thing to say? Can't help it; he's one of my pets, Delightful at work or at play. I'd trust him with all that I own, And know neither worries nor frets; But the secret of this lies alone In the things that the laddie forgets.

He always forgets to pay back The boy who has done him an ill; Forgets that a grudge he owes Jack, And smiles at him pleasantly still. He always forgets 'tis his turn to choose, To choose what the others shall play; Forgets about others to learn The gossip things that "they say."

He forgets to look sulky and cross, When things are not going his way; Forgets someone's gain is his loss; Forgets, in his work time, his play. This is why I must take his part, When I say, he is one of my pets; I repeat it with all my heart, I love him for what he forgets.

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Current Topics.

The death of the late Sir Walter Davidson, State Governor of New

South Wales, has evoked a great demonstration of the appreciation, respect and affection that the late Governor had won during

his term of office in that State. Never in the history of the Commonwealth has so large and representative a concourse of people been gathered together on the occasion of a funeral, and the hearts of the mourners must have been cheered as they saw so clear a manifestation of a people's regard. The late Sir Walter Davidson and his revered widow have deserved well of the community, and we might almost say of the Empire. Most truly may it be said of him that he gave himself quite freely for the people's good and his early death was but the result of a life so graciously placed at the service of our common life. The testimony of the Archbishop of Sydney concerning him will be confirmed by all who have watched his life. Dr. Wright referred to the occasion, the late Governor's death, as one of great public sorrow. They honoured, said the Archbishop, a man revered by men of all kinds of religious and political thought, and the public mourning was as sincere as it was spontaneous. Sir Walter Davidson was no perfunctory occupant of a great office. Ever since he had lived among us he had set himself diligently to acquire a full knowledge of the life of the people of New South Wales. He had a high conception of the importance of his office as direct representative of the King and he entered sympathetically into the aspirations of our people. No journey was too distant, and no occasion was too small to demand his attention, if he thought that he could thereby advance the larger cause. His many activities must have been a great burden, but he never demurred. It was well for them to reflect, as they looked back, whether they had not asked too much. His zest made his presence always welcome. He was always glad to promote any new cause designed to secure the welfare of the land, whilst older organisations, existing in the public interest, and for philanthropic reasons, constantly found in him a ready advocate. He was the possessor of great tact, the result of a training received while occupying many important posts in widely-separated lands. The knowledge he had gained he put to good use when he found himself charged with the dignity and responsibility of Governor of this great self-governed State. Sir Walter steered a course which kept himself and his advisers free from embarrassment and free from unconstitutional interference. He had learnt well the lessons of his versatile life, and his advice and wisdom,

sought by all parties, was at the disposal of all. But he never allowed his own views to obtrude. He was a stern self-disciplinarian.

It was within the powers of a Governor to exercise great influence over the people, and they had to recognise that with the death of Sir Walter Davidson, a fertile centre of moral influence had been removed from their midst. He stood for a high and pure morality, of which he was himself an exemplification. No lowering of moral standards would find countenance from him, and he was opposed to everything that weakened the fabric of domestic life. In these days of extravagance his example of simplicity of tastes was of great public value. His consistent life added force to his words.

He had a simple faith in God, a faith that was reflected in the work of his life. He was never ashamed to acknowledge his religious convictions from the public platform, and the value of that personal testimony was recognised by the whole Christian community. He died in harness, and in the fear of God. He did not fear death, and was ready to God's will to surrender his work and himself into the hands of One whom he ever sought to serve. He died as he ever wished to die, with the harness about him. An inactive retirement would have been a sore trial. His sufferings were great at times, but he bore them heroically to the end, and fell asleep peacefully.

The "C.E. Messenger" publishes in its current issue a sermon by the Archbishop of Melbourne, in which His Grace alludes to the question of the re-marriage of divorced persons. We welcome Dr. Harrington Lee's sane presentation of his position, and his refusal to allow the fluctuations of modern criticism to create possible hardship for those to whom our Lord apparently would have granted relief. The Archbishop, in referring to Matt. v. 31, 32 (R.V.), makes the following observation:—

"Here the Master is fighting against what is called easy divorce, and all history is a commentary crying out that His words are true. I think it important, however to say that in the exception which He apparently states here, I believe that we ought to make His allowance. On the reading of the text in this passage, Christ does allow divorce for the innocent partner, where there has been a breach by the other of the marriage tie. And it appears to me highly dangerous on so crucial a question to invoke the aid of modern criticism, or synoptic considerations, in order to discount the exception here made. I cannot but feel that there is a danger of ecclesiastical sophistry in the action, nor am I sure that this ally would be so confidently called in if his force had been thrown into the opposite scale. The critical argument may be right; it may be wrong. At any rate, all scholars know that it fluctuates and varies from generation to generation. We ought not to leave the bondage of a life at the mercy of a 'per-haps.' Therefore, I dare not run the risk,

of forbidding what Christ apparently allowed, and I am content herein to take my stand where the venerated leader of the Anglican Communion, the Archbishop of Canterbury, took his in debate a few weeks ago, and make this the one exception. I shall not re-iter, except in passing, to the very interesting though canvassed arguments of Archdeacon Charles on this matter in his Westminster Abbey Sermons, though they add to my reasons for holding the view stated above.

But Christ has no slipshod morals for guilty parties, or for other causes than adultery. And no special pleading, whether of persuasive lawyers or illusive novels, must make the Christian Church waver from this clear-cut standard. It may mean self-repression, but Christ's religion is one of victory over self."

It is a matter of interest that from the diocese of Goulburn there has issued a melancholy complaint against the prevailing desecration of the Lord's Day. The following note appeared in a "S.M. Herald" of last week:—

"Speaking in St. John's Church of England (Young) regarding Sunday sport, the rector (Rev. S. A. T. Champion) said this was a subject which every true lover of the community and its welfare should earnestly consider. Sunday School work had been well nigh wiped out, for two reasons. It was impossible to get teachers, because of the lure of Sunday sport; and, secondly, for the want of children, who were attracted not only by the sport itself, but by the very anticipation and interest in the matches. The presence of young men at Communion was particularly noticed to have declined—even the well-meant effort of some to get religion over for the day by coming to an early service had been abandoned. An adult choir at the morning service had ceased to exist, and the dignity and beauty of the service had been very much spoiled. And, finally, if they were to make a tour of the principal thoroughfares of Young on a Sunday, and to hear the buzz of the devotees of sport, they would be compelled to admit that they did not represent either the spirit or the atmosphere that made Sunday a spiritual seed plot or an inspiration for the week's work. Sunday at Young had ceased to be the beginning of fresh service for God—it had become the week-end of a week given to the service of self."

We trust that Goulburn and other Churchmen will lay this complaint seriously to heart. It was from Goulburn Churchmen that there issued those striking utterances approving of Sunday recreation, and it was the Goulburn Synod that gained for itself some notoriety by its enthusiastic reception of Canon Bickersteth's remarks about the necessity of so arranging the services on Sundays as to leave room for Sunday recreation. "All things may be lawful," but all things are evidently not expedient.

Some time ago we had occasion to refer to a rather bigoted utterance in the "Jewish Herald," reflecting on the Great Founder of Christianity because of the persecution of their co-religionists in some reputedly Christian lands. We venture to suggest that the following reprint