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**Current Topics.**

The cablegrams this week have brought a shock to most people. The ugly situation that has been gradually developing has again, hardly received the attention its importance merited. And now the seemingly impossible has been actualised and War threatens again. Even yet we scarcely understand the serious nature of the calamity, and the national catastrophes that are on "the razor's edge."

"A reckless decision of Mustafa Kemal, the leader of the Angora army, may raise an upheaval through all Islam and set the Reds of Soviet Russia upon a new career of external aggression in support of them."

Such a rising would be dreadful in the extreme, as it might jeopardise the position of our Empire and would entail unspeakable sufferings on the part of those who fell into Mohammedan hands. The grave crisis may well be regarded as "a Call to Prayer" as well as a "Call to Arms." We trust our leaders will give that Call.

We are glad to see that the Archbishop of Melbourne has been speaking very strongly against the legalisation of the Cannibalism. "Tote." The arguments adduced in its favor constitute an immoral appeal to the community" and Dr. Lees stressed that aspect of the proposal. His Grace said:

"It was deliberately proposed to bribe the shire councils, the charity committees into favouring a doubtful measure by offering to them the golden bait of revenue and full Treasury. I say unhesitatingly that this was infinitely worse than the totalisator. I cannot conceive how the argument can ever have been used or entertained for a moment. I do those who proposed it the honor of believing they failed to perceive what they proposed. It is an entire duty like a thing from either a repressive duty like a drink license or a regulating fee like the bookmakers." It was simply this, "Never mind the right, the wrong, or the doubtfulness of the question. Listen to me, there's money in it." A private bribe is actionable. Are we ready to listen to public bribery in this great State of ours? God forbid. There's money in it. So there is in the traffic in slaves, so there is in sweating, so there is in the financing of houses of ill-fame, so there is in the illicit gin traffic on the African coast and in the islands. But we don't talk about it, we don't encourage it, nay, we do our best to punish the traffickers. We don't want our public roads made smooth with the reckless waste of the means of life. Our feet will be blistered nationally if we tread that road. We don't want hospitals sustained out of the blood of the ruined gambler, and the hunger of neglected children, and the tears of unhappy wives. A man is no wouser or spoil sport if he burns with an honest indignation when he is asked to lend his support and sell his vote for so many pounds, and so much profit. Better, far better, to give your vote mistakenly on the wrong side than sell it on the right one."

It was not to be expected, in these days of grim materialism and money-loving, that Victoria would go uncriticised for her determination not to legalise the "Tote." In a sister State a newspaper writer has cynically attacked Melbourne in an article entitled, "A Tale of Two Cities—the Righteous and the Unregenerate—A Shocking Comparison." "The demure Victorian metropolis" is condemned to the unenviable position of "setting an example of propriety to the rest of the States." Shocking to relate, "a pioneer of civilisation went there and proposed to start a Sunday paper, which might help to mitigate the awful tedium of the Melbourne Sabbath. The city, much as it would like the relief offered, felt that the world would expect it to be shocked at the idea. Therefore shocked it pretended to be. Parliament viewed the position with such well simulated alarm that a special Act was passed fortifying the legislation of the Stuart in providing pains and penalties for the Sunday journalist. Consequently in the present year of grace Melbourne is without a Sunday paper, and the people have to wait till Monday to get one from abandoned Sydney."

And now, to add one more to its deeds of unrighteousness, it declines to license a gambling machine. For ourselves, we hope that Victoria will be able to survive the lofty displeasure and pungent periods of its self-appointed critic. What a pity it is that some of these "Pioneers of Civilisation" do not tackle such a country as Papua was in its virgin state before the incoming of the "ridgely righteous" people!

Of course it is the merest "wowserism" to suggest that Sydney's Sunday Press is poor enough and prurient enough to raise the gorge of any decent community.

New Guinea has for a long time been the scene of the Church's witness and labour for her Master's Kingdom, and the results have been full of encouragement. The dark places of Papua, in a large number of cases, originally filled with habitations of cruelty have been enlightened by the incoming of that Word whose entrance giveth light. It is interesting to read of this success in one of our daily newspapers—a success which is of two-fold aspect. For not only is it noted that the Papuans have been civilised and shorn of many dark and cruel customs, but we gather that a strong popular opinion has been formed which demands that the uplift of the people and no self aggrandisement should be the aim of the governing country. Speaking of the Commonwealth's treatment of Papua, the Sydney "Daily Telegraph" says:—

"The record of our dealings with the natives there has been one of which the best of nations might be proud. They have been preserved from exploitation. They have been taught to throw aside cannibalism and some of the darker practices of sorcery. Drink and drugs have been kept from them. Such of the industrial, agricultural, and other knowledge of the white man as they can absorb has been and is being given them. Civilisation, in an assimilable measure, has come to them, and under Australia's Raj, we may proudly reflect that the Papuan has more reason to bless than to curse the white man's coming. Would that we could claim similarly with reference to the Australian Aborigine, for even to-day in the north of this continent there is an uneasy feeling that all it not as well as it should be with the aborigines' treatment. Destiny has made the Papuans our wards, and in carrying out our trust we have a responsibility far greater than the successful economic development of the Territory. The balance which seems against us really favors us, for the real gains cannot be counted in money. They belong to the region in which the soul of Australia moves. Up there, in that still mysterious land, there is a beautiful bird whose plumage is coveted by the millions of every fashion-ruled city. Why does the Papuan administration protect the Bird of Paradise, when its exquisite feathers might be turned into gold? Surely in the same spirit that it protects and preserves the people of Papua—for reasons, that is, with which the developed spirit of man is concerned."

One striking tendency of our own day is the impatience of spiritual authority and the desire to throw the cherished beliefs of the past and passing generations into the melting pot. It was very manifest in some of the papers read at the recent Modernist Conference at Girton, Cambridge, whence the claim has come that authorised teachers should be utterly untrammelled in their interpretation of revealed truth. Even the Person of Jesus the Christ and Son of God must be a matter of the freest speculation for them. And here in our own Commonwealth an organisation of Christian Students, whose aims are pre-eminently Christian in the New Testament sense of the term, is being troubled by the same tendency, indicated by the pressure of some of its members for the opening of its membership to men and women students to whom the Person of Our Lord is still a matter of pure speculation; men and women who are still seeking and have not yet found Him "Who is the Way, the Truth and the Life." One writer in the August number of the "Inter-Collegian" well says:

"It is of the utmost importance that the members of the movement should all be active Christians, prepared and eager to set forth Christ. Success is not to be estimated by the number of members, but by the vitality of the movement's work. It is far better to have a small body of keen, active members than to have a large number of hesitating, who, naturally, in their own doubt, cannot carry on the work of setting forth Christ. The movement could not honestly say that it is prepared and striving to set forth Jesus Christ as the supreme manifestation of God, and of true manhood, if it contained, or were constituted so as to contain, among its members some who do not

accept this for themselves. Obviously, they cannot thus set forth Christ. But that is the chief work of the movement, and is the central principle of the aim. If, then, we admit to full membership students who only desire to investigate the aim, we are placing ourselves in an untenable position, besides endangering the movement's vitality. Fellowship and membership must not be confused. We already admit earnest people to full fellowship, and we are constantly trying to give them opportunity and help, by study circles, tutorials, addresses, conferences, etc., to investigate the Christian faith. That is part of our work in bringing students to Christ. No really earnest investigator would want membership of a Student Christian Movement if he knew that he could not honestly call himself a Christian; and, indeed, if we were to give full membership to such, our movement could not rightly be called Christian. But we can and do offer the fullest fellowship, an offering which has often been accepted in the past, and will continue to be accepted in the future."

It is well that the position should be stressed. A Christian is one who is no longer "seeking Jesus," Unitarian but one who has found Him and is seeking fuller knowledge and grace from Him. A Christian surely is one who is convinced of the fact and truth of Jesus as the Christ of God. We fear sometimes that an assumption is much bruited abroad that modern criticism and thinking was led to "a rediscovery of Jesus," and the stress is upon the human name as if bygone generations of saints had quite forgotten His humanity in their emphasis of His Deity. We think the assumption is not altogether well founded. But we wonder if our fear is well-grounded that this over-stressing of the human Jesus is leading to an understressing and, in many cases, a loss of conviction of His Deity. We venture to question the advisability of too familiar a use of His human Name. True, the angel's message was, "Thou shalt call His Name Jesus, for He shall save His people from their sins"; but the Apostles who knew Him first as the Man Jesus, were all of them careful, in the face of the wonderful mystery of the Incarnation and Death, to avoid using the simple name when they spoke or wrote concerning Him.

The "Anglo-Catholics" are holding congresses in various parts of England and are seeking to extend the influence of their "Anglo-Catholicism" movement. A certain amount of camouflaged utterance has been skillfully made, and in some cases the real inwardness of the movement has been obscured. The following report in the "Guardian" will illustrate and bear out this criticism. It reads:—

**What is Anglo-Catholicism?**

"The Leeds Anglo-Catholic Congress has passed into history, and to ask what effect has been produced would be useless, as some considerable time must pass before such a question could in any adequate way be answered. We now await the next step, 'the campaign,' which will come, doubtless, in good time. But one or two points may be noted. People are anxiously asking, What is meant by Anglo-Catholicism? There has been a long correspondence in the local press, but the main issue—When all is said and done, what precisely is Anglo-Catholicism?—has been carefully shunted. That there is this desire to know is evident from the fact that in many parishes the people have asked their clergy for enlightenment, and the answers have been given in several instances from the pulpit or in the parish magazine. In point of fact, the people are

When a man is rescued from evil you save a unit; but when a child is prevented from evil you save a multiplication table.

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keen to know where their own parish priest stands. Many Leeds clergy who have always been known as definite High Churchmen took part in the Congress."

From all accounts of the services held and the prominence given to "The Mass," most people will agree that the proper description is not "Anglo-Catholicism," but "Anglo-Romanism." We wonder what the Bishop of Bathurst thinks of it all. We understand that Dr. Long preached at one of the Churches belonging to the Movement on a recent Sunday, and ventured to say that the service (up to the sermon!) was "not quite English enough." Perhaps it is well for the peace of mind of the worshippers that the sermon took place well before the Consecration of the Sacramental Elements. We imagine that the excessive reverence shown towards those elements was even less English.

**An Excellent Movement.**

We have received from Townsville several publications by the C. of E. Evangelical Society, which indicate a much-needed movement for keeping the teaching of the Church of England, as contrasted with "Anglo-Roman" teaching, before the minds of Church-people in the North. There is a very out-spoken sermon by Canon F. G. Williams, of St Peter's Church, Townsville, entitled "Beware of False Prophets." In it we are told, "the Church of England stands or falls by that Book which contains the Word of the living God and because the compilers of the Prayer Book believed that many things taught by the Church prior to the Reformation were contrary to the teaching of the Holy Scriptures, they deliberately cut them out. For this reason we find no traces of Mariolatry, or the Invocation of Angels and Saints, or the doctrine of Purgatory. There are no Prayers for the Dead, or Requiem Communions, there is no Sacrifice of the Mass, no Auricular Confessions, neither is there any provision for the establishment of Sisterhoods or Brotherhoods where vows of Celibacy, Poverty and Obedience are demanded of the members. These all went by the board in the 16th Century, and they were unknown in the Church for nearly 200 years, and when they were reintroduced it was by Jesuitical cunning, secrecy, and underhand practices. If these things were right, and in accordance with the teaching of God's Word and our Prayer Book, why did the Tractarians work like moles in the dark? Why were they afraid of the light of day? Why did the Rev. William George Ward think it necessary to say, 'Another duty' may be more imperative than the duty of truthfulness. Make yourself clear that you are justified in deception, and then lie like a trooper?"

Canon Williams does not mince matters when speaking of men who are seeking to leaven the Church of England with Romanistic doctrine. He says:—  
"1. It is God's will that men should be true, for He Himself is Truth. Are men true, then, who take the pay of a Church, the teaching of which they endeavour to undermine?  
"2. It is God's will that men should be free. Are men true, then, if, instead of striving to bring people into the light and liberty of the Gospel, they are leading them into the darkness and bondage of Mediaevalism?  
"3. It is God's will that men should come to Him by the one Mediator, Jesus Christ. Are men true, then, if, instead of pointing out this one true way, they make of themselves mediators between God and man?  
"4. It is God's will that men should receive His Word and obey it. Are men true, then, if they would place the decisions of Councils, and the traditions of men, before that Word?"

"5. The Scriptures tell us distinctly that Christ did not offer Himself often, but once only for the sins of the world. Are men true, then, when they tell us that Christ offers Himself continually in heaven and on the altars of the Church?"

Society gets shocked at rare intervals only because Society is too inured to spectacles that ought to shock. It is only when something happens that creates a scare that the shock is felt. The latest sensation in the way of shock was the Artists' Ball recently held in the Town Hall, Sydney. The Chairman of the Finance Committee of the Council said that the matter was so serious that the Press ought to be absent from the discussion. Another alderman described the conditions as "shocking, scandalous, and disgraceful . . . all brought about through the private introduction of whisky to the ball so that women were actually drugged through the claret cup." The Press was not excluded, but the Chairman of the Committee utterly refused all attempts to make public the report of the responsible officer concerning the affair. Another alderman who was present up to 1 a.m. said that, "apart from the daring nature of the costumes," he saw nothing incorrect. Evidently the affair was disgraceful beyond public description, and it is a sad reflection upon Society in general that such a contretemps was in any way possible, and a grave indictment against a form of pleasure that evidently is open to serious criticism and question. Quite apart from any tendencies of the dance, there is always a grave moral danger involved in the possible and probable presence at public dances of men and women who are not worthy of trust.

**English Church Notes.**

**Personalia.**

The sudden death is recorded of the Rev. H. A. Lester, while preaching at St. James' Church, Muswell-hill. Mr. Lester was well-known for his work in connection with Sunday School organisation.

Among those who received honorary degrees at the Manchester University recently, was Mr. Albert Mansbridge, upon whom the LL.D. was conferred. Dr. Mansbridge is well-known on Church platforms as a speaker on educational and social topics. He was the founder and the first general secretary of the Workers' Educational Association, and was in 1906 the originator of the tutorial classes for work-people.

The Dean of Canterbury has tendered his resignation of the office of Vice-President of the Church Missionary Society and of membership of any of the committees—such as the Ecclesiastical Committee—on which he has been accustomed to serve. This matter, as well as the resignation of the treasurer, Mr. S. H. Gladstone, has been before the Committee. The hope is expressed that the resignations might be deferred until the Special Sub-committee appointed by the resolution of July 12 had made its report. The Rev. D. H. C. Bartlett has also resigned.

**National Laymen's Missionary Movement.**

On July 12, by invitation of the World's Evangelical Alliance, a conference of some forty London Laymen of all denominations was held to consider what may be done by united action in London to help forward God's work for the world.

The Rt. Hon. H. Pike Pease, M.P., took the chair, and pointed out the importance of united Christian witness at this period of the world's history and the responsibility which lies on the Christian laymen of the greatest city in the world.

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do the work—but their fellow-workers. He was glad, too, that he was not alone. He had with him men who had borne the brunt of the battle for many years. Their work was very arduous. During the last two or three years the work in Melanesia had made an enormous advance. They had followed out the ideal of Bishop Patteson of following the natives right to their homes. The Mission had moved from Norfolk Island to the native islands. A wonderful advance had been made in the number of natives who were found fit for Holy Orders, and they had very great hopes of a really native Church. It was important that those people should have the Christian faith presented to them in a way which they could understand, and that it should not be regarded as a foreign importation.

An appeal was made for help to repair the damage to buildings caused by the recent hurricane, which has practically wrecked one of the islands, and has destroyed about fifty little native churches.

Three priests of the Melanesian Mission also spoke. The collection amounted to £130.

**The Spirit of Christ.**

(By the Very Rev. W. Page Roberts, D.D., late Dean of Salisbury.)

"Now if any man have not the Spirit of Christ he is none of His."—(Romans viii., part of the ninth verse).

Surely no one can deny that! The ex-communication of churches, the anathemas of priests, the damnable clauses of a canticle make little impression now. Many explain them away while professing to justify them, and to others they are

"Tales of little meaning."  
"Though the words are strong."

But there is no explaining the text away. It may be a good thing to be Christ's as we believe, or a weak thing, a thing out of date, a practical impossibility as others may affirm. But if a Church had ever said it and no Bible had ever written it, it would have been just as incontrovertible.

"If any man have not the Spirit of Christ he is none of His." Judged by this standard, how many who have held foremost places in the Church from Pentecost until now must be condemned. Gibbon, with his inseparable sneer, remarks "that since the days of Gregory the Great even one Church has not dared to claim for one of her pontiffs the honors of a saint"; and like the head so too often have been the administrators.

"A congregation piteously akin."

**The Fashion of the Day.**

We cannot disguise from ourselves what Christ's spirit was. The fashion of the day is pleased to commend it. Voltaire and Goethe, modern philosophers and physicists have approved of it; while the studious explorers of monthly magazines for aids to unbelief—the scientists of the drawing-room and the agnostics of the boudoir may be heard protesting that if it were only the Spirit of Christ we were required to accept we might join the churches and adopt the Christian character. For they say Christ's spirit was not theological, nor metaphysical, or ecclesiastically-political, nor intolerant, nor ascetic, nor ritualistic. Whereas, they say, the churches are all these things combined which Christ's spirit was not. But since they profess to work moral improvement by magic ceremonies; since they condemn all who decline their creeds or disapprove their discipline.

"And as their Christian fury rose,  
Damn all for heretics who dare oppose."

We must beg to be excused if we prefer to remain outside the Churches. The Spirit of Christ is all very well. But the spirit of priests or pastors—that is quite another thing. Permit me to say to people who rattle on in this way: It is very nice of you to be so complimentary to the Spirit of Christ. We are glad you approve of it, and we are grateful to be reminded of that we are in danger of forgetting that the end of all Christian doctrine and ceremony is that this "mind may be in us which was also in Christ Jesus." But, without intending any offence, the question may be asked: have you acquired or are you seeking the Spirit of Christ which you are pleased so graciously to be reminded of?

Christ in your temper and your tongue, in your hours of business and leisure, in your scientific studies and in your Biblical promenades, in your political action and in your industrial disputes? Because you have a contempt for theology, and turn a jest upon it when you are making a east for applause—do you walk your way with no more thought of carefully cultivating the spirit of Christ than the culturing the spirit of a fairy or a fawn? Is your approval of the Spirit of Christ by a patronising speech, a good-natured indul-

gence to the wife and children at home who attend the services you systematically ignore, or an accommodation to popular sentiment such as politicians practise with constituents when they feel the atmosphere threatening? Joseph Staliger said of his friend the scholar Muretus that "if he only believed in the existence of a God as well as he could talk about it he would be an excellent Christian." If you mean what you say, when you commend the Spirit of Christ, how is it you do not possess it? I will tell you why! Because you do not pray for it. You ignore prayer. You think prayer has the taint of theology and the supernatural about it, and is rather an amiable weakness.

**What a Mockery!**

I bid you remember, if prayer is a weakness, it was a weakness of Jesus Christ. However you describe Him, he is only as supreme moral man. His deepest and abiding spirit was the spirit of prayer, the spirit of ceaseless communion with God. But the spirit which patronises the Spirit of Christ may be a self-satisfied spirit, a spirit which walks abroad with a strut, a superior, supercilious spirit. What a mockery then to be paying compliments to the Spirit of Christ while pursuing a career as destitute of that spirit as a peacock or a parrot. Far nobler is that woman in your home—nearest to you in the world—but just a little despised on account of her superstitions and her church-goings and sacraments. These may stir your spleen, as inconspicuous. But her heart of love and patience and forgiveness, her unselfish spirit—the Spirit of Christ—expends itself upon others. When she enters the world unseen it may well be that with clearer perceptions of eternal reality, many an imperfect or mistaken conception may fall away. But the Spirit of Christ which she carries with her into the land on the other side of death is an eternal spirit. Heaven itself will be richer when it receives such a soul into its bosom. Blunders fall from us, but character abides. You may be cured of a superstitious notion in a minute. A sudden intuition like a lightning flash may strike to death in a moment some irrationality which has been pressed but never been verified. A hard cold heart is long in changing.

**Doing Good.**

But it is possible that some of us, who call ourselves Christians and attend churches when it is convenient, may realise when we enter the world unseen, the arresting truth—unheeded in our daily conduct—"If any man hath not the Spirit of Christ he is none of His." One constituent of Christ's Spirit I have already indicated—the spirit of prayer. If we analyse that spirit we shall find in it the spirit of adorning reverence for the Supreme Good to whom we pour out the desires of our heart. We shall find in it the spirit of unflinching confidence in that Supreme Good as in paternal tenderness. We shall find in it the spirit which subordinates itself, not as to a fate, but as to a Father; which takes the trials of life, loss of health, bodily infirmities, unpopularity, unmerited neglect and unrewarded service, the coldness or

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haughtiness of those with whom we are connected, the lonely, loveless, childless life, the death of those who are too dear, the sentence of death in itself, and casting itself upon the Eternal Hope exclaims, "Father, not my will, but Thine be done." But we shall not find in the spirit of Christ the spirit of stolidity of indolence or of helplessness. It is pre-eminently the spirit of energetic devotion to the welfare of others. No words better declare the spirit of Christ than these. "He went about doing good." To be good up to the very topmost of our capability, ever keeping in mind there is a higher good to be striven after—and "there is none good but one, that is God"—to do good, rejecting every temptation of ease and popularity and fame and power; to do good though failure be the only seen result of all our efforts; and to die with the true confession, "I have finished the work which Thou gavest me to do"—this is the spirit of Christ. May this spirit take possession of all our minds, inspiring the whole people of our land, controlling the actions of its Prime Minister and its government and administration in all its national and international relations, is a

prayer every right-minded man and woman should now make—whatever may be our politics and prejudices—a prayer for the salvation of our country so heavily weighted with perilous responsibilities. By their fruits shall ye know them. What are our fruits? If we shrink from trouble and turn aside from a disagreeable duty—if we dare not speak out a word in condemnation of evils in our acquaintance and friends, if we are hard at home, and ever keen in the world to outwit our rival, if pleasure or idleness or vanity or ambition never satisfied, or greed of money never relaxing, if a mind quick to believe evil of others and ready to say it is our spirit then we have not the spirit of Christ. If now the messenger of death summoned us to the more manifest presence of God, Paul and his Master, Christ would say we are none of His. That would be a really alarming ex-communication! Who are they who must fall beneath it? Not those who overwhelmed by a sense of their weakness and penitentially exclaim, "I am no more worthy to be called Thy son." Not on those who do all in their power and accord-

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ing to their lights to increase the happiness and virtue and piety of those with whom they are in contact. Not on those who up to their ability do what they can to relieve the sufferings of frail humanity for, said Christ: "Inasmuch as ye have done it to the least of these My brethren ye have done it unto Me." Not on those who seeking to know the truth are unable to grasp in faith all the doctrines sacred to so many, but whose sincerity in their separation from us is known to God; who remembers "that we are but dust." There can be but few who now recite with complete satisfaction the sentence of the Pseudo-Atanasian Symbol—"which faith (the Catholic) except everyone do keep whole and undefiled without doubt he shall perish everlastingly." But the one word of reason, which indeed is revelation, is pronounced in the sacred words of St. Paul, "If any man have not the Spirit of Christ he is none of His."

**Personal.**

His Grace the Archbishop of Melbourne has accepted the office of President of the Victorian Branch of the Church Missionary Society.

Opportunity was taken by the Church Missionary Society, on September 8, to meet the Rev. Canon Burns, of Nairobi, East Africa, and Miss Lora Claydon, of the Punjab, who were passing Melbourne as passengers on the R.M.S. Naldera, to return to their work. At the same time farewell was said to Miss Alice Farrant and Mr. E. C. H. Lousada, who leave shortly for the Roper River Mission in the Northern Territory.

The death is announced of the Rev. R. H. Codrington, for many years Prebendary of Chichester Cathedral, and from 1871 to 1877 head of the Melanesian Mission, after the death of Bishop Patteson. The reverend gentleman was in his 92nd year.

Rev. H. J. Gedney, of Adamina, N.S.W., has been appointed to the parochial district of Thuddungra.

"The news of the impending resignation by the Very Rev. Dean Weeks of his position as Dean of Nelson and vicar of Christ Church, Nelson, has been received with very general regret. Dr. Weeks came to Nelson from St. John's, Lowestoft (England), and was inducted vicar of Christ Church on January 5, 1916, and was appointed Dean of Nelson on October 20, 1916. During his residence in the diocese he has been a member of the Standing Committee, and until previous to the recent session a representative in General Synod. He has also until May last been one of the members and examiner for the Board of Theological Studies. As a preacher and expounder of the Scriptures he has few equals in the Church, and his departure will be a loss to many who have valued his ministrations. Dr. Weeks has accepted the position of Headmaster of Trinity School, Dulwich Hill, Sydney. He will vacate his present position at the end of the year."—Nelson Church News.

A recent paragraph in the London "Daily Chronicle" stated: "One of the most remarkable personalities in Salisbury diocese, and its oldest clergyman, is Rev. Vincent F. Ransome, who is nearly 90. He preached in St. Paul's, Weymouth, on a recent Sunday." Mr. Ransome went to Queensland in 1858, as chaplain to the first Bishop of Queensland (Dr. Tufnell). He was afterward rector of St. Luke's, Toowoomba, for some years, and married Marv second daughter of the late Mr. Thomas Allford, of Toowoomba. He left for England in 1864.

Rev. J. C. V. Mather, of Waratah, has retired from the editorship of the Newcastle Diocesan Churchman. Rev. A. N. Williamson, rector of Stockton, is the new editor.

Rev. T. B. Tress, who has been doing good work at Lake Bathurst, has been appointed to the parish of Marulan, N.S.W., vacant by the resignation of Canon R. J. Ross-Edwards, M.A.

Rev. Arnold Conolly, assistant minister of St. Clement's, Marrickville, has been appointed to the parish of Gordon, N.S.W.

Rev. A. E. Henry has been compelled to relinquish the position of rector of Bundaberg, Queensland, owing to ill-health.

Rev. Walter James Park has been licensed by the Archbishop of Brisbane to serve as an honorary mission chaplain, and will take up work with Bishop Halford in the parish of St. Peter's, Brisbane.

Mr. S. Lyon, superintendent of Yarrabah Mission, who has been on leave, returned to Australia by the Berrima.

Rev. J. V. Patton, M.A., is conducting a teacher training class on Wednesday evenings at Holy Trinity Church, Erskineville, Sydney.

Rev. A. D. Baker, rector of Harrisville, Queensland, has accepted the position of rector at Oakey.

Rev. G. S. Hanbury will take over the duties of secretary of Communicants' Missionary Appeal, Brisbane, which have had to be relinquished by the Rev. P. C. Shaw, owing to his transfer to Goondiwindi.

The Bishop of Newcastle (Dr. Stephen) will visit Brisbane at the end of October, and will preach at St. John's Cathedral festival on October 29.

The Primate has given a provisional promise that he will preach at St. John's Cathedral, Brisbane, festival next year.

The death has taken place at his home at Leura, Blue Mountains, of Prof. A. Newham, formerly assistant Professor of Mathematics, in Sydney University. He was a prominent churchman, filling the position of churchwarden at St. Alban's, Leura, and being also a member of Synod.

Rev. W. M. Madgwick, to whose enthusiasm and enterprise was due the ambitious and successful venture of the Bendigo Church News, has been compelled, by medical advice, to relinquish his position as editor.

Rev. W. P. Bainbridge has been appointed to St. Stephen's, Belmont, Victoria.

Rev. R. Sherwood, who is naval chaplain at the submarine depot, North Geelong, has been appointed Precentor of St. Paul's Cathedral, Melbourne.

Rev. A. Shardlow, B.A., is arriving from England in November to take up Brotherhood work in the Wairoa District, N.Z.

A widespread sympathy is being expressed with the Rev. J. Redmond, of the diocese of Ballarat, in the loss of his wife, "one of the most beautiful characters of our day," as the Ballarat Church Chronicle records.

Rev. Seafield Deuchar, General Secretary of the Victorian C.M.S., will shortly leave for Armenia to superintend the distribution of the first consignment of foodstuffs from Australia.

Rev. G. K. Moir, vicar of Morrinsville, and formerly a member of the staff of clergy working in the Melanesia Mission Field, has accepted the assistant-curacy of St. Matthew's, Masterton N.Z.

Rev. W. F. Grove, vicar of Levin, who has served in New Zealand since 1913, is returning to England. He will be succeeded at Levin by the Rev. J. C. Davies, vicar of Eketahuna.

Rev. Y. P. Lee, the Anglican minister to the Chinese in Wellington, N.Z., is the first Chinese clergyman who has ever been a member of the Diocesan Synod. Mr. Lee spoke feelingly of the work being done for those of his race in New Zealand, and also of China's need for Christ to-day.

Rev. H. Watson, through pressure of duties in St. Peter's, Wellington, has felt compelled to resign his position as Archdeacon of the Wairarapa. He will be succeeded as Archdeacon by the Rev. A. L. Hansell, Bishop's Commissary and vicar of St. James', Lower Hutt.

The late Mrs. Jane Tutton, of Papanui, N.Z., has left in her will the sum of £11,800 to be divided equally between the St. Saviour's Orphanage, Wellington, and the Presbyterian Orphanage. Would that we might more often hear of such noble and generous bequests to our Homes and Orphanages.

A new headmaster has been appointed by the trustees in the Collegiate School, Wanganui, the Rev. C. F. Pierce, M.A., Magdalen College, Oxford, at present headmaster of Queen Elizabeth's School, Cranbrook.

**THE NEW LECTIONARY.**

**Oct. 1, 16th Sunday after Trinity.**—  
M.: Pss. 86, 87; Jeremiah v. 1-19; Luke xi. 1-28 or Titus ii. 1-iii. 7. E.: Pss. 90, 91; Jeremiah v. 20 or vii. 1-15; John vii. 12-30 or Eph. v. 22-vi. 9.

**Oct. 8, 17th Sunday after Trinity.**—  
M.: Pss. 92, 93; Jeremiah xvii. 5-14; Luke xi. 29 or 1 Pet. i. 1-21. E.: Pss. 100, 101, 102; Jer. xviii. 1-17 or xxii. 1-19; John vii. 31 or Eph. vi. 10.



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## Ladies' Home Mission Union.

The initials L.H.M.U. are now well known throughout the diocese as a band of devoted workers for Home Missions, work among the sick in our hospitals, in soldiers' settlements, and among the poor in the city. Elsewhere the ladies advertise a sale of work to be held in Sydney Town Hall on Friday, September 29th, from noon till 9.30, and earnestly hope that there will be a large and generous attendance. We can promise an attractive display of all kinds of articles, both useful and fancy. A special feature will be "our own calendar," expressly designed and lithographed for the L.H.M.U., and ready in good time for sending to friends in the old country and elsewhere. The sale will be opened by Lady Fuller at 2.30 p.m. Luncheon, afternoon tea, and tea provided at a moderate charge.

## "Havilah."

The annual meeting of the "Havilah" Children's Home, Wahroonga, was held at St. Paul's, Chatswood, on Friday last. The hon. secretary, Miss Chisholm, read an excellent report of the year's proceedings, especially commending the work of the newly-formed men's committee. A sympathetic reference was made to the sad death of the hon. treasurer, Mr. Kemmis. The Rev. R. Rooke, in moving the first motion, stressed the need of basing all their work on prayer, giving illustration from the success of the Glebe Homes of God's response to the faithful prayers of His people. Dr. Clarence Read, in seconding the motion for the election of the new committee, spoke of the work of the men's committee. By the cultivation of flowers and the growing of pigs they hoped to make a handsome donation to the working of the Home. They had also just decided to acquire another block of land in order to make the premises self-contained.

Miss Sutton, of Hornsby, urged the thought that they were all God's fellow-workers and colleagues in this great work. Mr. A. W. Green, who is now hon. secretary of the C. of E. Homes and Hostels Committee, also addressed the meeting. There is naturally a very general satisfaction that Mr. Green's experience in this class of work, coupled with his keen sympathy and interest, has been made available for the Church's work in this direction. Mrs. Russell Glassen, the president of the "Havilah" home committee, who is leaving next month for a twelve months' trip to Europe, was wished bon voyage.

There was expressed a great regret that Miss Chisholm, who has been so capable and enthusiastic an executive officer, was resigning her position on the committee because of removal from the district. Mrs. Clarence Read kindly entertained those present at the meeting for afternoon tea.

## GOULBURN.

## Cathedral Soldiers' Memorial.

The Executive Committee met on the 12th September, Archdeacon Ward presiding, to revise the list of names to be commemorated in the chapel. Some 800 names have been sent in as coming within the conditions laid down, viz.: that the soldiers to be commemorated must have been (1) bonafide members of the Church of England, (2) residing permanently in the diocese, and (3) whose permanent family names are in the diocese. The chapel is rapidly approaching completion, and is to be dedicated on Armistice Day, 11th November. An announcement will be made shortly as to the arrangements for this.

## BATHURST.

## Reopening of All Saints' College.

As a result of negotiations between the Bishop and representatives of the ex-students of All Saints' College, that institution, which has been closed since 1919, will be re-opened in February next. The college will be located at the new site, about two miles from Bathurst, on the property known as Estrom, which has been purchased from Mrs. Dadvall Barton. It comprises a commodious residence and ten acres of ground. Mr. Lindsay Watson, B.A., headmaster of the Monaro Grammar School, has accepted the position of headmaster, and will take up residence at All Saints' College in January. Mr. Watson was a member of the staff of the college during the headmastership of Mr. H. B. Britton. He is the holder of the country singles tennis championship of New South Wales, and represented this State in South Australia this year.

## CRAFTON.

The Vicar of Central Macleay is laid aside with a bad leg under treatment of Dr. Parry. He is recovering, and hopes to begin full work again shortly.

At Gladstone a bazaar has just been concluded, at which about £120 was taken towards the proposed new brick church.

## VICTORIA.

## MELBOURNE.

## Varia.

The foundation-stone of the Fitzroy mission church was laid by the Archbishop on September 9 in the presence of a large congregation. Various efforts are being made to raise the balance of the money required to pay for the new buildings. The total expense is estimated at about £11,000.

After 27 years of active work not only in the school itself, but in educational matters generally, Mr. W. M. Buntine, M.A., the head master of Caulfield Grammar School, intends to leave early next year for a brief holiday in England. Mr. Buntine succeeded Rev. E. J. Barnett in 1896 as principal of the Caulfield Grammar School. Since that time the entire school has been rebuilt. Upon his return from Europe Mr. Buntine hopes to spend further years of work in Caulfield Grammar School as principal, with Mr. F. H. Archer as head master.

Under the auspices of the Church Missionary Society, an exhibition was held in the Essendon Town Hall from 12th to 15th September inclusive. Special features included grand marches, representing nations of the world, tableaux and pageants depicting life in Persia and India, and the sale of rare Oriental curios. Mr. D. Unaipon, the well-known aboriginal lecturer on Manners and Customs of Australian Aborigines, with moving picture illustrations.

Last Friday week the Archbishop visited the General Assembly of the Presbyterian Church of Australia in session in Melbourne. He was given an enthusiastic welcome by the 200 representatives present. In touching upon the subject of reunion, the Archbishop said they were sure of one thing, which was that the whole world was seeking for brotherhood, and that there was no institution in which the atmosphere of brotherhood was to be found comparable to the Church. They had learned much in their divided days that when they did concentrate under a unified command they would be much stronger for the fracture. He prayed that the blessing of God might rest upon their deliberations.

The 31st Diocesan Festival, and the first under the auspices of the present Archbishop, will be held in the Melbourne Town Hall on Monday, 2nd October. There will be a festival tea at 6.15 p.m., and public meeting at 7.45 p.m. Major-General Sir Brudenell White will occupy the chair, and besides the chairman the speakers will include the Archbishop, the Rev. E. H. Davies, the Rev. J. Booth and Mr. L. V. Biggs. The Cathedral Choir, under the leadership of Dr. Floyd, will render selections during the evening. A feature of special interest will be the presentation to Mrs. Harrington Lees of a Festival welcome gift to hand to the Archbishop for Home Mission work. Pending by the applications for tables, extraordinary interest in the Festival is being taken by the parishes, and there is every promise of a memorable meeting.

## St. Mary's, Caulfield.

## 64th Anniversary Celebrated.

Bishop Green and Rev. A. Law were the special preachers to large congregations on Sunday, August 27th. Bishop Green gave the first of a series of four lecture-sermons on Church History. The Reign of the English Church is to be followed by the Reformation, the Evangelical Revival, and the Oxford Movement. Mr. Law's address on "The Outsider at Church" was full of practical application to the regular churchgoer as well as to the casual visitor at church. At the conversation held on the following Thursday, there was the usual large and representative gathering of parishioners. The special feature of the evening was a presentation to the vicar, Canon Langley, and his wife in appreciation of their work by the people of the parish. Rev. J. Townsend, the Canon's curate, found himself in a novel position, taking charge of the meeting, and at the request of the promoters of the gift, handing the Vicar a wallet of notes containing £40, and to Mrs. Langley a handsome silk umbrella. The Vicar, who was taken completely by surprise, thanked his people for these tokens of their love and appreciation.

## QUEENSLAND.

## BRISBANE.

## St. Martin's Hospital.

"I venture to express the very earnest hope that the big drive in aid of St. Martin's Hospital, on Friday, September 29th, will

produce a great result. We shall all of us need to put our shoulders to the wheel. I know that there are some in parishes rather far away from Brisbane to whom a Central War Memorial in Brisbane does not make a strong appeal; but I hope that all will do what they can to help us to open the Hospital free of debt, or approaching it, for the Hospital is built and has to be paid for. A big debt would be crippling and distressing, and when once the Hospital is paid for and is a going concern I think we shall all be proud and glad that we have done so much as we have collected has been a great effort, and has meant much sacrifice. "Let us not grow weary in well-doing" at this last lap. To all clergymen and laymen who read these words I say, "Do what you can."—The Archbishop's Letter.

## Higher Critics and the Monuments.

A course of sermons is being preached at St. Barnabas' Church, Waterworks Road, by Canon Garland, on the authenticity of the Bible, the failure of the Higher Critics to disturb the Old Testament being dealt with. Among other interesting references, the preacher pointed out that the Higher Critics used to make a constant jeer of the story of Jericho, but since the war the ruins of Jericho, of Joshua's time, had been completely uncovered. The two-storied house of Rahab the Harlot was now to be seen, and in it had been found part of a jug, certainly of the period of history, and which it was not too much to imagine had been handled by her. That was an example of how every tomb, monument, tablet, inscribed stone, and buried city, wherever it touched the story of the Bible, established its historical accuracy in every case, and refuted the Higher Critics. He told the story of the Moabite Stone, confirming the correctness of the biblical records of the wars between the Israelites and the Moabites, the facts of which also had been disputed by the Higher Critics, and the story of the Steel of Hammurabi, which confirmed the story of the battle in the fourteenth chapter of Genesis, which the Higher Critics had put down as pure fiction.

## TASMANIA.

## The C.M.S. of Australia and Tasmania.

## Tasmanian Branch.

The hon. treasurer (Mr. H. J. Wise) acknowledges receipt of the following amounts during the quarter ended June, 30, 1922: Donations: Mrs. Flanagan, £1 11s.; Richmond Lenten Self-Denial, £1 2s. 6d.; S. Stephen's Missionary Boxes, £3 6s. 3d.; Collection Annual C.M.S. meeting, £8; Kettering S.S., £1. Total, £14 19s. 9d. Depots and Shops: Hobart C.M.S. Depot, £10; Hobart C.M.S. Stall, £10; total, £20. Missionary Boxes, Claremont, £3 8s. 6d. Support of Special Missions: S. George's Own (Miss Wise); Mr. J. Clark, 10s.; S. George's Lenten Self-Denial, £14 11s. 9d.; S. George's Missionary Boxes, £25 7s. 9d.; Miss Phillips, £10; total, £40 19s. 6d. Launceston C.M.S. Depot's Own (Miss Garrard): Launceston C.M.S. Depot, £10; Youngtown, £2; S. Aidan's, £3; S. John's, £5; total, £20. Miss Nesbitt (Chapel): Collected by Mrs. Nicholas, £2. Santalia Evangelising Fund: From Mr. W. Cripps, jun., £1 12s. 6d. Total, £102 15s.

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## NEW ZEALAND.

## Varia.

Christchurch Cathedral is to have its own war memorial. It is proposed that it shall take the form of a panelling and richly carved frieze work in the south transept. The names of those who fell in the war will be engraved on the panels, and at the side there will be a figure of the Risen Christ, and the inscription, "Peace be unto you."

Christchurch Synod opens October 17th. At the prize-giving at Marlborough College, the master of the college said he had authority to state that Mr. Herbert Leaf, a former assistant master, proposed to present £30,000 to the school to pay the entire cost of the electric light installation. The balance, which would be considerable, would be devoted to the War Memorial Fund.

The Bishop of Bunbury has been invited by the N.Z. Board of Missions to take on the organisation of the Board's work.

Waipau Synod took place on September 8.

## Nelson.

Synod begins on October 3rd. The death is announced of Mr. A. Toss-will, of Tohania. He was a keen Churchman. Mrs. Toss-will is an ardent member of C.M.S.

## Notes on Books.

"Missions to Seamen, Rawson Institute." We have received the 41st annual report of the Sydney "Missions to Seamen." A good record of useful work is shown. The statistics for 1921-22 are as follows:—Visits to ships 1930, approximate attendances of seamen at the Institute 67,530, letters received for seamen at the Institute 6,794, letters written by seamen at the Institute 10,040, attendances of seamen at church 8718, visits to seamen in hospital, 335, bags of books distributed to seamen 1500, money banked for seamen £1629, missing seamen traced 40.

An appeal is made for a large increase of funds in order to make the Institute capable for the work the mission sets out to do. The chaplain thus voices the aims of the work:—"Our aim is to provide healthy recreation, good comradeship and true fellowship for all seafaring men, irrespective of creed or nationality. The short services held in the Church are not compulsory in any way. Our work is done on the broadest and most comprehensive lines. The religious aspect is just that which keeps the Institute from becoming common or mundane, and if it were not there, the sailor himself, nine times out of ten, would be the first to mention the fact and ask: "Why not?"

We hope the appeal will meet with a liberal response from church-people in the whole State. The lot of the sailor men, who are so essential to our common life, is one that well deserves our sympathy and practical interest.

"Explanation of Church Worship (by J. F. S. Russell, Priest Assistant, St. James', Sydney)." No publisher, no printer, no price mentioned. No preface shows for whom it is intended, and a perusal of its contents fails to reveal any class or age of person for whom it might be useful. The "explanation" is in the catechetical form, and as on the first page there are six questions about "lights," our readers will come to the conclusion that it is a most illuminating pamphlet.

Can we trust the Gospel Story?—A sermon preached by the Bishop of Goulburn. (Copies may be obtained from the Church Publishing Company, 124 Spring St., Sydney, price 4d., postage extra.) The sermon contains a very useful review of the work of the varied kinds of criticism on the four gospels, popularly told. The verdict given at the end will be found reassuring. Dr. Radford says:—

"The Gospel stands unshaken still as the story of the earthly life of the one person, both human and divine, who is the Jesus of our hymns and prayers in childhood, the Christ of our communions and crusades in later years. That is why the Gospel story has the place of honour at the Eucharist, that is why the Gospel is so dear to our hearts. It has been and is still being tried to the uttermost; but still it claims and wins our trust, because it has won and kept our love."

The Real Australian, the quarterly paper of the Bush Church Aid Society, is to hand, and, as usual, brimful of interesting news. Mr. Harvey writes of a trip to Tibbooburra, where he writes of the need of a road across sandhills and the need of a motor car is stressed in various manners. Mr. Henry Ford must have a stony heart if he can resist the silent appeal of one of the breeziest and finest commendations we have seen of the merits of the "Tin Lizzie."

## The Assyrian Monuments.

The most popular gallery in the British Museum is the one which contains the large and numerous Assyrian monuments. The story of their discovery is a fascinating one. One hundred years ago sceptics delighted to cast ridicule upon the Old Testament because of its references to the Assyrians and to "that great city, Nineveh." For these statements in the Bible, there was no corroborative evidence in ancient history. Infidels asserted it was impossible for a city which took three days to walk round, and which was said to contain 120,000 infants alone (Jonah iii., 3, iv. 11), to have been so completely destroyed as not to have left the slightest trace. The Bible was held, therefore, to be untrue, or, rather, to have described as history, what was merely the exploits of a mythical king. When this scepticism was at its height, God put the unbelievers to confusion. Sir Austen Henry Layard, after many difficulties, began in 1845, to excavate a large mound which had taken him three days to walk round. To the utter amazement of the Arabs, who assisted him, they soon came upon evidences that they were on the site of a buried city. The Arabs questioned him as to the source of his wonderful knowledge, and he showed them the Bible. Great palaces were unearthed, and the monuments and libraries forwarded to the British Museum. The books (clay tablets) were written in a language and in characters that were quite unknown. Scholars began to try to decipher them, and after years of effort they succeeded. The result is our knowledge of the Bible has not only been vindicated, but also greatly enriched. Difficult passages in Kings, Chronicles and in the Prophets have become clear. Professor Sayce, a great assyriologist, says: "Between the history of the monuments and the history of the Bible there is perpetual contact; and the voice of the monuments is found to be in strict harmony with that of the Old Testament." Sir A. H. Layard had many honours conferred upon him because of his labours. He died on July 5th, 1894.

## The Prohibition Campaign.

Prohibition progress throughout the world presents new aspects each year. As the years pass by and Prohibition remains, new benefits which the reform confers become apparent. In order that these benefits shall be noted at first hand and to give the Australian Prohibition leader (Rev. R. B. S. Hammond) the up-to-date information needed in the approaching Prohibition Referendum fight the Australian Prohibition Council has sent him on a visit of enquiry to various countries.

He will first go to New Zealand, and help the New Zealanders in their referendum to be held at the end of the year. Mr. Hammond will then proceed to England. A trained observer, he will see much in "wet" England which will contrast unfavorably with "dry" Canada and U.S.A., to which countries he will go after visiting the British Isles.

The World League against Alcohol, formed in 1919, is meeting in Toronto, Canada, on November 15th, and it is Mr. Hammond's intention to be present as a delegate at the Conference.

Travelling afterwards down through the United States, he will be able to gather valuable and reliable data regarding Prohibition in America, and will be back in Australia in time to put his tremendous weight of courage, capacity and character in winning the promised liquor referendum.

## The Canadian High Commissioner on Prohibition.

Mr. P. C. Larkin, the new High Commissioner of Canada, said, in "The Observer" of April 2nd, 1922, that he was not himself an abstainer, but he declared that Prohibition, generally speaking, was popular in the Dominion, and there was no doubt that it was exercising a most beneficial effect.

"I am sure that we are saving, by direct and indirect means, the interest of our public debt," declared Mr. Larkin. "I think more especially of the effect of strong drink upon the poorest and the weakest. The small debtor is paying his debts more regu-

larly; contractors say their workmen work more regularly. I know there are well-to-do folk who have well-lined cellars, but they will disappear in time. As I say, I am not a total abstainer, but I cannot help testifying to the good effects of Prohibition. I know of the good effect it has had in more than one direction in the work of our hospitals.

"I wonder how many sermons you have heard upon Hell during the last ten years? It is, perhaps, as well that we should deliberately set ourselves to dwell upon this subject."—Bishop of London.

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**Ecclesiastical Insurance.**

(The Editor, "Church Record.")

Sir,—Referring to your sub-leader in issue of 8th inst., dealing with the movement made in Goulburn diocese, it is well to remember that if ecclesiastical insurance is ever to be the success it can be made, and if the Church is to secure the full benefits therefrom, the matter must be dealt with by the Church as a whole and not by dioceses working on independent lines. Some ten years ago an ordinance ("The Provincial Ecclesiastical Fire Insurance Ordinance of 1912") was passed by the Provincial Synod as a stepping stone to a larger scheme for the whole Commonwealth. Under that ordinance a board was created endowed with the full powers to act for the Province in the matter of ecclesiastical fire insurance. The ordinance was accepted by four dioceses, but, as the board appointed did nothing, one at least of those dioceses (Goulburn) withdrew its acceptance.

At the recent session of the Provincial Synod a report from the board was tabled, which characterised the ordinance as a good machinery measure lacking motor power. Now the lack of power was the inertia of the board.

The ordinance is still operative, and under clauses 4 and 8 the board has (and has had for the past 10 years) full power to make (inter alia) such arrangements as have now been entered into by the Goulburn diocese; or such infinitely better arrangements as have been recommended by the special committee of the General Synod, referred to later. The neglect of the board has meant a loss to the Church of over £15,000.

At the meeting of General Synod, held last year, a special committee was appointed to take into consideration the matter of ecclesiastical fire insurance for the whole Church. The committee has met and decided to recommend the adoption of a certain procedure which will obtain infinitely better results for the Church than those offered by the "Ecclesiastical Assurance Company of Australasia Ltd., as advertised in your columns, and the procedure advocated has also the backing of a "British Company of undoubted stability."

Does it not savour of disloyalty when one diocese makes its own arrangements behind the back of a committee of the General Synod appointed to act for the whole Church? What chance would an army have in the face of an enemy if its regiments and divisions were to begin to fight about their share of the spoils before the victory was won. It would mean defeat.

We must be very careful or the result will be the same with us.

C. R. BARRY.

Member of the Special Committee of General Synod on Ecclesiastical Fire Insurance.

**The Lord's Day.**

(The Editor, "Church Record.")

Sir,—Are we Christians or pagans? It seems as if we are drifting back to paganism from the manner in which many persons are treating the Lord's Day.

The moral condition of the people of Eble and the Lord's Day (which is derived from it). In all spiritual revivals those have been the front, as in the Puritan and Methodist and in modern revivals.

A great deal has been written lately on Sunday sport, and those who advocate them seem to ignore God in the matter. The question they decide is, What do the people generally wish? not, What is the will of God? As if our knowledge of good and evil came from the people! At the Creation man was taught God's laws which were formed for his good. After a long bondage in Egypt, when the Hebrews had been influenced by the Egyptians for evil, God gave to Moses on Mt. Sinai the Ten Commandments, written by Himself, on two tables of stone as if to last as long as the human race lasted, to give them the knowledge of right and wrong. Jesus Christ, when on earth, recognised this law, teaching His disciples that man's duty is first to love God supremely, and secondly his neighbour as himself. "On these two commandments, He said, hang all the law and the prophets." "Heaven and earth shall pass away, but My words shall not pass away." An important part of the Commandments is, "Remember that thou keep holy the Sabbath Day."

The Lord's Day was given for man's welfare, for rest and worship. Devoting the day to tennis, football or cricket, is not resting, nor keeping the day holy in accordance with God's Law. Besides, where would Sunday sport lead to? For many years a section of the people have

desired to make the day a "Continental" Sunday like Paris, which is devoted to horse-racing, theatre-going, parties, etc., while in some parts of the town men have to labour as on other days. In England, before the times of the Puritans, the day was spent in prize fighting, cock fighting, skittles and drunkenness. Do those who wink at Sunday desecration wish for such times in Australia?

Who can tell that the opening of parks for sports may not lead to the opening of bars, theatres, stadiums, horse-racing, and other amusements? What is the line to be drawn? Do away with the sanctity of the Lord's Day, and the authority of the Bible, which stand or fall together, and with them fall the prosperity of Australia. What are so-called Christians doing in order to prevent such a calamity? Should not all true Christians make a stand in this matter?

Why not meet and form a union to oppose the dishonouring of God's Day and Word? Letting matters drift is like giving place to the devil against whom every Christian is called upon to fight. God teaches in Isaiah 58 how to keep the day holy—"Not doing thine own ways, not finding thine own pleasure, not speaking thine own words." For "A sabbath well spent, brings a week of content.

And health for the toils of to-morrow; But a sabbath profaned, whatever may be gained,

Is a certain forerunner of sorrow."

F.C.W.

**Young People's Corner.**

**A SPIDER'S THREAD.**

What is there new to be said about the spider? Do not our old story-books contain nearly all that need be told concerning the spider's ingenuity, industry, and perseverance? Have we not read the wonderful things that naturalists record of the structure, the habits, the skill of this little creature? How marvellous the delicacy and perfection of its workmanship—the spinning and weaving process which it carries on in its own body! Its web, formed with as much accuracy as if all the laws of architecture and mathematics had been consulted; its thread, finer and stronger than any which human hands could spin.

A great astronomer, in want of a very fine thread to serve as a telegraph wire in an astronomical clock, could not find anything in the world fine enough, except a spider's thread. This was exactly what he needed; and after it had been in use for two years, during which time he had caused it to carry every tick of the clock, it was seemingly as strong as ever, not in the least worn by age or use.

Howbeit, it has remained for recent science to observe the singular fact that, so small a matter as a spider's thread may seriously derange the telegraphic communication of a country. When charged with dew, the silken web of the spider is an excellent conductor of the electric fluid; and in Japan, where these insects are large and numerous, it has sometimes happened that the current of electricity has been diverted from its true course, and the message from its proper destination, by reason of a spider's thread upon the telegraph wires. So surprising an incident has been carefully noted in the schools of science. Official journals have commented on it, and it has furnished the text of many a practical lesson for electricians and telegraphists. May it not render further service, by suggesting some useful truths affecting Christian worship and Christian life?

What a little thing may interrupt communion between the soul and God! Prayer is a spiritual telegraph more wonderful than the most perfect scientific instrument. In using it we have not to await our turn before the message we would send can be despatched. Thousands of messages may travel between earth and Heaven, at the same moment, without any hindrance. Nor need we resort to some particular place, within certain limited hours, to secure the privilege of making known our requests unto God. In all places—in the crowded city, in the lonely desert, up on the bald mountain top, out on the wide sea; and at all times—in the noonday, in the night watches, in the summer of health, in the winter of sickness, yea, in the solemn hour of death, the way of communication by prayer is open and available, while the promise of the living God gives assurance of more speedy succour than any that the swiftest electric current could bring: "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxv. 24).

Marvellous as is this spiritual telegraph, its operation may be neutralised by means apparently small and insignificant. Wandering thoughts are the spider's threads that

interrupt prayer and hinder its success. True prayer is the outgoing of the soul to God. Desire is the soul of prayer. If desire be languid, fitful, wanting in fervour and force, the soul is not exercised toward God. Words of prayer may be spoken, but they do not travel Godward. The thoughts roam in various directions, and the feeble current of the soul is carried earthward.

Alas, how much of what is called "prayer" is utterly worthless! A posture of devotion is assumed, and pious phrases are repeated, probably with a glib tongue, but there is no reality in the exercise—no spiritual desire. Of how many nominal worshippers "the Healer of Prayer" has to complain, "This people honoureth Me with their lips; but their heart is far from Me. In vain do they worship Me" (Matthew xv. 8, 9).

Reader, the life-giving power of "the Lord . . . the Spirit" is essential to quicken your soul's desire, and convey it direct, in the vigour of resolute faith, to the throne of grace.

"Praying in the Holy Spirit" (Jude 20) we are heard and answered. No word of such prayer ever miscarries. No whisper of "the soul's sincere desire" can fail to reach the Divine ear; for "the Spirit also helpeth our infirmities" (Romans viii. 26). O let us continually rely on His promised aid, and our prayers shall have good speed and shall prosper.

Moreover, in regard to Christian life, faith is the medium through which the soul derives its supplies from the unfailing Source of all good. The daily grace necessary to spiritual vigour, growth, and fruitfulness, is to be drawn from "the God of all grace" in Jesus Christ, and received by faith. And if faith be the wire of communication, doubt is "the spider's thread" that diverts the blessing, hinders the current of Divine supply, and limits the Holy One. "He did not many mighty works" in Nazareth, "because of their unbelief" (Matthew xiii. 58).

O let us take heed lest these insidious spider's threads mar our worship, and impoverish our spiritual life. Watch against them. Spiders spin only in dark days. Doubts and wandering thoughts are children of darkness. "God is light, and in Him is no darkness at all. If we walk in the light, as He is in the light, we have fellowship one with another; yea, and our fellowship is with the Father, and with His Son Jesus Christ."

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**Current Topics.**

We reprint elsewhere the very fine exordium to the Bishop of Willochra's Synod Charge with its weighty personal testimony to a simple belief in the great Christian facts and Christian experience. We desire here to call attention to the bishop's forceful utterance anent the world situation. Nowhere in the charge does his fine spirituality of vision and outlook find better expression than in his lordship's reference to the only panacea for the agonies of the world at the present time. The reference is as follows:—

"The world outlook is still deeply troubled, although the Disarmament Conference in Washington is an event for which we owe devout thanks to Almighty God. It is an earnest of what the world might be if only the principles of the teaching of Christ were adopted by the world. Giovanni Papini, in his Life of Christ, has a most interesting comment on the Sermon on the Mount. There are, he says, three stages for the human race; first, the animal man whose sign is War; secondly, man imperfectly ruled by law, whose highest perfection is Justice, and the third stage, as yet unreachd, when the man shall be ruled by Love. Christ's aim is to convert men from beasts into saints by means of love. There are three courses open to one who is confronted by an oppressor, to return evil for evil, which practically leads to an endless vendetta, to run away, which encourages the wrong-doer, or, like Christ, to offer the other cheek, an act of fearless courage which puts the aggressor to shame. I cannot but think that Papini is right, and that we in our practical application of Christianity have dwelt overmuch on justice and too often been afraid to apply Christ's precept of love. The world is just beginning to realise that its sorrows might be healed by love, but we Christians have been, alas! too ready to insist on the need of force and justice, and too slow to admit that Christ's remedy of Love was capable of application to the practical affairs of life. We come back to the fact that the world can only be saved by the acceptance in reality of Christ's Gospel of Love. This, it seems to me, should be the great inspiring force of our devotion to Missions. It was not by a whim or for some light cause that Christ bade us go and make disciples of all nations, teaching them whatsoever He had taught. It was because there was no other way to save the world. For want of the Gospel the world is ever falling back into the animal stage of rapacity and war, or at the very best maintaining a cold and pitiless rule of justice which very often seems to those who suffer from it, to be not justice but oppression. It is only the Gospel which can save the world by its new dispensation of Love."

"I am not now entering upon such questions as to how far Sunday observance must be modelled on that of the old Sabbath. It is so easy to assert that it is better to have a rational life well lived seven days a week than one day specially reserved. The Quakers may be quoted in support of such a theory, but even they in practice accord with Catholic custom and observe Sunday in a special manner. They are exceptional. The words of Thomas Aquinas are as applicable to-day as when uttered: 'The commandment of sanctifying the Sabbath is partly moral; moral, inasmuch as a man doth appoint a certain time of his life to attend upon heavenly things, for there is a natural inclination in a man to depute a certain time for every necessary thing, as for the receiving of his meat, for sleep and for other such things; and therefore he doth, according to the direction of natural reason, appoint a certain time for his spiritual refreshing, whereby his soul is refreshed in God.' Thus Sunday to generations of men has been such an 'appointed time.' In other days when life was taken in a more leisurely way, it might have been easier for men to get alone for a considerable time daily, and get into touch with the 'Unseen,' but I ask whether such be feasible in the life of to-day, and whether in modern England Sunday is not a greater necessity than ever it was, if the moral and spiritual fibre of our people is still to be lessened. To employ a man on Sunday and give him another day off is still to act unfairly to him, for it robs him of the priceless opportunity of combining with his family and neighbours in united worship. No other day can compensate a man for the loss of his Sunday, and yet clergy have joined in the effort to place more and more men under such a disability. The argument is advanced that if men attend an early celebration, they can then proceed to play golf, employ caddies, and so on.

A correspondent recently sent us from England two interesting notes in reference to the Cenotaph of the Unknown Warrior. Our readers will be interested to know that Australians are not forgotten. This year there was a wreath of everlasting flowers from the Manly Sandbag Circle, with the inscription, "In Memory of our Boys from Manly, N.S.W." But perhaps even more interesting is one placed at

the base of the Cenotaph on June 25 last from members of the Mothers' Union, St. Ives, Huntshire. The inscription runs:—

"In gratitude to God for the blessing of Peace restored to us, and in honor of the men who died to defend our homes. We who are members of the Mothers' Union will unite in striving to make those homes more worthy of the lives laid down for them by filling them more fully with the knowledge and love of God."

Truly a fine resolve. We are forgetting too easily the price in blood and pain and other suffering paid for the preservation of our lives and homes. Surely they are consecrated things, and should be made more worthy of the great sacrifice made for them. Were our lives worth preserving after all? We need more earnestness and purposefulness in our living.

The problems of Sunday Observance are by no means confined to our own land. The English Church papers reveal an intense conflict of opinion and usage in England, and town councils there as well as here are permitting the use of public parks for Sunday sport. The Bishop of Chelmsford, Dr. Watts-Ditchfield, has been very outspoken in his protest against this trend of things. In a recent letter to his diocese he reviews the situation and gives a very sane and clear presentation of "the Moral and Spiritual Principles" involved. His lordship writes:—

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I cannot understand such teaching, neither can I grasp when and where such people are to receive that religious instruction and exhortation which is so necessary if the Christian life is to be manifestly strong. The next generation of such a type of Christian men and women will be found weak and flabby. It is thus that the overwhelming mass of the male population in France and in Italy have not only become apathetic but aggressively hostile to the Church. Again, the English habits are such that the latter part of Sunday is the only time when there is any likelihood of reaching the non-church-goer. The overwhelming body of Church workers will witness to this fact, and yet Christian ministers and others have helped in a movement for games in the parks which will make the task of their successors a thousand-fold more difficult. It is easier to shatter than to restore those unwritten and unfailling ordinances of the gods, as Sophocles calls them. We who oppose the utter secularisation of Sundays are called 'Kill Joys.' But the designation is more applicable to our opponents. History tells us of a Rome and a Greece so surfeited with pleasure that all real joy in life was destroyed, and it was one by no means known as a 'Kill Joy' who said, 'Vanity of vanities, all is vanity. We stand for those great moral and spiritual principles without which neither a nation nor an individual can grasp the real joy of life, and possess it more and more abundantly. Because of our belief, we shall not falter in our determination to make the Lord's Day His day in reality, realising that amid the forces of evil it is all too brief a period to fortify us and strengthen us for the battle of life. The soul is more than the body, and men must be taught to give it and its welfare the foremost place in their thought and life.'

The reception given to the bishop's letter by the Church press shows that the flood of Sabbath or Lord's Day desecration setting in is causing a good many to review the whole situation and their own attitude. The "Guardian" questions whether there will ever be "a return to the rigid Sunday discipline of our forefathers," and suggests compromise. The "Church Times" frankly will give no place to the Puritan Sunday. In reference to the present controversy in one of its editorial notes it places its finger on a weak spot when it says—

"While the Bishop of Chelmsford and the rector of Bermondsey (Mr. Gillingham, the famous Essex cricketer) are taking a very serious view of the recent decision of the L.C.C. to permit Sunday games in the parks under its control, partly on the score of the increase of Sunday labour, it is just as well for Churchmen to remind themselves that religious people are, at any rate in London, one of the chief causes of Sunday labour, as anyone can see for oneself who visits St. Paul's Churchyard, Parliament-square, St. Martin-in-the-Fields, the City Temple, Spurgeon's Tabernacle, or the neighbourhood of any church or chapel which is frequented by large concourses of people on a Sunday. We share the universal dislike of any increase in Sunday labour, but let us be honest with ourselves. If it is wrong to use a 'bus or a car to get to our playground, it is equally so to get to our place of worship. We recall the fact that that fine old Puritan, Fr. Mackonochie, walked the whole distance—is it four miles?—from St. Alban's, Holborn, to St. James's, Hatcham, Sunday after Sunday, in the days of Fr. Tooth's imprisonment, rather than use the public conveyance. We could wish that we were all equally sincere to-day."