

# The Church Record

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## Current Topics.

"The souls of the righteous are in the hand of God and there shall no evil befall them," so writes

**All Saints' Day.** the wise seer of old, and his words do but sum up the teaching of that "more sure work of prophecy, whereunto ye do well that ye take heed, as to a light that shineth in a dark place." The place would be and is very dark apart from the great light of glory and love flashed on to it by the great Sun of Righteousness. It is a wholesome thing that with the advent of a notorious spiritist teacher the round of the Church's year should bring in **All Saints' Day**, with its warmth of loving remembrance and reminder of the joy and rest of those who from time to time fell asleep in Jesus. We are told that Sir Conan Doyle's great message is the fact of the living on of those who have died, and the possibility of holding communication with them. The content of such communication, as revealed by spiritists themselves, has been meagre and paltry to a degree; and the price of such communication in the loss of faith in Christ, and the weakening of moral character has been truly appalling. Against such methods of commerce with the unseen world, the Word of God rings out the warning, "And when they shall say unto you, Seek unto them that have familiar spirits: **should not a people seek unto their God?**"

But in addition to such warning the living Word has given us an assurance, than which nothing could be surer or more assuring, that not only do our dead "live on," that would not necessarily bring much comfort, but that they live on in the revealed presence of Christ Himself, that the truest peace and joy are for ever theirs, and that for us there is at present **no communication but communion, living and holy, realised in and through Him alone** Who has, by His mysterious Incarnation, Death, and Rising, linked in closest relationship with Himself and with one another those who are His.

When and only when, Spiritism can bring to man an assurance and comfort and fellowship more real and purifying than this, it will have the right to claim our attention. Rightly may we ask, with the disciples of old, when confronted with their Christ-denying and soul-disturbing and destroying "isms," "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure that thou art that Christ the Son of the living God."

The new movement in connection with this useful society is full of interest. The Manifesto, published in our last issue over the names of the Bishop of Bathurst and the Hon. L. Groom, and others, deserves the serious and sympathetic attention of all true church-

men. The Church of England Men's Society has done a great work in the past in the way of inspiring and organising men for service in the Kingdom of God. The years of the Great War of necessity crippled its effectiveness by reason of the large number of actual members whose service was rightly diverted to a duty towards humanity which made it practically impossible for the C.E.M.S. to organise them. Even so the little badge was often a bond of fellowship and the means of inspiration to men who were going through most terrible experiences. But now that the war is over and there is an expectation that life will become more normal, the time seems to have arrived for a great onward movement in the work of the Church generally, and the C.E.M.S. has a most necessary and important function in connection with that movement, for it has a strong appeal to the manhood of the Church for service and fellowship, and if only rightly and courageously enterprised in the spirit of deep humility and prayer, may well, under God, be the means of quickening the ideal of service throughout the whole body. The times are great though or because difficult. The opportunities before the Church of God are practically unlimited. The adversaries, as of old, are multiplied. But the Church is of God and must be triumphant over the greatest seeming odds. There is amongst men a call for leadership; there is also the obligation resting upon us all of following a leadership which calls upon us in the Name of the Lord Christ for service. "Not by might, nor by power, but by My Spirit, saith the Lord God." Let every C.E.M.S. man, as well as every other Christian, pray intensely that this new movement may be instinct with the living power of God by the inspiration of the Holy Spirit of God.

The leading Temperance Associations throughout the world are seeking the co-operation of the Churches in the observance of November 14 as the **World's Temperance Sunday.**

The question of Prohibition is the great burning topic, and it is hoped by the leaders of the Temperance Movement that that issue will be stressed in the preachments on that Sunday. From recent utterances in certain church circles there will be opposition to the movement on the part of some Christian leaders. That is of course their responsibility. It is gratifying to know that so far as the Protestant Churches are concerned, such opposition is representative of a very small minority. The Roman Church will probably be in the opposition, but that is no longer a matter of surprise. However we trust that the fullest publicity will be given to the lamentable results of a traffic that degrades and demoralises the lives of individuals and peoples.

The 'polling in Queensland is by no means unsatisfactory. Prohibition is a revolutionary measure, and the public will need a large amount of education on the subject. The Liquor Party do not hesitate to use all kinds of methods and statements in self-defence, and the public is on the whole extraordinarily unthinking. Great reforms must come slowly, but they come all the more surely, and the very solid vote for Prohibition in Queensland should act as an incentive to renewed vigour for the furtherance of a measure that has in it such potentialities for good. The "Alliance" adduces a number of striking facts from which we call the following for our readers' information and use:—

"After 10 years of 'No-License' in Masterton (N.Z.), the convictions for drunkenness have been reduced from 302 to 62, and for other offences from 197 to 87."

"In this State last year, in addition to an expenditure of seven millions upon liquor, there were over 19,000 convictions for drunkenness, many of them against women."

"The Washington Home for Inebriates in Chicago closed its doors on January 1 last, as a result of Prohibition. In Philadelphia the alcoholic ward in the largest hospital has been closed."

The news of the Adelaide Synod's anti-Prohibition vote has reached the English Church newspapers. Some are quite jubilant over the matter. The "Guardian," ever conservative, shows a striking ignorance of the Church in Australia in thinking that Adelaide stands for the whole. Here is its Editorial Note on the subject:—

"We are glad to learn that the Anglican Synod in Australia has refused to give its countenance to a resolution asking for 'material and moral support' for Prohibition. It was elegantly argued that the people of Australia 'would obtain more domestic happiness from Prohibition than from the bungalow.' The clerical opponents of this absurdity appear to have argued that the agitation was not Christian, and that Prohibition was 'a religious patent medicine.' In view of the undoubted fact, upon which we desire to lay no undue stress, that teetotalism has been condemned by the Church as a heresy, the language of the Australian ditines was moderate enough. The Synod rejected the resolution on the sufficient ground that the majority of members of the Church are opposed to Prohibition, and passed instead a resolution urging the enforcement of temperance legislation. A good many church-people at home have been pressing Prohibition, and are now pressing Prohibition, and it is possible that they may succeed about the time when the moon grows cold."

The note is grotesque for its ignorance and its arguments. We always thought that the moon had grown cold, and so possibly Prohibition is nearer than the supercilious writer realises. We can only hope that the "Guardian" may soon change its note and become "heretical" in this important matter.

The cabled reports of Canon Emery Barnes' utterances have caused some wonderment in Christian circles. In English church life they have stirred up a large amount of controversy. In





the English "Record," Canon Barnes replies to certain criticism, and in a way which seems to modify somewhat the unqualified statements which have been published in Australia. He writes:—

"Two things have greatly pleased me. It has not been said that I attempt to depreciate the value of the Bible or that I am scornful of those who believe in its infallibility. I would have your readers persuaded that I venerate profoundly the divine library which we call the Bible. To me it is the greatest collection of books in existence. It contains the supreme revelation of God, and we must go to it for all things necessary for eternal salvation through faith in our Lord Jesus Christ. Moreover, there is in it a unique power of inspiration by which God has fashioned all that is best in the nation's character. The result would be disastrous if its influence failed. Those who, under a belief in its detailed infallibility, were led to study it daily often acquired thereby a nobility of temper and a spiritual earnestness which no good man could fail to respect. My own grandfather had such a belief, and made such a daily study, and he was one of the best men I have ever known."

"I said, 'preach the old Gospel in the light of the new knowledge.' This is what I tried to do in my two much-discussed sermons. In the first I tried to show that evolution does not, as is too often supposed, destroy the great truth that in man there is a unit of spiritual consciousness, the soul, which can put on immortality through our Lord Jesus Christ. In the second I emphasised that, though we abandon belief that the Fall was an historical event, the fact of sin remains. The fact of sin makes the need of Redemption. Salvation from sin comes through the power and work of the indwelling Spirit, Who is the Lord Jesus Christ."

Some of the replies to the Canon are of interest. The Archbishop of Melbourne, speaking at a meeting of clergy, said that to him the story of the Fall was one of the foundation stones upon which his faith was built. He saw in it a pictorial representation, true to-day and for all time, of an act of sin. Moreover, he saw in it the statement that God created us and sent us into this world in order to live in peace as His children. He was not going to part with that story because he did not see in it an actual historical act. "I don't care what Dr. Barnes says, or anybody else," continued Dr. Clarke, "it is at the foundation of my Christian faith, and I shall cling to it in the sense in which I understand it myself, as long as I live."

Then there appears in the "Guardian" a letter from the pen of the Rev. F. H. Jackson, Sc.D. of Cambridge. Mr. Jackson writes:—

"If for one as a scientific man do not think there is any immediate need for the clergy to abandon their old position and give up belief in the Fall of Man. While greatly admiring Canon Barnes as one of the most eminent pure mathematicians in Europe, may I say that the present state of the sciences of biology and anthropology does not make it impossible for Christian teachers to believe in the Fall of Man? Science tells us to-day that individual life appears to be an epitome of the history of the race. If this be so, a Fall must be a very marked and distinct event in that history."

"Apart from this, let our cloistered modern theologians 'look to the imputations of their denials,' as the late Dr. Figgis has told us. There is one portion of Canon Barnes's sermon to which, in spite of your able comment, I think most churchmen will rightly take exception. It is that part in which Canon Barnes quite logically, but, it seems to me, rather timidly, does look to the implications of his denial. He says, 'It is dangerous to assert that, although God may not have specially created man, nevertheless He did specially create life. Probably the beginning of terrestrial life was but a stage in the great scheme of natural evolution. We may even expect that some day the man of science will produce living from non-living matter.' Yes; these are the implications, and we are to give up our belief in a loving, living, personal God. When I do this I for one shall abandon my cure of 38,000 souls."

The Australian Board of Missions is celebrating its 70th anniversary at the end of the month. One feature of the celebration will be a Great Exhibition in the Sydney Town Hall—"The Orient and the Pacific."

The C.M.S. and B. and F.B.S. are both co-operating in the Exhibition, which is designed to illustrate the various fields in which Australian missionaries are working and methods of work. All church-people should rally for the occasion in order to increase their knowledge and interest in what is "The Church's Primary Task." There never was a time when opportunities for evangelisation were greater; what is required is a more lively and practical sympathy on the part of Christian people with those who are still outside the Kingdom of God "because of the ignorance that is in them."

## English Church Notes.

### Personalia.

The death took place in August last of the Rev. Claude Hermann Walter Johns, Litt.D., D.D., late Master of St. Catharine's College, Cambridge, and Canon Residentiary of Norwich.

The King has been pleased to approve the appointment of the Rev. H. J. White, M.A., D.D., Professor of King's College, London, to the Deanery of Christ Church, Oxford, in succession to the Very Rev. T. B. Strong, G.B.E., D.D.

Rev. John Rooker, accompanied by his wife and family, left England on Monday for Palestine in order to take up his new work as Head of the London Jews' Society Mission in Jerusalem.

Bishop Wellton expects to leave Durham early next year on a visit to Uganda. The Rev. Prebendary Stone has been offered and has accepted the Rectory of Sevenoaks, vacant by the resignation of the Rev. J. Rooker, who is leaving to take up the Headship of the L.J.S. Mission in Palestine. The appointment will give sincere pleasure to Prebendary Stone's many friends, who will rejoice that his strength is now sufficiently re-established to enable him to accept so eminently suitable a sphere for the exercise of his great gifts as preacher, pastor and leader.

The Right Rev. John Allen Fitzgerald Gregg, D.D., Bishop of Ossory, was elected Archbishop of Dublin and Primate of Ireland at a meeting of Bishops in Dublin in September, presided over by the Primate. In 1911 Dr. Gregg was elected to succeed Dr. Bernard as Archbishop King's lecturer in Divinity on Dr. Bernard's elevation to the See of Ossory. Again he succeeded Dr. Bernard in Ossory in 1915, and once more he follows the Provost in the See of Dublin. Dr. Arcey, the present Primate.

The death of Miss Caroline R. Stock, sister of Dr. Eugene Stock, took place on August 13 at her brother's house, Melita, Bournemouth West. Her death was instantaneous and quite unexpected. She was within a few days of completing her seventy-seventh year; indeed, the funeral was on her birthday.

### Mayflower Celebrations.

At the great evening service in Westminster Abbey on Sunday September 13 at the close of the Mayflower Celebrations, the special preacher, the Rev. R. C. Griffith, Vicar of St. Benedict's, Norwich, in speaking from the words of Isaiah, "Thou shalt keep him in perfect peace whose mind is stayed on Thee," dwelt on the great need of periods of silence during Divine worship, to enable God to speak and guide human hearts. Canon Barnes, the Canon in Residence, came forward at the close of the sermon to the front of the Sanctuary and invited the vast congregation, which crowded every corner of the building, to wait upon God for some minutes in absolute silence. The effect of such an act made a great impression on those present at the close of an eventful day in the History of the British Empire.

### The Bishop of Grafton in Sheffield.

The Bishop of Grafton, N.S.W. (D. Druitt), was the preacher in Sheffield Cathedral, and made a strong appeal for his Australian Bush Fund. He was trying to raise £10,000 for his young diocese. They were expecting 60,000 people from England before next December, for whom there was room, inasmuch as the whole of Australia

had not so large a population as London. In the afternoon the Bishop addressed the members of St. Mary's Bible Class, and the following evening spoke to members of the Sheffield Federation of the C.E.M.S. at a meeting in the Church House.

## The Letter and the Spirit.

(A sermon preached in Westminster Abbey by the Rev. E. C. Dewick, M.A., Acting Principal of St. Paul's (C.M.S.) College, Calcutta.)

"Not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. iii. 6.

St. Paul the Apostle was a far more revolutionary teacher than we commonly realise. Our familiarity with his Epistles tends to obscure the drastic and startling nature of many of his ideas and passages. Take, for instance, the passage which I have chosen for our text. St. Paul is contrasting the ministry of the Old Covenant with that of the New. The former (he says) is "of the letter"; the latter is "of the spirit." Now this is not merely (as a modern phrase of ours might suggest) a contrast between a ministry which follows the "letter" of its creeds and rules and one which seeks rather to be guided by their general spirit; it is a more fundamental contrast, between two different types of religions: the one based on a fixed written code; the other springing from a living personal influence, and therefore itself a living, growing thing. The Old Covenant, says St. Paul, was based on the written code of the Mosaic Law; the New Covenant is the outcome of the living, moving Spirit of Jesus Christ. And he adds: "The written code means death, but the Spirit means life."

### The Old Struggle.

Audacious, daring, even to madness, St. Paul's teaching must have seemed to many of his hearers and readers, and yet this teaching has won an honour almost without parallel in Christendom. There must surely have been wisdom in his audacity and reason in his apparent madness. Let us look more closely at the issue at stake between St. Paul and his opponents, to see what were the principles for which each side stood. For, indeed, this controversy is but one battle in a long warfare—a warfare as old as religion itself. Wherever we turn to—East or West, ancient or modern times—we find the struggle recurring again and again. On the one hand are the defenders of "the letter"—the fixed form of words or acts, hallowed by long usage, expressing and protecting the most sacred aspirations, strengthening its prestige with every year that passes. On the other hand, ever and anon rising against "the letter" of established usage come the champions of "the spirit"—an Amos, a Wycliffe, a Wesley—challenging the old codes, breaking the time-honoured customs, and claiming to be the heralds of liberty and of life.

Now, the issues between the two are not so simple as might appear at first sight. The champions of "the letter" are not necessarily those who set little store by spiritual values; rather, they can point with confidence to the value of "the letter" in days gone by. St. Paul, for instance, fully recognised that the letter of the Mosaic code had been of real value in the past. It had been to the Jews a channel by which God had spoken to His people, a means of grace to the life of the whole nation. How, then, could St. Paul dare to say of this venerable and sacred code: "It kills—it means death?"

The answer, surely, lies here: St. Paul realised (as his opponents did not) the true relations of external forms to the inward spirit. He saw that the spiritual value of externals may vary from age to age; they thought that what had once been a channel of the Spirit, St. Paul saw that the external forms of the Mosaic Law, which had formerly been of inestimable value to the people of Israel, were now inadequate for the needs of the New Covenant.

St. Paul's opponents were good, earnest men, honestly zealous for the Lord; but they had allowed themselves to think of the Spirit of God as tied to this or that external form, and they could not realise that the Spirit works in many ways, blowing where it lists, mastering and moulding the externals of religion, and never mastered by them. Their zeal for the Lord was not according unto knowledge; their intentions were good, but their outlook was limited; and as we look back we can see that St. Paul was not wrong when he strove against them with might and main. For the issue was not a matter of religion; it was the Gospel of Christ to become "a religion of a code," a set of fixed rules, useful for a time, but sooner or later outgrown; or was it to be a living, growing Spirit, able to create and recreate its ex-

ternal forms as the ages change, and to remain ever fresh, ever living, eternal as God Himself?

### The Spirit of Christ.

Such was, surely, the ideal for which St. Paul strove. It might be said that his efforts were not very successful; that, as a matter of history, Christianity has generally appeared before the world as "a religion of the letter" rather than of the Spirit; that the tests imposed by the Church have been tests of creed and conformity, differing in detail but not in general character from those of the Old Covenant which St. Paul denounced. True; and yet St. Paul's gospel has again and again been an inspiration to those great souls who have repudiated in the Church the liberty of the Spirit and have dared to appeal from custom back to the teaching of Christ. St. Paul has surely lived again in such men as Martin Luther, or Frederick Denison Maurice, or Arthur Penrhyn Stanley, and the world—yes, even the ecclesiastical world—has felt (even when it resented) the ringing note of apostolic courage. For the conflict between those who believe themselves to be defenders of the faith and those who claim to be champions of the truth never seems to be stayed for long, and in our day it seems as if it were once more gathering to a crisis. Many are crying loudly for "reconstruction" in religion, asserting that the old forms are inadequate and that their maintenance is bringing spiritual death to the Church. So long as such talk deals only in generalities it meets with a ready (though not always reasoned) assent; but if in the near future it descends to particulars and begins to lay violent hands on time-honoured beliefs and practices, then we may be certain that there will be a great rallying of forces for the defence of the status quo and the conflict may well become bitter and prolonged.

The Reports of the Archbishops' Commissions on the various aspects of Church life are little short of revolutionary compared with ecclesiastical pronouncements of the past, yet they represent the considered opinion of many of the wisest and weightiest Churchmen of to-day. If such be the position to-day, what is the right path for those who truly seek to do the will of Christ? It seems to me that the supreme need for Christendom to-day is a recovery of the sense of the Spirit of Christ as something real, distinctive and supreme. At present, for the majority of professing Christians, the Spirit of Christ is none of these things. Not real; for in the average Church an experience of the Spirit is neither expected nor desired. Not distinctive; for surely one of the outstanding features of the past years was the total absence of any distinctive Christian interpretation of the great upheaval. Perplexed men and women, seeking to know from the Churches what the Spirit of Christ had to say concerning the origins and issues of war, were met by a babel of conflicting voices. The Christian pulpit, whether in London or Vienna, Dublin or Paris—simply echoed the local patriotism and current popular opinion. It seemed as if the Spirit of Christ had no distinctive message to give through the Churches.

And if we have lost the sense of the distinctive witness of the Spirit of Christ what of His supremacy? For St. Paul, the Spirit of Christ was the supreme master-motive of his life, guiding his judgments, moulding his thoughts and character. But we—how often do we throw ourselves furiously into some controversy over forms or phrases, trusting and counter-trusting with every weapon of argument or assertion, but never allowing ourselves to go back to the question which ought to be supreme and would sometimes decide the issue and often dismiss it as trivial:—Which way is in accordance with the teaching and Spirit of Christ? Truly at such times we need the reminder: "The letter killeth, but the Spirit giveth life."

But if we can recover our consciousness of the Spirit of Christ—real, distinctive, supreme—what will it bring to us? First, I think it will bring reverence and charity. Reverence for the old forms and phrases which have been instinct with the spirit of life in days gone by. For even if we know that the Spirit is coming to us along other channels, we cannot lightly esteem aught that has once been (as it were) a body or sacrament of the Spirit of God. So we shall be reverent towards the old forms and charitable towards those who zealously defend them, for we shall realise that their very zeal often springs from a genuine love of that God Whom we, too, seek to serve.

"It is I; be not afraid."

But the Spirit of Christ will also give us insight to discern between that which is permanent and essential and that which is transitory and secondary. Outward and inward, material and spiritual, are closely linked in every department of life; but we need to realise how they are linked. It seems to me that we are often in danger of

misunderstanding the great sacramental principle which underlies the Christian view of life. That principle tells us that the Spirit of God works through outward forms; but this does not mean that the Spirit is contained in or confined to the externals in some magical way, or that the workings of grace in the sacraments is to be thought after the analogy of a chemical process. Nay, rather as the artist gives us his soul through brush and colour, or the poet through power and ink, or the orator through the vibrating air-waves, so the Spirit of God gives Himself to us through many channels, hallowing some with long usage, yet ever free to mould others anew for His purposes, so that we may never dare to say: "Here, and here only, is the Spirit of God." Failure to realise this has often led good Christians folk to that strange inversion of Christ's standards which has marked the so-called religious mind, accounting the breach of a Church rubric to be more displeasing to God than a denial of the law of love, and a denial of the most altruistic metaphysical doctrine more heinous than a life of selfish ease. Truly, again, we need to remember: "The letter killeth, but the Spirit giveth life."

Lastly, if we regain the sense of the Spirit of Christ we shall renew our courage. A religion of "the letter," based merely on some fixed form of words or rules, is of necessity always a nervous religion, its attitude to life is like that of the fond but unwise mother who dreads every sign of her boy's growth in thought and judgment, and seeks, earnestly but ineffectively, to keep him back. How typical this is of the attitude of the Church towards movements of the Spirit of Christ! Science, Biblical Criticism, Social Reform, the Women's Movement—each name brings before the mind the same picture of the Church first violently hostile, then sullenly acquiescent, finally a frank but belated recognition.

Need it always be so? May we not pray for such a outpouring of the Spirit of Christ that we shall have the courage to welcome—yes, welcome in advance—the stirrings of God's Spirit in new movements in the world? Surely, if we have ears to hear, we can catch to-day, in many an unlikely quarter, the sound of a voice which says, as of old to the disciples: "It is I; be not afraid?" There are countless Christian men and women to-day into whose hearts the Spirit of Christ has come, and they know the truth of St. Paul's words: "The letter killeth, but the Spirit giveth life."

He has come in many ways—through sacrament or prayer meeting, conference, or quaker silence—but however He may have come His gifts are ever the same. He turns the life round, away from self towards God; He frees us from morbid introspection, nervous fears, and petty controversies; He sends us out to serve as God's forgiven children, whose one desire is to make life a thank-offering to our Saviour; and instead of the dull routine of adherence to a written code He gives us the exulting joy of the explorer and the quiet confidence of those who have the Lord for their guide.

These are the gifts which we pray may become the heritage of the whole Church Catholic, so that the world may see in Christ's people the spirit of Christ and through them may learn to love and follow Him Whose service is perfect freedom and in knowledge of Whom stands eternal life.

It is a lonely fashion to be glad,

Joy is the grace we say to God.

—Jean Ingelow.

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## Our Melbourne Letter.

(From our own Correspondent.)

Synod is to be held after all. The council of the diocese advised postponement, but it was found that the rules would not permit any considerable delay in calling Synod together. November 8 is the day of meeting. It now seems a pity that the session did not take place in time to pass some strongly-worded resolutions before the election in favour of "No-License" (as an answer to the much-advertised Adelaide resolution) and Religious Instruction in Public Schools. It is gratifying that the Churches as a whole are strongly supporting the No-License movement, and about 60 of the candidates bidding for votes on Thursday next have promised support for a referendum on Scripture in schools.

But to return to Synod. It is rumoured that Bills are to be introduced (1) giving women the right to act as members of vestries, (2) amending the Council of the Diocese Act, giving to members of the council the right to initiate business. At present nothing can be discussed which is not introduced by the President. If a change in procedure is to be made, it seems wise to introduce it before the coming of a new Archbishop. The power to initiate business in the council of the diocese obtains in Sydney and Brisbane and many other dioceses. There will be the usual elections for the council of the diocese, board of education, and other committees, with this addition—the mission district board specially elected last session has in its entirety to be again elected. This is an important board with considerable powers, and there will be much interest in the result of the voting.

Sir Conan Doyle has had crowded houses, and some of the clergy have helped to advertise his visit by announcing sermons in reply upon Spiritism. A good title for one of these sermons was suggested by the announcement of Sir Conan Doyle's meetings, "The New Revelation—admission 5/- and 3/-." The following Sunday's notices might have contained something this, "The Old Revelation—admission free." But lest this be regarded as an attempt at humour, let us hasten to say no one could joke with a spiritist. He takes things far too seriously. A smile would be like the first streaks of dawn chasing away the apparitions of night. Thank God we are not of the night, nor of the darkness. We are of the day, and want nothing better than the breast-plate of faith and love,





and, as our helmet, the hope of salvation.

The Lambeth reports are to hand, and are being read with great avidity. Several congregations have been promised a series of sermons on the subjects dealt with. We could imagine no better course of instruction at the present time. The conclusions are really wonderful as proceeding from men of such diverse views as, say, the C.M.S. Bishops and those of the Universities Mission. The demand for "the historic episcopate" as an essential basis of union no longer appears. But let us not rejoice too soon. "A ministry acknowledged by every part of the Church as possessing . . . the commission of Christ and the authority of the whole body" is capable of being interpreted to mean the historic episcopate, nothing less and no other.

### The Assumption of the Virgin.

ST. JOHN'S, MELBOURNE, AGAIN.

It is now nearly three years since "The Messenger" exposed the false and disloyal teaching given at St. John's under Rev. C. C. Barclay. The children were taught to say "Hail, Mary!" and confession was made to Blessed Mary and all the Saints. It is evidence of the patience, nay, more the weakness, of the authorities in Melbourne diocese that extreme teaching of a similar kind with accompanying ritual is still in possession of this Church. As recently as Sunday, August 15, a festival quite unknown to the Anglican Calendar was celebrated—"The Feast of the Assumption of the B.V. Mary." This late fable is not de fide, but is almost universally taught in the Roman Church. It is that Mary died, rose again and was received up into Heaven, repeating the history of her Divine Son. Of course the story is utterly without historic foundation, and is part of the development of the cult of the Virgin which the Church of England decisively rejected at the Reformation.

Rev. A. E. White, at 11 a.m., and Rev. H. H. Osborne, at 7 p.m., on August 15th, commended this fable to the belief of the Anglicans attending St. John's. Mr. White boldly set forth the doctrine of the Assumption as a Catholic belief, and though no strict rule could be laid down by our Church on the subject, he said true Catholics always keep in honour the 15th August as the day "Our Lady" was received into Heaven "Body and Soul." The proofs adduced were that Enoch and Elijah were received up into Heaven! Mr. Osborne showed his consciousness that he was on dangerous ground by beginning his evening sermon on the same subject with an attack on those people with prejudiced mind who object to honouring St. Mary and the Saints. His argument was, God has magnified St. Mary, so why should not we do so? Though St. Mary was only a creature, she could intercede for us with her Divine Son. Mr. Osborne is further reported to have expressed the following extraordinary views—St. Mary submitted body and soul to the will of God, and this was one of the reasons St. Mary was received into Heaven body and soul. She, whose body had been the resting-place of the Holy Ghost on the earth, the holy vessel of the Incarnation, was received into Heaven body and soul to keep the holy vessel free from corruption, and to occupy a place in Heaven higher than the Angels and nearest to God. St. Mary has truly been called "The woman above the Sun." To occupy

this position St. Mary was received into Heaven, and all Catholics to-day are celebrating the Assumption of the B. V. Mary.

Yet Mr. Osborne complains of the persecution of Catholics, because objection is made to Roman error being taught from an Anglican pulpit. Rather protest will be made against the toleration and apathy with which such doctrines are permitted and received.

### A Pilgrimage towards Unity.

Ten years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not a man-made scheme, but a humble endeavour to put ourselves in accord with the mind of our Lord expressed in His prayer, that they all may be one. From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva, eighty Churches and forty nations were represented. This conference marks a stage on our journey and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered bewildered world that is looking for leadership and finding none. The performance of the Churches, first and last, individually and collectively, is pitiful measured by their high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is—and gloats over a defeated foe. The spirit of conference is the slave of Truth and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline, nor did any immediate reconciliation appear on the horizon; but never was there a word of harshness or self-will. The common conviction at the centre of being, was that difficulties boldly exposed and openly met, were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the conference, and for a long time to come will continue to occupy them. Faith first, and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of Churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavour to detach a Christian from his own Church in order to aid another Church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the Churches. It is not as though the whole world were evangelised or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation on the last day of the conference we gathered together—it was the Feast of the Transfiguration in the Eastern calendar—in the Russian Orthodox Church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker were all there, and all there to worship. The Metropolitan of Selevia, in a spiritual address, spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with "pain beaut" and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on co-operation and fellowship. A few minutes later and the conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say? But it is in the hands of God from Whom it came and to Whom it belongs. It is ours only so far as we recognise it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realised fully if we pilgrims continue to aim to do our little share as God, Whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact and promise to pursue our journey until we reach the Heaven where we would be.

C. H. BRENT,  
Chairman of the Preliminary Meeting  
of the World Conference on Faith and  
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Geneva, Switzerland,  
August 21, 1920.

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The Dean of Sydney preached to overflowing congregations at the inaugural services in the new and handsome brick church of St. Augustine's, Hamilton, Queensland. The Rev. I. B. Armstrong is the rector.

A cable has been received announcing the arrival of Rev. H. S. Cocks, B.A., Th.L., in India, where he will engage in educational work under the Church Missionary Society in the United Provinces. Mr. Cocks, just prior to leaving for India, spent the month of August in Lucerne, Switzerland, as chaplain to the English tourists at that popular holiday resort, under the auspices of the Continental and Colonial Church Society.

Rev. P. J. Bazeley, general secretary of the C.M.S. of Australia and Tasmania, will be visiting the diocese of Brisbane from November 10-23, to engage in the annual missionary campaign of the diocese.

Rev. S. Lindsey, Brookton, has been appointed to the charge of the parish of Kellerberrin, in succession to the Rev. R. W. Needham, who has taken up duties at Queen's Park, Perth.

Miss Nosworthy, who has been senior clerk at the Goulburn Diocesan Registry for six years, and was in charge for nearly three years during the Registrar's absence, has resigned her position for a commercial appointment in Goulburn.

Mr. W. T. Loton, of Perth, has given £500 to be used for an Ordination Candidates Fund and a promise of £100 a year for five years.

Rev. Canon Marshall, of Perth, W.A., was congratulated by Synod on having completed 50 years in the ministry.

Dr. and Mrs. H. S. Matthews, of the N.S.W. C.M.S., are booked to return to China by the s.s. Eastern, sailing on December 8.

Miss Ernestine Greenaway, of Wahroonga, has been appointed secretary of the N.S.W. Young Peoples' Union of the C.M.S. in lieu of Miss Nellie Smith, who has gone to China.

Rev. P. W. Stephenson hopes to leave Melbourne with his wife and family on November 20, by the R.M.S. "Malwa," to return to Peshawar, North-West Frontier, India.

Rev. E. R. Gribble has had a temporary nervous breakdown. He will probably return to Forrester River this month.

Rev. H. McWilliam, recently registrar of the Grafton diocese, has gone to Orange for a month, in order to assist Canon Walker Taylor.

Rev. W. H. Batten, rector of Corryong, Victoria, has offered his services to the Bush Church Aid Society for special work in the construction camp of the Murray Waters conservation scheme at Albury. There will be about 800 men in the model township that has been established, and it is expected that the operations will cover a period of 12 years.

Rev. Hedley Raymond is going to St. Augustine's, Moreland (Victoria), leaving his parish, St. George's, Royal Park, Melbourne, at the end of November.

The death occurred on October 14, at his sister's residence, Malvern, of the Rev. James Middleton Macdonald, at the age of 63. The deceased was the third son of the late Rev. Dr. Macdonald, of South Melbourne. He spent many years in India and the East, and was the author of several books. He returned to Australia a few years ago, and became vicar of Cranbourne, which he resigned recently.

to tender Him present there the lowliest adoration? After all, is our line of cleavage so great, once we take away the unguarded expressions of enthusiasts of either side? I should like to commend to your readers a beautiful little non-controversial book entitled "Jesus and the Eucharist," by Wilson, 3/6. "High" and "Low" would be the better for reading it.

ANGLO-CATHOLIC LAYMAN.

(We note with thankfulness our correspondent's concluding paragraph. We still wonder what "the real spiritual presence of our Lord's Body and Blood on the altar" means or whether it has any meaning. We commend to our correspondent's attention the rubrical direction called the Black Rubric. We suppose that Crammer will be allowed to understand the meaning of the Article our correspondent quotes. Yet Crammer says, in reference to this class of teaching, "They say that Christ is corporally under, or in the forms of bread and wine; we say, that Christ is not there, neither corporally nor spiritually; but in them that worthily eat and drink the bread and wine, he is spiritually."—Editor.)

**Correspondence**

"A Scribble from the Bush."

(The Editor, "Church Record.")

Sir,—Referring to an article which appeared in your issue of the 24th September, entitled a "Scribble from the Bush." This article, which displays such a fine knowledge of the "Big Silence" and also of the "Big Smoke," might have been more thoughtfully written. I refer to the paragraph entitled "The Church in the Bush," under which heading the gentleman writing points out the fact that the district which he has been visiting (which, by the way, is only one corner of a parish covering 550 square miles), from a Church point of view is "getting worse instead of better."

I must point out his want of reflection—on the real circumstances. I am personally acquainted with the rector of this parish, and also with the Rev. Beasley, of Woodlands Station, Hargreaves. The rector has paid several visits as his circumstances would permit, working at times with only one horse and carrying with him food for that horse (and not too much of that at times). Mr. Beasley in the meantime carrying on a faithful ministrations and preaching the simple gospel, supplying the selectors of this district with service twice a month. There has been an interim in these ministrations for a few months.

What a glorious thing it would be if the head of each house would realise his lay priesthood in the home, how it would help Mother Church. "The men and women who are lifting the Word upward and onward are those who encourage more than those who criticise."

"TRUTH."

An Explanation.

(The Editor, "Church Record.")

Sir,—In your criticism of my letter on "Satanic" you make the remark, "We wonder what our correspondent means by the curious phrase 'the real presence of our Lord's body and blood on the altar?'" Perhaps you will allow me to explain the phrase with all reverence, and as briefly as possible.

Article XXVIII, after condemning Transubstantiation, says, "The Body of Christ is given, taken and eaten in the Supper." Note the word "given." A gift to be given pre-supposes the idea that it is there; so with the C.M.S. in a few words the Article maintains the Catholic position of an objective presence on the Holy Table, of our Blessed Lord's Body and Blood. Is it a physical presence? Surely not, and so the Article goes on to affirm the "heavenly and spiritual manner" of the presence. Again, is it a sort of charm requiring no co-operation on the part of the recipient? The teaching of the Article seems clear, "and the means whereby the Body of Christ is (not given, be it noted) received and eaten in the supper is Faith."

Catholics believe with all their heart that after the Consecration, our Lord's Body and Blood are present on His Table—really but spiritually. Ought this to be so hard to accept when it is remembered that at the Eucharist our Lord is the real Priest and Consecrator, and the words of Consecration are His own words, not ours, the earthly priest being but the instrument. And if it is a miracle cannot He do miracles now as when He was on earth in the flesh? As the Holy Communion is a Sacrament—and has therefore an outward sign and an inward meaning—to the physical sight and touch, the outward signs are but bread and wine, to the eye of the soul they are verily and indeed the Body and Blood of Christ.

In conclusion, it seems a pity that some Anglo-Catholics are not more guarded in their statements on the Real Presence. They teach the adoration of Christ present on the altar under the form of bread and wine; whereas would it not be more according to Scripture to adore Him present at His Board to give us those holy Gifts, as He was present at the first eucharist, and as He has always promised to be present "where two or three are gathered together in My name, there am I in the midst of them." Do not the stoutest "Evangelicals" hold this—the Real Presence of our Blessed Lord at the eucharist. And would they not be willing

**Spiritualism.**

(Notes of a Paper on Spiritualism read at the Sydney Clerical Prayer Union by Rev. W. H. H. Yarrington, M.A., L.L.B.)

(Concluded.)

With regard to Sir Conan Doyle, he states that he himself has no psychical powers and at one time worked without a "medium," and was like an astronomer working without a telescope. On one occasion he asked a discarnate to tell him the number of coins which he had in his pocket. The answer was, "We are here to educate and elevate, not to guess riddle; the religious frame of mind, not the critical, is what we wish to inculcate." Is it not wonderful that a gentleman of such keen intellect should not see that these answers proceeded from the "medium" in self defence, and even says, "na one could say that this was a puerile message"! A discarnate spirit implored Sir Conan to write to an address in Cumberland, but the letter was returned to him unidentified through the "dead letter office," as Sir Conan himself says, appropriately. This for a time disgusted Sir Conan with spiritualism. (The three persons referred to as having seen D. D. Home—what Wallace has, according to Sir Conan Doyle, called a "modern miracle"—float out of one window into another—were Lord Dunraven, Lord Lindsay and Captain Wynne.) A discarnate spirit named Dorothy Postlethwaite, who died at Melbourne five years ago, being asked to give the name of some one, the table tilted correctly. (The process, apparently, is that the sitters go through the alphabet and the table tilts at the right letters.) Dorothy was a Catholic (Roman), and said that she had not fared better than Protestants. There were Buddhists and Mohamedans in her sphere. She had not seen Christ, and knew no more about Him than when on earth, but believed in His influence. Spirits prayed and they died in their new sphere before entering another. (It appears from this that there is death in the discarnate state.) "Duration of life in" (Continued on page 13.)

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## EDITORIAL NOTES.

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## The Church Record.

NOVEMBER 5, 1920.

## The Educational Policy of the Church.

(By Rev. Wm. H. Irwin, M.A., St. Peter's College, Adelaide.)

The importance and the scope of education in the national life are constantly increasing. To-day the main advance is along the lines of secondary and technical education, i.e., the education of the adolescent, though the movements for adult education and the establishment of nursery schools are of great importance. The old idea that for the great majority school education should begin at 5 or 6 and end at 14 is getting out of date, and the educational life is being extended at both ends. This manifestly makes the schools more important, as their influence acts over a longer period. In Australia we have a boom in non-State schools. The old-established schools are in the position of being able to turn away applicants for admission and new schools are being successfully launched. There are doubtless many causes for this boom. A large number of people made money during the war and naturally desire that their children should have the best education available. Those members of the community who have always striven to give their children a good education—almost the only legacy the ordinary member of the middle-class can bestow—still strive by economising to pay school fees, even though they are hard hit by the rise in prices. These two classes of people will continue to use the non-State schools. But the present boom is caused mainly by the fact that the school fees have not risen in proportion to the rise in wages and the cost of living. Most schools have raised their fees, but not in accordance with the change in the value of the pound. Consequently many are now able to pay school fees who previously were unable to do so. If the present high rate of living continues fees must be further raised, otherwise these schools will be unable to carry on. For one thing the salaries of the staffs of the various schools—the main item of expenditure in a school budget—are likely to rise very rapidly in the near future. The organisation of associations of assistant masters and mistresses is proceeding apace in all the States except Western Australia, and the drive behind this organisation is a desire for increased remuneration. It will thus be difficult in future to build up new schools, Church or otherwise, on poorly-paid staffs, as the teachers' associations, which are practically trades unions, will constantly watch over the interests of their profession and strive to make the conditions of entry into the profession much stricter. In planning for extensions of Church schools due consideration must be given to this new factor of an organised teaching profession. The cost of education is rapidly increasing and shows many signs of continuing to do so. This increasing expenditure is patent to all, and a suggested way out of the difficulty is by the encouragement of teaching communities. If strong communities could be formed, the cost of Church education would undoubtedly be lessened, as teachers could be obtained on the cheap. Whether, however, a community school is the best type of Church school, whether sufficient numbers of men and women are likely to join such communities, whether community life will prove attractive to the Australian temperament, and, finally, whether efficient school staffs can be built up out of members of a community—at present it is usual in community schools to employ non-community teachers to do the bulk of the teaching—are serious questions which need an answer before we can admit this solution of the financial difficulties of Church education. The fact that the Roman Catholics make an apparent success with this method does not justify us in concluding, that, if we adopt some one thing from their religious system, we can achieve a similar success with it, without also adopting the whole of that system. Teachers generally object to teaching communities on the ground that they are a form of sweating, which tends to depress status and pay of the ordinary teacher. In reply to this you compare the sacrifice of a member of a community, teaching for a bare living, to that of doctors giving free services in hospitals, the teachers answer that the British Medical Association would soon object to any doctor who dropped his fee to a shilling a visit. In educational matters an increasing amount of attention must be paid to the views of the teaching profession. The ideas of guild socialism seem gradually transforming all professions and trades into close corporations like those of the doctors, the lawyers, and the clergy (?), so that it is probable that the organised opinion of the teachers themselves will be the controlling force in education. These considerations have been set out in order to show that to frame an educational policy for the Church one needs to take into account matters sometimes not thought of.

Experience has proved that the Church can start and maintain thoroughly efficient primary and secondary schools with high fees. These schools are a business proposition. The promotion of them in many dioceses in recent years has been a wise and statesman-like proceeding. Owing to financial difficulties the Government Educational Departments are not likely to start quite as many of these schools as previously, and this, of course, gives a more open field for the Church schools. But the fact remains that these expensive Church schools are class schools. They are open only to those who can afford their fees, with the exception of fees and the fees are likely to rise higher. Therefore such schools are not to be regarded as the means of providing a religious education for the bulk of the people. It needs to be understood clearly also that these Church schools depend to a large extent on class feeling. They are not popular because they provide a religious education, but with many parents their popularity is due to the fact that they bestow upon their pupils and ex-pupils a certain amount of social importance. Sydney Grammar School ranks with the leading schools of Australia, it attracts the same class of scholar as the other Australian public schools, its old boys are socially equal to old boys of the other schools, yet Sydney Grammar School is reputed to be a purely secular institution. This fact does not deter people from sending their boys there, for the social elements are not wanting. We can provide Church education for the wealthier classes, but how are we to make provision for the working man's children? The children of the working classes are the most numerous and perhaps the most important. Almost from the opening of the history of Australia Church schools have been provided for those who could pay. But he would be a bold man who maintained that the moneyed class are to-day markedly more religious than working men. While our class schools are flourishing these Church schools which are designed to provide for people of smaller means are in a state far from healthy. In an able report recently presented to the Adelaide Synod it is shown that there are at present 18 Church schools in the diocese, that the greater number of these are buildings erected for other purposes, that in many cases there is little or no parochial support, that the teachers are not adequately paid, and that the schools are not properly equipped. Sixteen of these schools have altogether 1587 pupils on the roll, a number about equal to that of one large State school, and—significant fact—of the head teachers only one is a man. Some schools are more efficient than others, especially the large boys' schools under the one headmaster. On the whole the state of the schools is far from satisfactory. The main solutions offered by the report are greater liberality on the part of Church people and the community system discussed above, but is an appeal to churchmen to provide funds a likely solution either for the Adelaide diocese or for the Australian Church generally? It is said that if the Roman Catholics do it, the Church of England can. But the cases are not parallel. To the Roman Church the maintenance of her schools is a matter of standing or falling. The Church of England still exists in spite of the secularisation of the State schools. When we look back to the origins of the State systems of education in the second half of last century we find that their present secular character arose from two main

causes. There was the growing wave of materialism and secularism in the community at large, and the desire to make the State a purely secular institution, a desire which had been growing in the world from the times of the Renaissance and Machiavelli, and which obtained its complete satisfaction in Australia. Thus it was a natural thought that the State schools should be secular also. But this reason by itself would hardly have been sufficient to bring about our present state. The great cause was the sectarianism of the Churches. The fact that there were and are many denominations of those who call themselves Christians, was and is the prime cause of the secular nature of education provided for the great majority of Australian children. The materialistic wave seems to be spending itself, and the secular State does not appear such a lovely thing now we have got it. Would the bulk of the people to-day object to a religion being given to education, i.e., apart from the sectarian question? Most would be frankly indifferent, but those who would object to it on principle would be comparatively few. It is still the divided state of the Church that is the main obstacle to religious education, and provides almost the only argument of the secularist pure and simple. Could we get even a united non-Roman Church there seems good ground for the hope that we could place the State schools on a religious basis. If this were done a separate grant might then be given to the Roman Catholics. Some such reunion of the Churches seems the only possible solution of the problem of providing an education, free, compulsory, and religious for the whole of the children of Australia. This may seem a visionary notion, but it is the only solution. Things move quickly in reunion to-day, and a realisation that a complete system of religious education cannot be created without reunion will form another incentive to go on towards the goal of a reunited Church. Whether a revolution in the secular character of the State Schools is immediately possible or not, it is the aim upon which we should keep our eyes fixed. While doing so, however, we should by no means neglect the Church schools we have. Let us seize opportunities for extension of Church secondary schools. Let us seek to secure the liberality of churchpeople in aid of the education of the poorer members of the Church in the Church's schools. But let us remember that when we have done our utmost in these two respects we have not solved the problem of religious education in Australia.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Extracts from the Archbishop's Letter.

Writing from England under date of August 21, 1920, the Archbishop says:—  
"The great Conference is now over for which we made the long journey. Twenty bishops represented Australia—the largest contingent from any of the overseas Dominions. It closed with a great Communion Service in St. Paul's Cathedral, at which it was my privilege (as representing Australia) to read the Epistle. Few of us will ever forget that gathering of bishops, in their scarlet robes, completely filling the large choir of that world-famous cathedral, in which so many have been consecrated."  
"Certainly the spirit was truly eucharistic. We all felt that call to a great thanksgiving to Almighty God. His Holy Spirit had marvelously guided us. We looked back over five weeks of crowded toil. We had sat every day (Saturday included) for five solid hours of deliberative work. On several days our sittings extended over seven hours, not counting the necessary breaks for food and rest. But we had gladly devoted ourselves industriously to our task; for we had travelled a great distance for this purpose, and the results reached could not be reviewed for at least ten years, in which changes would occur. There were at least 150 bishops who sat in this Conference for the first time, and that implied most frequently that, as in our own case, the revered predecessor who occupied the chair on the previous occasion, had been called away by death. That added a touch of solemnity to thoughtful moments. It was perhaps difficult to recall all the detailed events of those momentous hours. We remember a long series of discussions on profound subjects. Some of the master minds of the Anglican Communion had given their best. Opinion had been varied, often conflicting, as was to be expected. We recollected how points had been stressed on one side and on the other; how again and again new light of reconciliation of views had entered as the issues were weighed in all their bearings; how, sometimes a decision had

been reached by agreement, occasionally by division: we had learned to respect those who differed from us most as we understood them better. It was a great joy to talk things quietly over with one or another whose published opinions had seemed most diverse, and to discern that there were large areas of common ground. It is when we endeavour to take our view-point from the highest level that obstacles to unity sink further out of sight. Of course at intervals there came matters upon which we were compelled by conscience to agree to differ, and thereby respected each other more. So at the last we had been brought to the Resolutions and Encyclical Letter that marked the conclusion of our labours; and it was for the large measure of definite positive constitution to the Church life of the future that we humbly gave thanks to God. Who once again by His Spirit had brought order out of seeming chaos.

"The subject of which you have probably heard most in the public press is that of Re-union, and in particular the 'Appeal' issued by the Bishops of the Conference to all Christian people." It has been called "epoch-making" by many responsible leaders of the Non-Episcopal Churches. I believe that it will prove to be so. But I desire to remind you that it is only a beginning and not an end. It does not, in itself, alter the relationship of things as they are, but it affords the most fruitful start that we have yet possessed for a hopeful consideration that may lead to the better marshalling of Christian forces against the powers of evil in the world. Yet in itself it is no scheme, only an idea. It gives few details, wisely abstaining from them. Some, like myself, could have wished more liberty, others less. But the idea is a good one and the spirit with which it comes to the Christian world is greater still. We no longer ask for reconciliation with the Anglican Communion. We rather put in front of every Church of Jesus Christ, and seek to find methods by which we can all alike participate in it on a basis of Christian unity.

## Humane Sunday.—January 30, 1921.

On December 8, 1916, the Synod of the Sydney Diocese agreed that the most Rev. the Archbishop be respectfully asked to request the Clergy to occasionally preach on the subject of the better treatment of animals.

Last year the movement for the State Humane Sunday was inaugurated. This was heartily approved by the Archbishop and most of the Bishops, although the date fixed was inconvenient for some Dioceses.

This year the date has been chosen so as to be outside of the Lenten Season, and already letters of approval have been received from the Vicar-General Archdeacon D'Arcy-Irvine (Commissary for the Diocese), the Bishop of Bathurst and from the administrator of the Diocese of Newcastle. It is hoped that this humane appeal—which will be made effective in every part of the State.

## Young People's Scripture Union.

The 40th annual gathering of the N.S.W. division of the Young People's Scripture Union was held on Saturday afternoon, October 16, in the Congregational School Hall, Pitt Street. The hall was well filled with young people, coming from many suburbs. The vice-president, the Rev. Canon Charlton, presided over the gathering, and was supported by the hon. secretaries and members of the committee. The report and balance sheet were read and adopted. Through the kindness of anonymous friends the long-standing debt of £58 to the Home Office has been discharged, and the year was closed with a small credit balance. Various musical items were rendered by members of branches. The Rev. D. H. Dillon gave a stirring address, basing his remarks on "The Passover Lamb." Rev. A. Townsend followed with an earnest message urging upon all daily and prayerful reading of the Word of God. At the close of these addresses, several of those present promised to endeavour to gain new members in the forthcoming year.

## Governor Unveils Honour Roll.

On Sunday last the State Governor unveiled a roll of honour at St. Matthias' Church, Paddington.  
The total number of names on the roll is 331, and the killed numbered 106, made up of 26 officers, one warrant officer, and 79 N.C.O.'s, and men.

The service was conducted by the Rev. S. G. Fielding (garrison chaplain), and was attended by a number of prominent military officers.  
In his address his Excellency said that the names of three English families were enshrined in the pages of Gibbin's "Decline and Fall of the Roman Empire," and one of these was the name of the rector—Fielding. Those were the days of a race amongst

whom tradition died hard. Coming to our days, his Excellency said, he had a little link with the rector's story. In the year 1876, England was threatened with the possibility of war.

"There was, as usual with us," said his Excellency, "no preparation, but it was possible that war might come suddenly upon us, and I did what I think nearly all young folk of our blood do. I discussed it with my brother, and we tossed as to which should volunteer first. I chose the Oxfordshire Regiment, and the son of your rector has also joined that regiment."

"Of course," added his Excellency, "it seems almost fitting that in the parish where the garrison church is the losses should have been very heavy in proportion to the numbers. As long as they obeyed the Christian tenets and subscribed to that civilisation which was based on Christ's teachings, these names should be read with breathless respect as the names of men who did their duty."

## Home for Incurables.

One of the worthiest of our charitable institutions, the Ryde Home for Incurables, held its annual meeting in the Town Hall, Sydney, on the 28th ult. Sir Walter Davidson, president, and Mr. Justice Gordon was one of the chief speakers. An excellent concert programme was provided for an assembly of sympathetic friends and supporters numbering over 3000.

The annual report showed a total income of £7410, including donations and subscriptions of £5033 and patients' contributions £1665. After providing for several items on capital account to the amount of £728, the bank overdraft was reduced by some £300 to £312. In addition to the above, Mr. William Longworth generously donated £1000 worth of Commonwealth Inscribed Stock. There are 78 inmates of the Home. The patients of a bazaar and garden fete is to be held on November 13, at "Weemala," Morrison Rd., Ryde. Dame Margaret Davidson will open the function at 3 p.m.

## NEWCASTLE.

## Boys' Home.

After many months' work, Bishopscourt, Morpeth (N.S.W.), has been thoroughly renovated and fitted out for a Home for Protestant Boys. There was a very large attendance at the opening ceremony by Mrs. Croft, wife of the Dean of Newcastle, a week or two ago. The receipts were £3779 and the expenditure was £3360, leaving a debit balance of £590. It is expected that the home, when full, will cost at least £2000 a year. Numerous gifts of various kinds were given and a collection of £100 was taken up at the service. Rev. Canon Rushworth will act as chaplain, Dr. Perkins as medical adviser, and Mrs. Dunbar as matron.

## GOULBURN.

## Goulburn Centenary Services.

The Bishop of Wangaratta visited the cathedral parish from October 30 to November 1. On Saturday, October 30 the bishop gave confirmation to adults in the cathedral. On Sunday, October 31, the bishop celebrated at 8 a.m. and preached at the eucharist at 11 a.m. and at evensong at 7.15 p.m. At the eucharist the new font canopy given by Mr. Seaborn and family, to the members of two faithful workers in the original parish of Goulburn, viz. Harriette Marsden and Mary Forster, was offered to the cathedral by Mr. Marsden, representing the family, accepted by the Vicar-General on behalf of the Chapter, and dedicated by the Bishop of Wangaratta on behalf of the bishop of the diocese. The dedication service contained a commemoration of the faithful departed. In his sermon, the bishop, following the custom of the cathedral, spoke first to the children and told them the story of St. Boniface and applied it to the practical lesson of the dangers of superstition, fortune-telling and spiritualism. Preaching from Deut. vi. 10, the bishop spoke of the material progress of Australia and the Empire during the last hundred years, and our debt to the early settlers for their industry, devotion, and spirit of adventure, and appealed to this generation to rise to their obligations and their opportunities. We must not forget the debt we owed to the pioneers. What was the spirit that sent them forth? Was it merely the lust of conquest? No! Britain's Empire-building was of a very different kind—

"Not once or twice in our rough island story.  
"The path of duty was the way to glory."  
It was a sense of duty that brought glory with it; and Australia must not shrink from duty now. She must face her problems bravely and by seeking to glorify God in spirit and body, lay a foundation against which all the storms would not avail.  
At evensong, preaching from Exod. xiv. 15, he reminded the congregation, which in-

cluded representatives of municipal and public bodies, how the children of Israel found, as they advanced, their obstacles disappeared. Applying the lesson to the Church to-day, the bishop contrasted the wonderful material progress of the century they were celebrating with the poor showing from a social and spiritual standpoint. Much of our modern life is unashingly selfish. People are wrong in thinking that the Church has no message for the problems of to-day, and are wrong in thinking the Church consists of persons only. The Church has a message—a message to individuals to begin all reform at home, and get into touch with God themselves. He warned them not to allow their centenary rejoicings to degenerate into just looking back and boasting over what had been accomplished, but to build up not a nominal but a real Christian citizenship that would contrast with the growing paganism of to-day.

At Evensong—the first evensong of All Saints' day—at the eucharist on the following day—Bishop Chalmers, second bishop of Goulburn, was solemnly remembered. On All Saints' Day the Bishop of Wangaratta ordained to the priesthood the Rev. G. F. Pyke, of the cathedral staff, under letters dimissory from the Bishop of Goulburn.

## Missionary Contributions.

For the nine months ending September 30 the sum of £805 11s. 6d. has been raised in the diocese for the work of missions—A.B.M. £651 12s. 9d., C.M.S. £243 18s. 9d.

## VICTORIA.

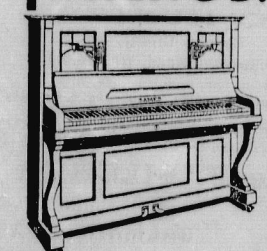
## MELBOURNE.

## Service for Seafarers.

(From a Correspondent.)

This annual service in the Cathedral, in commemoration of Nelson Day, was held on October 17. Their Excellencies the Governor-General and Lady Forster, attended by Captain Trail, M.C., B.D.C., were present. The first naval member, Rear Admiral Sir Percy Grant, C.B., R.N., and officers of the R.A.N., occupied special seats. Naval ratings, cadets, and men of the Mercantile Marine were also accommodated in the central aisle. The sermon was preached by the Rev. E. H. Strugnell, from the text 1 John xiii. 23, "This is his commandment, that we should believe in the name of His Son Jesus Christ, and love one another." Such a service as this, said the preacher,

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is a challenge. The traditions of the sea—the great silent service—all emphasise humility, courage and sacrifice. A conventional Christianity perhaps fails to place these in their right position; but the real Christ is the only true example of courage and self-sacrifice. Surely there was a close connection between that Christ and the sailor whose life entailed such hardship and sacrifice for others.

This service emphasised the fact that no calling or profession was remote in the eyes of God, and that the Church had a duty to perform towards men whose religious opportunities for the most part were so few. It was a challenge for the sailors to follow Christ. In following Him they would be following the greatest heights and depths of traditions of the sea, and giving to those on land an even greater example than before of service and self-sacrifice.

The service was conducted by the Precentor (Rev. H. Kelly), assisted by the Rev. C. Hudson (H.M.A.S. Cerberus) and Rev. A. G. Goldsmith (the Missions to Seamen). Dr. Floyd presided at the organ.

### The Oriental Exhibition.

(From our own Correspondent.)

The event of the week past was the great fair on behalf of the C.M.S., held in the Melbourne Town Hall. The hall was well filled each evening despite the deluge through which the visitors had to wend their way on the early days of the week. It seemed as though every Secondary School sent its contingent and did its "stunt" in the form of a pageant or display of some scene of oriental life. Revs. T. Law and P. W. Stephenson were the potent factors in many interesting scenes. Mr. Law as the anxious and demonstrative father in the Medical Missionary scene was quite fit for the movies in dramatic skill. Here was another proof that the man of ability is giving services for the Church and the Kingdom which in the service of the world would win large rewards. The C.M.S. had a wonderful galaxy of missionaries, many of them proving that the Church is giving her best personalities to the great work of winning the world for Christ. The entertainment and trading element in the fair occasionally seemed to drown the educational and devotional, but the spiritual idea was never absent and was given clear and forceful utterance in the Bishop of Gipsland's concluding message on Friday night. The next event of this kind is the Oriental Exhibition in Caulfield Town Hall, from November 16-20, in which St. Mary's, St. Clement's, St. Agnes', St. Catherine's, and St. Stephen's are co-operating.

### C.E.M.S. Renewal Service.

Over 20 men publicly accepted the new rule of life in the C.E.M.S. at St. Mary's, Caulfield. The admission and renewal service was held just before the sermon and was witnessed by a large congregation. The vicar emphasised the great word of the Lambeth Conference, Fellowship, as being the leading idea of the C.E.M.S. Rev. R. G. Nichols preached an earnest sermon on the highly-graded diocesan scheme of the S.S. Association was suggested. It gives a three years' course in the middle and continuation divisions in place of six one year courses. Canon Langley and Rev. J. W. Ashton were appointed delegates to meet the S.S. Association and if possible provide an alternative course before the coming Advent.

### The Sunday School Course.

A paper on "A Diocesan Course for Sunday Schools" was read at the St. Kilda Ruri-decanal Chapter by Canon Langley, on October 19, in which an alternative to the highly-graded diocesan scheme of the S.S. Association was suggested. It gives a three years' course in the middle and continuation divisions in place of six one year courses. Canon Langley and Rev. J. W. Ashton were appointed delegates to meet the S.S. Association and if possible provide an alternative course before the coming Advent.

### GIPPSLAND.

(From our own Correspondent.)

After an absence of twelve months the Bishop of the diocese (Dr. Cranswick) has returned. The diocese is thankful for his safe arrival and delighted to have him back. He was given a welcome home in the Parish Hall, Sale, on Saturday, October 23, and preached both times in the Cathedral on the following Sunday.

Synod assemblies on Saturday, November 20. The 21st will be "Synod Sunday," the preacher in the morning being the Rev. S. J. Kirkby, B.A. Monday will be a "quiet day," and the bishop will deliver his presidential address on the Tuesday evening. The Church in Australia in general and the diocese in particular, will receive this Lambeth Conference "pronouncement" with great interest.

Gippsland lent a helping hand in the big missionary exhibition held in the Melbourne Town Hall at the end of October. Four returned missionaries took part—the Bishop, Archdeacon Hamilton, Canon Haultain and

### NEW LECTIONARY.

November 14, 24th Sunday after Trinity.—M.: Pss. 136; Proverbs viii. 1-21 or 1 Macc. ii. 49-end; Luke xvii. 1-19 or 1 Cor. i. 26-ii. end. E.: Pss. 140 (omit vv. 9, 10), 141, 142; Proverbs viii. 1, 22-end or Proverbs ix. or 1 Maccabees iii. 1-26; John x. or James iii.

Nov. 21, Sunday Next Before Advent.—M.: Pss. 145, 146; Eccles. xi. and xii.; Heb. xi. 1-16. E.: Pss. 147, 148, 149, 150; Hag. ii. 1-9 or Malachi iii. and iv.; Heb. xi. 17-xii. 2 or Luke xv. 11.

"Religion consists not so much in joyful feelings, as in the constant exercise of devotedness to God, and in laying out ourselves for the good of others."—Stewart.

### SOUTH AUSTRALIA.

#### ADELAIDE.

#### Changes in the Diocese.

The Ven. Archdeacon Clappett has resigned the charge of St. Columba's Church, Hawthorn, of which he has been rector for the last twenty-two years.

Rev. J. S. W. Coles has accepted the charge of St. John's, Moraita, and district. Mr. Coles will enter upon his duties towards the end of November.

Rev. Matthew Williams, B.A., after twelve years' strenuous work at Port Adelaide, has resigned the charge of that parish. His resignation takes effect at the end of this year.

### QUEENSLAND.

#### BRISBANE.

#### St. Martin's Hospital.

It is well worth remembering that St. Martin's Day and Armistice Day fall on the same day (November 11). That is why the Church of England War Memorial Hospital is to be known as St. Martin's Hospital. A special commemorative service has been arranged to take place at St. John's Cathedral on that date, and a special effort is being made in other directions to secure funds for the hospital on that date.

### WEST AUSTRALIA.

#### PERTH.

#### Synod.

The Synod of the diocese was opened on the 12th ult. Several matters of interest were indicated, including the question of the election of women to the position of churchwardens. In his Synod Charge, if the cable news is correct, the Archbishop took up an attitude against Prohibition. We are glad to know that his Grace is in a very slender minority amongst his brother bishops.

### Preliminary Announcement.

## S.P.C.A. HUMANE SUNDAY

Jan. 30th, 1921

Appeal for the Better Treatment of Animals, as approved by Synod of Sydney Diocese, Dec. 8th, 1916.

All Clergy asked to co-operate.

Under auspices of Society for the Prevention of Cruelty to Animals, N.S.W.

This is not an appeal for any portion of the offertories.

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M.B.C. Candidates	78	1st place in "Advanced" .....
M.B.C. Passes	77	1st place in "Intermediate" .....
Total "Distinction" Certificates awarded (90 p.c. or over)	88	1st place in "Elementary" .....
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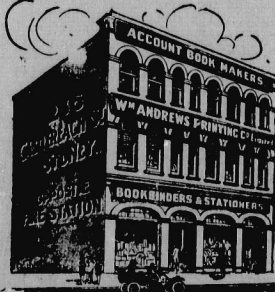
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## Spiritualism.

(Continued from page 7.)

The next sphere was shorter than on earth," p. 34. Myer's "monumental" book, "Human Personality," in Sir Conan's opinion, completely proved beyond doubt the truth of telepathy. This he describes as "an enormous advance," making it a scientific fact that one mind can act upon another mind at a distance, so establishing the fact that mind is different from matter. The ground was thus cut from under the feet of the materialist. "If" the mind could operate at a distance from the body, then it was a thing separate from the body. But all depends on the truth of this "if." Mind can operate upon mind by speech, writing, etc., but there is no absolute proof of operating without some material means of communication, despite the assertions of Myers and other spiritualists. Telepathy is not a certain scientific fact. "Eusapia Palladina," the Italian medium, was twice convicted of deliberate fraud, as Sir Conan admits. What reliance can be placed on such evidence? The war had an immense influence on Sir Conan's mind—the deaths of the flower of our race—and he was no longer in any doubt of the existence of a force "outside the rules of science," "sometimes tremendous, the breaking down of the walls between two worlds"—a direct, undeniable message from beyond.

Sir Conan Doyle says that having "made up one's mind that it was true, there was an end of the matter." One thing on which Sir Conan is to be congratulated is that he found consolation, however unfounded his "conclusions," and that he was "turned from materialism to a belief in a future life." But Sir Conan Doyle has not come to Australia to entertain us with ghost stories alone, but to be the apostle of a new religion—the prophet of a new and dangerous faith—the preacher of false doctrines subversive of our only sure hope, the Christian religion! He brings with him a "New Revelation" which, briefly stated, is this: "Christianity must change or must perish. The proofs assigned are that her churches are half empty until women are her chief supporters: both the learned and unlearned are largely alienated from her. The reasons, according to Sir Conan, are that people do not believe in the statements of facts as presented to them, e.g., one can see no justice in a vicarious sacrifice nor in a God Who could be placated thereby; nor in 'redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth (sic). Man has never fallen; man has descended from the man-like ape to the ape-like man. The Atonement, original sin, and other great doctrines of Christianity must disappear. Too much is made of Christ's death, too little of His life (1). Conan Doyle admits its beauty and praises Christ's sympathy, etc.; but strongly depreciates the virtue of His death. The testimony of our disincarnate spirit-guides is not uniform. There are many higher spirits in the beyond; among these higher spirits there is 'the greatest spirit of whom they have cognizance, not God—for God is so infinite that He is not within their ken—but one who is nearer God and to that extent represents God. This is the Christ Spirit. This Christ Spirit came down upon earth—in order to give the lesson of an ideal life. He then returned to His own high station, having left an example which is still occasionally followed. Such is the travesty of Christianity presented to us in Conan Doyle's New Revelation! As Conan Doyle says, there is nothing here of Atonement and Redemption. There appears to be no acknowledgment of the truth of Christ's Incarnation or Resurrection from the dead which are the foundation of the Christian faith and Church. The only poor acknowledgment of Christ is that derived from the fallacy of mediums and imaginary spirits. There is no need to enter here into arguments defending the faith of Christendom, but the result of the New Revelation, so called, will be to destroy the foundation of our common religion. Conan Doyle does not acknowledge the full Godhead of Christ as taught in the Nicene Creed, and cannot therefore claim to be a Christian in the Catholic sense of the word, and therefore is not to be trusted as a theologian or reliable apostle of a so-called New Revelation. We would earnestly warn all not to be misled by any argument, however plausible, in favour of utterly unfounded belief in Spiritualism or its dangerous denials of the great doctrines of our common Faith.

One incident very confidently recorded and relied upon by spiritualists is that of a doctor known as Dr. X, whose wife had met with an accident to her ankle or foot which, although carefully treated, became worse. Dr. X had a great friend, a very skillful physician known as Dr. Z, who had passed into the life beyond. Through a medium Dr. X consulted Dr. Z, who replied in one word, "Tuberculosis," and undertook the cure of the patient, ordering medicine and band-

ages. One day Mrs. X, being alone, was unable herself to arrange the bandages properly. Dr. Z, seeing her difficulty, visited the patient and in his disincarnate state fastened the bandages as only a skillful doctor could do! "Credat Judaeus Appella!" Conan Doyle, in speaking of the life beyond, says that all agree that "it is of a limited period, after which they pass to yet other phases—food, money, lust, pain, etc., are of the body and are gone. The people are clothed, as one would expect, and disappear with our new forms." "It may be remarked in passing . . . that the spirits have the use of an excellent reference library, or else that they have memories which produce something like omniscience." The newly passed do not know that they are dead, and it is, as Conan Doyle thoroughly believes (p. 104), that transcendental chemists "can make anything, and that even such unspiritual matter as alcohol and tobacco come within their powers and could be craved for by unregenerate spirits. This has tickled the critics," says Sir Conan, which is not to be wondered at!

Our examination of the various books which have been written on spiritualism results in the conclusion that no reliance of any kind can be placed on the theory of communication with disincarnate spirits. What statements are made disprove their truthfulness by their utter absurdity. No absolute, scientific evidence has ever been adduced of a single communication with the beyond. If it were the intention of the Almighty that the spirits of the departed should speak to us, it would have been a matter of clear Revelation, and would never have been through the most doubtful and obscure processes of mediums, table turning, planchette, rappings, automatic trance writings, secret seances and darkly veiled cabinets like those of Madame Blavatsky's Theosophy—and theosophy, falsely so-called, and spiritualism are in their basic origins one and the same in their occult fallacious foundations. There are an immense number of difficult questions which we should all like to have answered in history, theology and all departments of enquiry, but none of these have ever been told us by the spirits. Questions in the Bible which millions of money would be at once subscribed in a day if an answer to them could be given for certain. Who was the author of Hebrews or what was the Feast of John v, upon which became of the Ark of the Covenant? Where are the last verses of St. Mark's Gospel? Or to come nearer home, why cannot the mediums communicate with the explorer Leichhardt and by proof positive tell us of his fate and lead us to discover his grave? Then we should have confirmation, and the world would be persuaded of the truth of spiritualism, which at present is a delusion and a dream!

## An Australian Parson Abroad.

(By Rev. H. S. Cocks, B.A., Th.L.)

### Equipment, Organisation, and Methods.

Equipment.—There is certainly no lack of church buildings in England, and possibly the thing that strikes the Australian churchman most about the old country is the number of churches, everywhere. They are for the most part pretentious, beautiful, venerable, and well appointed. And what a marvellous history many of them possess! There is a strong temptation to digress here a little to tell of some of the very interesting buildings with their wonderful traditions in which one has preached, i.e., Waltham Abbey, the time of Harold, but I must desist. It is practically impossible to get away from the sight of churches in England, but unfortunately, very frequently they are badly adapted for present-day requirements, while again parish boundaries need re-adjustment in many places. Many anomalies exist in these two facts. Sometimes in densely populated parts of London the churches, while numerous, could not possibly accommodate the number of parishioners, if required to do so, whereas in rural parts you come across churches which have sittings for three or four times the population of the parish. English people are wonderfully privileged in possessing so many beautiful churches, but the visitor is taught afresh the lesson that it is not ornate buildings that draw people to church, for if that were so, then England ought to be a country where the houses of worship are crowded, whereas such is by no means the case.

I am also inclined to think that frequently, especially in rural parts, which form a large percentage of English parishes, over much attention is given to the church building at the expense of the parish hall or Sunday-school edifice. Often the latter does not exist at all, or if it does, is a poor and unattractive place, and the result is that be-

cause the machinery is neither efficient nor adequate no first-class work is turned out in the way of live organisations. There are, however, in many large cities and towns, fine halls for the carrying on of work among young people and social activities, but even here the buildings are not by any means as well equipped as those I saw in Canada. These matters the Church in England cannot be said to take a lead, for she is slow to adopt modern and up-to-date equipment.

Organisation.—Again, in many parts of England (especially in the case in rural districts), there seems to be a lot of overlapping and waste of man power. As an example of this one might quote a part of Norfolk visited in which there were three separate parishes, each with its own rector or vicar. The total population for the three parishes, which adjoined one another, was not more than 600 persons; three churches had to be kept up where one would have sufficed for present needs; and the salaries of three clergies had to be met, where one man in the youth or prime of life could have coped quite easily with the work. Incidentally it might be mentioned that one of the three was "still in harness" at the age of 81.

Speaking generally, there does not seem to be the same emphasis placed on the value of the Bible Class and Sunday-school as with us in Australia. In many parishes there is no Sunday-school at all, though in others a children's service may be conducted on Sunday afternoons. The idea is still prevalent in England that Sunday-schools are merely for the benefit of the poor (as we know they were originally) and provided the young people are receiving definite religious instruction in their homes, which will take the place of the teaching of the Sunday-school, the position is not so bad. At the same time this theory of the Sunday-school helps to foster class distinctions, with the result that I found that sometimes a service was arranged in the church for the so-called "better class" children, and teaching in the school for the "poorer class." The Church has no right to encourage such invidious distinctions in this way.

As might be expected, one met with great diversity in the various types of services, from the extremely "low" church to the ultra "high." In one parish where the Angelus was rung, vestments worn, and candles encouraged, and other "Anglo-Catholic" customs practised, I was asked on arrival at the rectory on the Saturday night if "I would sing the 8 o'clock Mass." The same rector also remarked to me, "that he didn't care a hoot so long as he made his people communicants." Narrowness and party spirit, however, are not peculiar to any one type of churchmanship. Because, quite accidentally and with no definite intention of doing anything not customary in the church, I happened to turn to the east in one part of the service in a Lancashire parish, the first thing that was said to me in the vestry afterwards by an office-bearer, was, "You made a lot of enemies in the congregation this morning, sir, by turning your back on them." Experiencia docet.

People in the old country do not seem to attend church, in these days, any better than they do in Australia. With regard to the Church of England, a crowded church is the exception rather than the rule, though in certain suburbs of London, and occasionally in some large towns, a full church is met. Here again, however, in proportion to the population, the attendance may not be particularly creditable.

Methods.—With regard to methods of work, I do not think the Church in England can teach us much. She is too stereotyped, and is still a slave to convention and custom. A lack of elasticity in the treatment of the services is particularly discernible, viz., when Holy Communion follows Morning Prayer, as a rule the latter is taken at the end of the third collect with the two creeds and the Lord's Prayer four times repeated; lessons are rarely changed to meet special exigencies; the whole 75 verses of the 78th Psalm on the 16th evening are most "religiously" gone through, etc. There are many clergy who are not so bound with regard to such details, but still this sort of thing was noticeable.

Missionary interest is, on the whole, keen, and you will have heard of the magnificent record established this year by the C.M.S., when the total income rose to almost £700,000. Further, I have observed that in England, parishes which do not profess to be definitely sympathetic towards evangelistic teaching often support the C.M.S. because of its world-wide activities. It is generally recognised now as THE missionary society of the Church on account of the number of its bishops, large staff of missionaries, and size of income. Many parishes in England do remarkably well for missions overseas, which is all the more praiseworthy when the fact is borne in mind that there are so many innumerable appeals made to church people in the old country on behalf of organisations and societies of which we in Australia know nothing.



There are individual churches and parishes where real spiritual life exists and is apparent, but the need of the Church in England, as everywhere, seems to be a mighty revival of the Holy Spirit's power in these days which are such a challenge to the Church to witness for her Master with conviction to a distracted and restless world. As far as I can remember, there was only one parish I visited where a prayer meeting was held on the Saturday night, when God's blessing was sought on the following day's services, and the needs of the congregation brought before the great Father in believing prayer. That prayer meeting was indeed worth while and it will long remain in my memory. It was attended by some 50 people, of whom quite a number were young men. The singing was bright (the folk there seemed to enjoy it), the prayers most earnest and definite, and the whole atmosphere wonderfully inspiring. That church supports a bishop as its Own Missionary in the foreign field, and is "getting things done" in other directions. When are we, as a Church, and as individuals, going to learn the lesson that is "not by might nor by power, but by My Spirit" that things are going to happen, and that "we have not, because ye ask not."

## Young People's Corner.

### NO SECRET.

Do you like keeping a secret? A little girl, a great friend of mine, went up to town the other day with some friends. Whilst she was with them they bought a present for her father and mother. As the present was not to be given till a few days after, she had to keep the secret for quite a long time. It was very hard, wasn't it? Her father asked her what she had been doing all day, and she told him how they had gone to lunch at this place, and had been to see some people at that house; then she said, "and we went into a shop, and what do you think? they bought—" she stopped short, and had to shut her mouth tight for fear the secret should jump out. I don't know whether she didn't let it out.

How different it is when something delightful is going to happen, and you are allowed to tell everybody about it! I don't like having to keep a secret, but I do love telling people good news. Suppose there was a poor man in prison, and you were the person to tell him the good news that he might go free. How fast you would run all the way to the prison, and how you would rush in and shout out to him to come out of his dark cell into the fresh, free air.

There is one word which means just the same as the two words, "good news." It is a word you will see in big letters in the title of the first book of the New Testament. I expect you have found that there is only one word there which it can be, and that is "Gospel." What does it mean when it says, "The Gospel according to St. Matthew"? What good news did Matthew have to tell? The best news in the world—the news that the Son of God had come down to the country of Palestine, that He had lived there, and that He had died there too; that He had let Himself be killed so that, not only the people of that country, not only the people who lived at the same time as Himself, but that everybody everywhere always might claim forgiveness for the wrong things they had done, and a place in heaven.

Sometimes when you think you have got a great piece of news to tell which nobody knows but you, your big brother, or whoever you tell it to, says, "Stale news!" and perhaps he will pretend he has got something for you to guess too, which only turns out to be "Queen Anne's dead!" I wonder if you are thinking the same about this news of Matthew's, and you say, "I know that; I don't call it news at all."

I dare say it is not new to you, for you have, thank God, heard it ever since you were a tiny baby, and you can hardly remember the time, though perhaps it is a few years ago, when you were told for the first time about Jesus Christ. But if instead of being born in England, you were a little Indian or African child, you might never have heard at all about Him, because your parents would not know of any good besides the idols they worshipped, and none of your neighbours would have a Bible in which to read the good news. There are millions of little children and grown-up people who are just like that.

You remember what we supposed about the poor man in prison, and how you were the one to tell him the good news. Let us suppose something different, that you did not go to tell him he was free, and that because you did not tell him he never knew, but died in prison. It is a dreadful thing to suppose, isn't it? I think it is much more dreadful to know that poor people in

heathen countries are dying every day without knowing that the Lord Jesus Christ is willing to make them free from the power of sin and death.

Do you think it is only grown-up people who are to help to send missionaries to tell the good news? I don't. Anybody, however young, who loves the dear Lord Jesus really and truly, must want others to know about Him, and love Him too. Many people treat it as if it was a secret, and not a great, glorious piece of news for Everybody. Which will you do, keep it a secret, or let everybody you can know it? Perhaps you think you would like to help them to know it, but you don't see how you can.

There is one way in which you can help as much as the oldest person you know. You can pray. When you pray (as I expect and hope you do) every night and morning, add a little prayer asking the dear Saviour to bless those who are telling the good news to the people who don't know it, and to show you what you can do to help them.

Some children I know of have pocket-money every week. These little friends of mine always have a great many things they want to get dreadfully badly, but for Jesus Christ's sake they manage to do without those very nice things the money would buy. They put the precious savings into a box to keep themselves from using them up, and they send them to help supply the things the missionaries want. Do you think those boys and girls are the only little people who could do that?

If you want very much to get anything, especially if it is apples on the high bough of an apple-tree, you generally find a way to it, don't you? So if you are really in earnest about the telling of this good news, I think you will find plenty of ways of getting money.

Then there is a paper called the "Round World," which you can buy for one penny a month, which will tell you what sort of work the money in that missionary-box of yours helps, and how the good news is spreading all over the world. There is always something in it written specially for little things like you, and even if you can't read it to yourself, you will love the pictures.

But whatever you do to help, do it, for Jesus Christ's sake, because He loves these Heathen, and wants them to know the good news; as it says in your hymn:—

I know that Jesus died for me,  
Long years ago,  
Because in His humility  
He loved me so.

And not for me alone He died,  
Not for a few,  
But for the heathen world beside,  
Whom He loves too.

They do not know of this great love,  
Nor do His will;  
But yet He looks down from above,  
And loves them still.

God does not send this joyful news  
By angel hands;  
But if I ask Him, He may use  
My little hands.

And I would pray for those who go,  
For Jesus' sake,  
To sultry lands or fields of snow,  
His love to take.

—E.F.F.

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NOVEMBER 19, 1920.

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**Current Topics.**

It was a fine instinct that suggested  
the burying of an unknown warrior  
from the battlefields of Europe  
in the historic Church of  
Westminster Abbey. Up to  
the present time only men  
of greatly distinguished  
name have found there a resting place.  
But to-day we realise more than ever  
before that the splendid sacrifice of our  
Empire's sons deserves consideration  
in a manner that will for all time mark  
the Empire's appreciation of the great  
devotion of the vast mass of ordinary  
warriors who made possible so glorious  
an issue for their Empire as was  
celebrated on November 11. These are  
the men who deserve, no less than  
others, a place of memory in the great  
fane of the Empire, and in the happy  
event that took place in Westminster  
Abbey only last Thursday week that  
recognition which was their due has  
now been assigned to them in the bury-  
ing of one who stands for them all in  
the palace of the nation's great men.

The Lambeth proposals are being  
freely discussed in all Church circles.  
Conferences are being  
arranged in Noncon-  
formist quarters in order to discuss the  
whole question and return some reply  
to the Lambeth appeal. There are  
some recognised leaders who urge ac-  
ceptance of the right hand of fellow-  
ship so cordially held out to the other  
Churches by the Lambeth fathers. If  
only the past, with its painful mem-  
ories, could be put aside from consid-  
eration and the great question dis-  
cussed on its own merits, there would  
be large hope of a settlement by which  
a practical reunion might be brought  
into being. Meanwhile the Church  
must continue in prayer and supplica-  
tion that the great purpose of its  
Divine Head may be speedily achieved,  
"That they all may be one."

We are glad to notice that the treat-  
ment meted out to a member of the  
Federal legislature by his  
fellow legislators was  
of Parliament. sufficiently drastic to  
show Parliament's abhor-  
rence of disloyalty. The declaration  
of a section of our politicians for an  
Australian republic is quite entitled to  
a careful consideration. But when  
the whole case is prejudged and vari-  
ous members of our Parliament are  
willing to bolster up their striking plan  
of allowing the most degrading of  
terms to be applied to the mother land  
to which we owe so much, then it is  
quietly yet firmly remind people that  
such an attitude is unworthy of the  
relationship in which we stand to the  
mother country of the British Empire.  
The section of our people who indulge  
in such outrageous statements is prac-

tically of one religion, and the condi-  
tion of government in Roman Catholic  
countries would seem to discount any  
plausible profession of being in earnest  
over the freedom of any land in  
which the Roman hierarchy is seeking  
for political power.

The forces behind the drink-traffic  
are finding a considerable measure of  
support in their fight  
against Prohibition in  
the teachings of certain  
of our own ecclesiastical  
leaders. The discovery has been made  
that Prohibition is unchristian—that  
our Lord never headed a definite move-  
ment for reform even against such a  
glaring evil as the slave-traffic, and  
that He sought to win men's allegiance  
not by compulsion, but by the con-  
straint of love. Now there would be  
something in this strange point of  
view if there were any suggestion that  
the Church should forsake her mission  
of "making known the mystery of the  
Gospel" and proclaiming the principles  
of Jesus Christ, with the inten-  
tion of holding up Prohibition as the  
panacea of all ills. The Church must  
never be untrue to her divine call to  
spread the redemptive work of her  
Lord by the power of the Holy Spirit.  
She must indeed give herself to the  
proclamation of the principles of Jesus  
Christ in all their fulness. But there-  
came a time when the principles of  
brotherhood and freedom had been pro-  
claimed with such success that the  
conscience of Christian lands was  
stirred into a righteous resolve to abol-  
ish once and for all the slave-traffic,  
and no one could deny that it was the  
Church's duty to give her benediction  
to the movement. Yet there was com-  
pulsion in all this. The slave-owners  
were compelled to relinquish the busi-  
ness they found so profitable and per-  
suaded themselves was so necessary to  
the economic development of the  
world.

Probably the same leaders of the  
Church who would object to compulsion  
as being unchristian, were foremost in  
the advocacy of conscription, which is  
the supreme form of compulsion.  
Furthermore, with ludicrous inconsis-  
tency, they urge a further reduction of  
the hours of the drink-traffic, thereby  
compelling their fellow-citizens to ab-  
stain from alcoholic indulgence for a  
longer period of the day. They prob-  
ably raised no objection to the com-  
pulsion brought to bear on shopkeepers  
when the law forced them to close at  
6 o'clock, and doubtless some of them  
would be foremost in their advocacy  
of industrial reform with its attendant  
compulsion to employers in the way of  
the provision of better working condi-  
tions, and the giving of constant in-  
creases of wages to the men. It is  
about time there was a little more  
clear thinking and a little less ar-  
rogant theological dilettantism, blended  
as unfortunately it seems to be with  
somewhat of callousness towards the  
cries of ill-used wives and neglected

children, and the whole tragedy inci-  
dental to the flourishing of the drink-  
traffic.

Very many Christian people will be  
regretting that this clever novelist's  
obsession with spirit-  
ism makes it inadvis-  
able to give him any en-  
couragement during his peregrinations  
in this country. Sir Conan Doyle is  
frankly anti-Christian in our sense of  
the term. Jesus Christ, as the Son of  
God, Very God of Very God, is prac-  
tically, in his system, reduced to the  
position of a lower intelligence, to be  
placed on the same footing as the hys-  
terical and often unscrupulous medi-  
ums who affect to bring back from the  
Unseen what is, after all, the most  
puerile of information.

It is an astounding thing that men  
of such mental calibre as Sir Oliver  
Lodge and Sir Conan Doyle can sub-  
mit themselves to the inanities of spir-  
itism; but then the Holy Scripture is  
quite clear that the natural man can-  
not understand the things of God.  
The personnel of the first disciples of  
Christ should always provide an anti-  
dote or deterrent to pride of intellec-  
tualism or the cult of the intellectual.  
The intellectuals of the days of the in-  
carnate Christ rejected and made sport  
of Him, while "the common people  
heard Him gladly." It is to be hoped  
that a Christian public will refuse to  
substitute the will of the wisp of spir-  
itism for the full-orbed light of the  
Gospel shining in the face of Jesus  
Christ.

Human sorrow rightly appeals for  
sympathy, and the desire of the human  
heart for comfort in  
The Comfort (1) bereavement is nat-  
ural. But where shall  
of "Spiritualism." true comfort be found?  
A sympathetic interviewer in one of  
the Sydney papers makes the follow-  
ing reference to Lady Conan Doyle's  
experiences and opinions:—

"Six years ago Lady Doyle had but one  
sorrow in life. She had not the same inter-  
est in spiritualism as her husband. Then  
came the war, and to her the loss of a dear  
brother. That loss first brought Lady Doyle  
to the study of spiritualism, and the comfort  
and knowledge that came to her has made  
her continue the study, until to-day she is  
as keen on the subject as her husband, and  
as eager to give her knowledge to others.  
Even in the upbringing of her children  
Lady Doyle used the teachings of spiritual-  
ism. On Saturday she talked of this. 'It  
is good for children to be brought up as  
spiritualists,' she insisted. 'It is good that  
they should know that dear ones who have  
passed on have not gone out of their lives,  
that they are ever ready to help from the  
other side. My husband and I want our  
children to realise that when we have gone  
from them our spirits will ever be with them,  
rejoicing in their joys and sorrowing and  
helping them in their troubles.'"

Is this all the consolation that spir-  
itism can give? Can it really give so  
much? Is this the impression, for in-  
stance, that Sir Oliver Lodge has  
gained from his asserted communi-  
cation with his son Raymond? Even  
amongst pagans there is a strong con-