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Current Topics.

In our last issue we published an account of the Brisbane Synod proceedings, mainly derived from the Brisbane daily press. We regret to find that in one important particular, the resolution re Prohibition, we were misled, and inserted in that resolution a clause which Synod deleted. Our readers will be interested and mostly encouraged by the following statement of the matters reprinted from the "Church Chronicle," the official organ of the diocese of Brisbane:—

The Synod and Prohibition.

"Speaking on this question his Grace said always his difficulty had been lest we declare drink itself an evil thing and land ourselves in a difficulty in regard to the Holy Communion.

"Prohibitionists do not necessarily hold that liquor, any more than opium or any other poisonous drug, is evil in itself, but they believe that, as in the case of opium, restriction of its use is vital for the health of the community.

"Canon Gradwell moved: 'That the Synod is of opinion that, in view of the conflicting evidence on the working of Prohibition, a more determined attempt should be made to find a solution of the liquor problem on the lines of a restriction of the hours of sale.

"To have passed the motion in its complete form would have been to stultify the decisions of the Synod made annually for several years past. The Synod, therefore, while in favour of a restriction of hours, emphatically declined to endorse the words 'conflicting evidence,' and so deleted them.

"The motion as amended was then passed.

"It is to be regretted (judging by the letters that have appeared in the 'Courier') that the general public, and may be our own Church people, have been given a most erroneous impression of Synod's attitude toward Prohibition. This impression is largely due to the almost verbatim reports in the daily press of the speeches of Canons Gradwell and Batty, who have been consistent in their opposition to Prohibition, and the less than a dozen lines devoted to the evidence in favour of Prohibition submitted by Dr. Graham Butler, Revs. W. H. W. Stevenson and G. L. Hunt.

"There can be not the slightest doubt but that Synod remains as strongly as ever on the side of Prohibition, but is quite willing to accept shorter hours for the sale of liquor as a stepping stone. The 'Courier' declined to publish a letter from a member of Synod who sought to vindicate the Synod's position.

"The whole question is most vital and far too serious to the community to be disposed of by the flippant suggestion to a Prohibitionist to 'go and buy a brewery.' Such suggestions are derogatory to Synod and to the Church it represents. A committee was appointed to collect evidence."

From a letter in the "Church Chronicle" from Dr. Graham Butler, it appears that the Prohibitionist members deferred to an expressed wish on the part of the President not to enter upon a full debate of the Prohibition issue.

The Bishop of Newcastle, in his Synod Charge, last week, made a very

The Clergy and Foreign Missions.

practical appeal to the Church people generally for help in clearing off the indebtedness of our missionary organisations and making possible an advance in the work. His lordship thought that the communicants of the Church might very well be invited to contribute a small sum extra per year. He said:—

"One hardly dares to mention the appeal and its object in the same breath. We are asking men for whom the Son of God became Incarnate, for whom the Son of God endured Gethsemane and Calvary, whose sins have been forgiven through His death, whose lives have been purified and strengthened by contact with Him, we are asking them to spread His Gospel and His Grace amongst those whom He loved as ourselves and for whom He died as for ourselves, and we ask for another shilling from each this year.

"And humiliating as it is, even this appeal will not succeed unless through the goodwill and co-operation of the clergy in every parish. They will have to see that an envelope, with the necessary explanation, does reach every communicant, and this will not be effected by the simple and slovenly method of scattering envelopes through the church. I trust that every rector in this diocese will feel himself in honour bound to make wise and complete arrangements for distribution. No such advice ought to be necessary, and yet experience leads me to give it."

We can quite understand that there is some reason at the back of the bishop's complaint against the clergy, but too often the cause of what Dr. Stephen calls "the slovenly method of scattering envelopes throughout the church" is the inundation of the clergyman with details of parochial organisation which make it well-nigh impossible for him to carry out any scheme with the thoroughness so desirable and necessary for success. We do not think the ordinary rector is devoid of a sense of the importance of the Foreign Missionary Enterprise. What is needed is a devoted and enthusiastic layman in each parish to "push" the particular branch of the Church's enterprise which may be entrusted to him. To overload the clergyman with such details is a suicidal policy, for it deprives him of the time and energy which should be used for the work, so peculiarly his, of ministering inspiration to his people for their due response to the Church's appeal for co-operation in service and gift.

We reprint at length a press report from Launceston concerning an incident as regrettable as the alleged practices and teaching are disloyal to the practices and doctrine of the Church of England. There can be little doubt that the kind of Confession recommended to young children is without a scintilla of support from the Prayer Book directions that are so often twisted and misinterpreted to bolster up a system of confession which the compilers of our

Book of Common Prayer simply abhorred. The attempt to get any kind of support for habitual and general confession from the careful provision of the Church for abnormal cases is merely the conceit of a warped mind. But, if the report in the local newspapers be at all correct, even thorough-going "Anglo Catholics," will resent the methods employed in the Launceston Church as verging upon a gross profanity. We trust that the protest to the bishop will draw upon the men responsible for this unworthy episode the censure they deserve.

The aggressive movement on the part of the present day "Anglo-Catholic" is creating anxious thoughts not only in the minds of the Evangelical, but also in the minds of some Churchmen who are usually grouped with the men of the "Anglo-Catholic" movement. In a recent issue of the "Guardian" a correspondent of a "Catholic" training seriously canvasses several statements of men who are in the van of the present movement. He writes:

The utterances quoted combine in presenting an attitude of mind which is different from, if not alien to, the older school to which some of us belong. Of this we are absolutely sure, even though divided in the matter of defining the nature of the difference. To some of us, perhaps, it seems that the modern school tend towards the mechanical and artificial. Perhaps they seem to concentrate overmuch on the system of that Church with which we all know Christ to be really and effectually one, and, in consequence, perhaps, they incline towards dulling the impression of His personal touch through the Church, leading us to fear lest He, the Personal Christ, with His human qualities at least, should fall out of focus, even "out of the picture." Such anxiety appears to be borne out by what is remarked in the weakest of the new school, however few, where force of individual character does not protect them—namely, an incapacity to understand the ordinary mind, especially of men; a flippancy of talk about holy things, and indescribable mannerisms, utterly hybrid, monkey rather than man like—in a word, not human. "For God's sake give us somebody human." How often has this been said, in effect, by laymen who care, at the time of a priest's vacancy!

These words are sufficiently striking to show the deep line of cleavage that is really existent in a body of Churchmen who are commonly thought to be one in teaching and aim.

We publish elsewhere a letter which we think justifies the title we have given it. The writer is known to us through some letters of protest he wrote to one of the Northern Queensland

Church papers. We remember the unworthy treatment meted out to him, by a writer who seemed to forget, a common temptation, alas! the warning of St. Paul to the Corinthian Christians about the

men of God's calling and the instruments of His choice. After all inspiration is better than education, and it is inspiration that we all need most of all. We do not wonder that men of evangelical convictions break out into open protest against the mistatements of their Church's position and doctrine that are continually occurring in, for instance, "The Northern Churchman." In the present issue there is reprinted from an American source a criticism of Protestantism in America, by Dr. Waterman, and the editor of the "N.C." remarks: "In all these characteristics modern Protestantism differs from the Catholic faith as taught by the Church." What was really criticised was extreme "Modernism," and not "Protestantism." And to make Protestantism responsible for the errors of Modernism is on a par with the accusation that God is responsible for sin. But of course "there are none so blind as those that won't see." We cannot wonder that the poor "Protestant worm" sometimes turns when the tread is so heavy and unequal.

Our readers will understand the position the better and sympathise with men like Mr. Ashton, dwelling in dioceses from which all that smacks of Protestant Churchmanship is carefully kept out or under, if we reproduce something quite recent as a specimen of "The Catholic Faith as taught by the Church" in North Queensland.

In the April issue of "The Northern Churchman" there is a continuation of authoritative teaching on "Holy Baptism." Our readers will notice the utter absence of any qualifying conditions in the statements that are made, and must remember that this teaching is intended for adults who have come to years for understanding. Here is the first half of the article:—

Baptism, we have seen, raises man on to a higher plane. From being a natural creature he becomes supernatural. From being a son of man he becomes a son of God. In addition to the life of the body he receives the life of the Spirit.

But a question keeps coming up. It may be true that a baptised person is better off than one who is not baptised, but is he any better for being baptised? Are not many baptised persons more wicked than the unbaptised? This is a really important question, for it lies behind quite a lot of difficulties. For instance, when the Church refuses, as it does, to celebrate marriage with an unbaptised person, at once someone may say, "But he is a much better man than one who was married last week and no objection made."

This is not such a poser as it looks. It is the old question of Jacob and Esau. Esau would have been called a much better man than Jacob. He was a good fellow, greedy no doubt and selfish when it came to the pinch, but jovial, a good family man, I am sure, and in short an ordinary sort of person. Jacob, on the other hand, was a sneak, a cheat and a liar, and like all liars, a coward. Yet God "loved" Jacob and hated Esau. Why? Because Jacob had possibilities in him and Esau had not. Jacob with all his faults could see the angels and hear the voice of God. Jacob could, and Esau could not, be ashamed of himself. So Jacob's seed was blessed, and he was given the name of "the man of God," while Esau dropped out.

The man who has not been baptised has not the spiritual life. He is of the earth, and earthy, though perhaps a wise, strong, and in fact a "good" man. But so long as he is unbaptised he cannot even "see the kingdom of God." He is Esau, though let us hope not without prospects of some day attaining to the spiritual life.

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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The reasoning is excellent! Both Esau and Jacob were unbaptised, and both had received the sacrament of circumcision. And Acts x. 44 ff. reminds us that some men certainly were baptised because they had received the Holy Spirit. The above kind of teaching, and it is only a sample, well merits protest, inasmuch as it is Catholic more after the Roman style than the Anglican and Scriptural. We trust that our Melbourne and Sydney friends will realise, from Mr. Ashton's letter, the urgent necessity of our evangelical paper for the whole Commonwealth.

The Easter Victory.

(Sermon by the Bishop of Winchester.)

"Thanks be to God, Which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.

It is the Easter word. In high anthems and alleluias, in her great Eucharist of praise and thanksgiving, the Church of Jesus peals out to-day the witness of its truth. In the familiar ending of the Lesson in our Funeral Service the same words fall upon ears sometimes unheeding or half incredulous from sorrow, not, as now, ringing and joyous, but in a quiet undertone of reassurance. The victory—it is always a thrilling word; though sometimes it has to serve the forces of wrong. The Romans carried figures of victory with their banners; and a statue of victory in the Louvre at Paris, splendid even in mutilation, is one of the noblest remains of classical art. "The victory," the Apostle says, as he sounds its trumpet note—the victory that is victory indeed—the victory that is real and counts; the victory won by Jesus Christ and shared with His people, more than conquerors in Him—the victory of life over death, of love and goodness over sin and wrong. How dared he speak of it, and how dare we? He would have had a plain and twofold answer. He dared announce it, because Jesus of Nazareth, hanged and slain by His own people, had been by God raised up, was alive for evermore, and had the keys of hell and death. He dared announce it, because in his own life he felt and knew, with a certainty of intense experience the "power of the resurrection" which had made him a changed man, broken his yoke, filled him with life, given him such assurance as only God Himself can give in the secret of the heart.

The Cry of the Human Heart.

And for ourselves, how do we dare? How shall we reply? May I tell you what it seems to me? It seems to me that the message of Jesus' victory meets a deep-down feeling of the human heart, and the two—confirm one another. Look upon nature; look upon life. It often seems as if there was an unmeaning succession in things—day and night; night and darkness succeed one another. So do life and death. The strange old book "Ecclesiastes" says there is "a time to be born and a time to die; a time to plant and a time to pluck up; a time to kill and a time to heal; a time to rend and a time to sew"—and so on. Life is an alternation or see-saw of experiences. And so, it is said, we take sides according to our characters. Some look on the gloomy side and see that all things good and lovely pass; light and life and beauty—darkness and destruction consume them all; it is all a mockery, let us make up our minds to be brave and own it. But others who have good spirits and natural cheerfulness, talk for ever about the way in which good springs out of evil, and sorrow through joy. So we are either pessimists who look at things darkly, or optimists who will only see the bright side.

The Meaning of the World About Us.

I believe and am sure that this is not the whole truth. I do not think that the two ways of thinking are of equal value. I believe that the human heart is, and is meant to be, optimistic. In other words, it has a deep belief that there is a meaning and a value in the world about us. No doubt this may be held in a foolish and shallow way; and it is the use of the pessimist to correct and check this. But I believe that each year brings with spring a promise and parable and hope of life which is not destroyed because that year will go down into the decay of autumn and the seeming death of winter; a death which, as every gardener knows, is really a nursing time by nature of further life. I believe that the glory of sunrise has

a message and meaning which is not cancelled by the pathos of the sunset. I believe that though darkness has its blessed uses for our tired natures, we rightly think of light as having the true glory, with some meaning in it of a light more wonderful than itself. I believe that though life is ever creating and death is ever destroying, yet death is the servant and not the equal of life, clearing away aged life that younger life may spring, may perfecting life in those who die even as the Life of Jesus was made perfect in death on the Cross.

A Needed Gospel.

Do you agree with me? Do you share this feeling, this deep-down faith, this natural hope? But if you do, shall we not agree how faint and flickering our best hope is, how often darkness and sorrow and death seem to baffle it and defy it? Shall we not own how greatly it needs to be met and confirmed and straightened? If it has a deep root in that nature of ours which the God of love and goodness made, and which we are deeply sure, has in it something Divine of Himself, then will not God have a word to meet it? My brothers and sisters in Christ, I believe that that word is the Gospel of the Resurrection, the good news of Him that is alive and was dead, and behold! He is alive for evermore, and has the keys of hell and of death. I do not believe that that Gospel could have been received in consciences which had no prophecy in itself of immortality, of the triumph of life within themselves. But I believe that that Gospel was needed, and is needed, today to take man's hope by the hand, to teach its voice to speak out. I think we had some proof of this when, amidst an orgy of death, ruthlessness and unsparring death in war, we found that a great spring of faith in life-out-of-death rose up out of the heart of men and women, old and young, in a Christian nation. The heart's voice, the heart's message are necessary to each other as in another way it was with St. Paul. We are like a man who (as we say) has a musical tune at the back of his head, when he hears it rung out again in clearness by voice or organ; or we are like one who has in his mind a half-formed thought which he cannot shape, and then finds it said out in fullness and beauty by poet or writer. Or, like one who has seen some pale print of fair landscape or a noble building, such as this Cathedral, and comes face to face with the overpowering beauty and splendour of the reality. So has the Resurrection of Christ, Christ risen, done for the hopes of man. Thanks be to God, Which giveth us the victory through our Lord Jesus Christ.

War and Victory.

Only let us remember that victory implies that there has been war, war with all its testing reality, all its bitterness, all the power of an enemy. The joy of Christ's victory can only come to those who fight the battle, which was, and is, His battle against the evil in themselves and in the world. There is no reality of victory for those who drift and dawdle through life, or play with temptations instead of fighting them. The world is dark to-day. Fame and cruelty, contention and selfishness, extravagance and waste in one country; mocking the intensity of hunger and suffering in another. The pessimist may well be confirmed. If we are to have better hopes—as indeed we ought—we must remember Who it is that will give the victory, in His own way, in His own time, when He can bend to His purpose man's rebellious heart. It is the Christ Who has taught us that the humble shall inherit the earth, that those who are ready to lose life are they that find it, that the unselfish win the prize. It is the Christ of Love Who conquers not by the sword but by patience, Who teaches men to get through giving, and find self through losing self, and life (if it need be) through death. Our dear and brave ones taught us that in war. But in other shapes it is the lesson of peace. Can we at His bidding lay aside hatreds and take up forbearance? Can the nations come together by learning—slowly and painfully across a thousand difficulties—but still learning, to seek not each their own good only, but every one also the good of all? We must not look for the victory of Christ if our own trust is in the pride of the Pharisee, or the sword of Pilate. Alike in our own personal lives, and in the big, dark life of the world, let us take the good cheer which comes from Christ's answer of victory to our own trembling heart's hope that in the end all will be well:

"Thou wilt not leave us in the dust,
Thou madest man, he knows not why,
He thinks he was not made to die,
And Thou hast made him; Thou art just."

There is the hope implanted by God in the human heart and here is the Voice in which the answer comes—an answer of assurance, though still one of faith and hope.

He giveth us the victory in our Lord Jesus Christ.

"Christ is Risen."

The battle may be long, the suffering great, there may be darkness over the lands until the ninth hour; lives may be crushed by the thousands as in Armenia and Russia, Powers may rise, and Powers (our own among them) may fall, but He is the Lord. He fails not. He will carry out to His end and consummation the victory, always winning, and at last to be won, of Life and Light and Love. I was once allowed to see a cablegram which carried the news of a shattering bereavement. It ended with the words, "Christ is Risen." In the struggle with temptation, in the endurance of sorrow, under the awful pressure of death, in the approach of death, pray we God to give it to ourselves and others according to our several needs. For a gift it is always and in all thanks be to God, which giveth us the victory through our Lord Jesus Christ.

English Church Notes.

Personalia.

Miss Constance Jones, D.Litt., formerly Mistress of Girton College, Cambridge, passed away in May, at Weston-super-Mare. Miss Jones was one of the pioneers of the higher education of girls.

Rev. E. Brammall, of Wangaratta, was one of the speakers at the May annual meeting of the Colonial and Continental Church Society.

Nonconformist Desire to Save Church Schools.

A remarkable instance of combined Anglican and Nonconformist effort to save a Church school is recorded from Swindon. The education rate is one of the highest in the country, and there has been much local anxiety among Churchmen and Nonconformists alike at the minimum of religious instruction given in the provided schools. Swindon Parish Church schools are the only Church schools in the town, which is suffering severely through unemployment, and Church people and many Nonconformists were determined that every effort should be made to preserve at least one centre where definite religious teaching could be given. A bazaar was held in May. It was hoped to raise £500, but £1105 was forthcoming. Expenses were less than £20.

An Unexpected Congregation.

Remarkable scenes took place on a recent Sunday evening in connection with an unemployed of Sheffield. About 700 men marched from different parts of the city to the Cathedral with the object of attending the service, but owing to most of the seats being occupied many were unable to obtain admission. When the Cathedral was full the gates were closed by the police. A large number, on leaving the Cathedral yard, sang "The Red Flag," and marched to St. James' Church, which is very near. This church was soon filled, and the Vicar, the Rev. Dawson Parsons, gave a warm welcome to his unexpected congregation. In a conciliatory address he said if they would like to come to another service and let him know, he would arrange everything for their comfort.

"Africa and the East."

A great C.M.S. Exhibition was to be held on May 17 and following days at Islington. Messages from the Prime Minister, the Archbishop of Canterbury, the Bishop of London, the Lord Mayor and Mr. J. R. Clynes, M.P., are included in the handbook of the Exhibition.

Mr. Lloyd George wrote: "I wish you every success in the forthcoming exhibition of the Church Missionary Society. I trust it may lead to a quickened interest in its work and to the extension of the great activities which have reaped so abundant a harvest. The story of the work of your society in the lonely outposts of Africa or among the peoples of the ancient civilisation of the East is a story of persistent labour and sacrifice. I pray that your efforts may be richly rewarded."

A Worthy Memorial.

It was announced at the same meeting that Sir Joseph Maclay, the great shipping controller, had given £10,000 to build a Medical School in China. Sir Joseph lost two sons in the war, and it appears that one of them just before he was spared the need of a letter that if his life were spared he would devote himself to medical missionary work. This magnificent gift is the result of that letter, and is given by Sir Joseph in memory of his sons' sacrifice for the nation.

An Evangelical Protest.

A very widely-signed memorial was presented to the Archbishop of Canterbury on May 8th, embodying a solemn public protest against the violation of law and neglect of moral obligations which are now allowed to prevail among many of the clergy of the Church of England." The memorial proceeded:—"Solemn pledges given at Ordination are to a large extent disregarded. Clergy who have declared, before God and man, that they unfeignedly believe all the Canonical Scriptures of the Old and New Testaments are proclaiming that the Four Gospels contain elements of legend respecting the Birth, Life, and Resurrection of our Lord; and, ignoring all but negative criticism, they treat the narratives of the Pentateuch as unhistorical, and the testimony to them in the Psalms and the New Testament as unreliable. Professors in Holy Orders and other dignitaries openly avow opinions respecting our Lord's Nature, which are admittedly inconsistent with the received Creeds of the Church. The strict promises required at Ordination as regards the observance of the Book of Common Prayer are treated by many as having little or no binding force. In the Order of the Holy Communion the abuse is flagrant. Vestments, ornaments, ceremonies, and even prayers, are introduced which were rejected by our Church in the sixteenth and seventeenth centuries, and which avowedly reinstate the doctrine and ceremonial of the Roman Church. A systematic discipline of private Confession, as a condition precedent to Absolution and Communion, is openly and insistently imposed; and, in the words of the Royal Commission, many practices which 'lie on the Romeward side of a line of deep cleavage between the Church of England and that of Rome' are widely prevalent. Thus the whole basis of the Church of England as established by law is being undermined, and in this unjust and injurious state of things we have no resource but to make this protest. We desire only the observance of the doctrine and worship prescribed by the Book of Common Prayer and the Articles of the Church of England, which are formally acknowledged by all clergy to be agreeable to the Word of God; and we appeal to the authorities of the Church to maintain the rights of members of the Reformed Church of England in their most sacred interests."

Sir W. Joynson-Hicks, M.P., distinguished the deputation bearing the memorial as representing the great Evangelical body of Church opinion. Referring to the extreme Modernist teaching, he said that it was not desirable that such views should be promulgated by authorised teachers and preachers in the Church. Sir Joynson-Hicks also spoke of the "anxiety, disappointment and almost despair" he felt in reference to the spread of Ritualism.

The Archbishop, in reply, pleaded for toleration, reminding the deputationists of the considerable change which had taken place quite generally amongst Churchmen in their views concerning the Bible. At the same time the Archbishop said, in reference to the Modernist Conference at Cambridge, that some of the utterances which had lately been made public seemed to him to be absolutely inconsistent with the responsibility and the promises of men who had made distinct promises as ministers accredited to be the Church's teachers. They must make a distinct difference between the man who in the search for truth was a free agent and could say what he liked, and an accredited man who held authoritative licence on the strength of which he was allowed to be a spokesman of the Church. He himself was prepared to do his best to further all that seemed legitimately right in restraining those things.

Referring to the spread of Ritualism, his Grace said that no one felt more strongly than he did the need of a sustained, deliberate and thoughtful loyalty to the lines of the Book of Common Prayer, on the part of both clergy and laity. The Archbishop also pleaded for more assistance on the part of those whom the deputation represented in the matter of necessary Prayer Book Revision.

The Ministry of Healing.

Some of the results of the year's working of the C.M.S. Medical Mission Auxiliary were made manifest in the inspired report which was read by Mr. J. H. Cook, secretary to the Medical Committee, at the annual meeting held at the Queen's Hall, London, in May. They had passed through grave and anxious days in regard to the material means for carrying on their great work but the horizon was brightening. Very rapidly Mr. Cook reviewed the situation overseas, emphasis being laid on the urgent need of doctors and nurses to make use of the great opportunities that face them. Thirty-seven mission hospitals work at strategic centres in the mission field. These

hospitals have an aggregate of 4975 beds, and each doctor has under his charge an average of seventy-two, and each sister has to supervise the nursing of about sixty patients.

Cannibalism in Armenia.

The lowest depth of famine tragedy has been reached, according to a report recently received by the British Armenian Committee, among some of our fellow-Christians in Armenia, where in some of the villages conditions of hunger are so acute that frenzied people have resorted to the eating of human flesh. It is small comfort to learn that this practice is sharply condemned by the authorities. Foodstuffs are exhausted throughout a wide area, and bread is being made of all kinds of substitutes, including flax, chaff and sawdust. As a consequence of the persistent under-nourishment, a large percentage of the population is suffering from skin disease, one-fourth of the adults are incapacitated and bedridden, and only one in fifty is normal. In the village of Mannauchuk, where the writer of the report recently visited a family of fifteen persons, he found only three surviving after a month's interval, and this he regards as typical. Not only the lives of the Armenian orphan children this spring, but the food supply for the entire population next winter depend upon the prompt despatch of grain for food and seed. Meanwhile, the "Save the Children Fund" is feeding 250,000 children every day in the Russian famine zone and is maintaining its child relief and child welfare work in other countries of Europe and in Armenia. Lord Weardale is its president, and its registered office is at 42 Langham Street, London, W.1. Donations may be sent to "Church Record" office, 44 Royal Arcade, Sydney.

Personal.

Rev. A. R. Ebbs, National Secretary of the C.E.M.S., has just returned from a very encouraging trip to Rockhampton, Bundaberg, etc., where he found a number of keen members. He is now visiting Toowoomba, Warwick, etc., and returns to Sydney on July 25. He will remain in Sydney until the end of August.

Rev. F. P. Owen is undertaking work in the diocese of Willochra, on the Cummins to Minnipa and Kimba Line. Mr. Owen has had experience of work on the Canadian prairies.

Miss Florence Smith, of the A.B.M. Aboriginal Mission at Mitchell River, is in Sydney on furlough.

Mr. Edmund Clark, the deputation from the Children's Service Mission, addressed a meeting of the secretaries

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of the Young People's Union at the residence of Mr. and Mrs. J. B. Nicholson, Elizabeth Bay, Sydney, last Saturday. Mr. Clark has gone to Bulli to carry on work there.

Rev. A. W. Coates, lately diocesan commissary of the Home Mission Fund in the diocese of Armidale, has been appointed Vicar of Moree, N.S.W., in succession to the Rev. J. S. Cawte, who has accepted the parish of Walcha. Mr. Coates is locum tenens at Guyra for the Ven. Archdeacon Johnstone, who is expected to take charge during August.

Rev. P. W. Robinson, of Alphington, has been appointed to the charge of the parish of Warragul, Vic.

On Sunday, June 25, the Archbishop of Melbourne dedicated clergy and choir stalls at All Saints', St. Kilda.

Miss E. Ward and Miss E. Williams, of the Melanesian Mission, arrived in Melbourne on furlough on June 15.

Rev. R. Hamilton, of Sunshine Vic., has accepted the incumbency of St. Michael's, North Carlton, and will take

up his new duties about the first week of August.

Rev. A. R. Wilson, B.A., Dip.Ed., has been appointed editor of the Melbourne "C.E. Messenger," and will take up his duties this month.

At a meeting of the Melbourne "C.E. Messenger" Committee, held on June 29, the following resolution was unanimously carried by the Committee:—"That this meeting hereby places on record its appreciation of the self-denying and able work of Rev. A. Law as Editor of the 'Messenger,' and express its thanks to him for the same." We cordially add our support to the resolution.

Rev. H. J. H. Lofts has accepted the curacy of St. George's, Hurstville, N.S.W.

Rev. E. W. Burgin, B.A., was ordained deacon by the Bishop of Wellington, N.Z., on June 11.

At a recent gathering of the Sunday School teachers, of Holy Trinity, Kew, Vic., a presentation was made to Mr. E. G. Jennings, in recognition of his

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Our Melbourne Letter.

(From our own Correspondent.)

"Thank God for tea! What would the world do without tea? How did it exist? I am glad I was not born before tea." So said Sydney Smith. But for scandalous idolatry on this subject of tea, commend me to a little-known writer who died a few years before Sydney Smith was born—"Tea! thou soft, thou sober, sage, and venerable liquid, thou . . . smile-smoothing, heart-opening, wink-tipping cordial, to whose glorious insipidity I owe the happiest moment of my life, let me fall prostrate."

Certainly little can be done in Melbourne without tea. Is there a meeting of the B.C.A. Committee? Good; let us have tea! Is it the half-yearly gathering of evangelical clergy? Let every man bring his sandwich and his bun. St. Hilary's will provide the tea. Do you want a meeting of the Young Peoples' Scripture Union Secretaries? Certainly; put on the kettle! And now there is the Gleaners' Annual Meeting. Then let us commence with tea. And we did commence—when we could find a vacant seat at the tables. There was important business to discuss, so we cleared the decks (quite literally) for action, "repressing those vapours which the head invade" by the time-honoured custom of a cup of tea, which the poet assures us "does our fancy aid . . . and keeps the palace of the soul serene."

And now, with brief but hearty thanks to our host, Mr. E. Lee Neil, we ascend (suitably) from the lower regions of the C.M.S. tea room to the lofty intellectual atmosphere of the Chapter House. What a great meeting it was! After Mr. Lee Neil had explained the nature of the proposed alteration in the constitution of the Gleaners' Union, Mr. Doulton, of what was German East Africa, thrilled us with a vivid account of his adventures in a German internment camp. His life was saved by the faithfulness of his native converts who, even under torture, refused to bear false witness against him. These very natives, before conversion, would have told a hundred lies if a German had so much as lifted his little finger.

Dr. Wirt, the American Commissioner for Armenian Relief, made a touching appeal for this friendless, leaderless, martyr nation. Only under the British and the American flags are these people free from the brutal Turk. Apart from the work of the "Near East Relief" and one or two kindred organizations, nothing faces the Armenians but blank despair. The shadow of a starless night is thrown over the world in which they move alone. Within the shelters built by the R.E.R. they find food, safety and enjoyment. But a million are yet starving or brutally ill-treated. Food and clothing are needed even more than money. Dr. Wirt pleads for one of our many idle ships to be placed at his disposal and loaded

long and faithful service for twenty-five years as superintendent of the Sunday School.

Rev. W. Bullock, A.K.C., has been appointed to the cure of St. Matthew's Parish, Masterton, N.Z.

Rev. J. A. Peck has been appointed by the Archbishop of Melbourne to the parish of Eltham.

Rev. H. G. Blackburne, vicar of All Saints', Palmerston, has been elected vice-president of the C.E.M.S., by the Auckland conference.

Rev. A. Depledge Sykes, late of Strathfield, N.S.W., has resigned from the Congregational ministry and applied to the Bishop of Adelaide to be received into the ministry of the Church of England.

Rev. C. W. Foreman, of Palmerston, N.Z., has accepted the cure of the District of Maniatoto.

Rev. C. L. Richards has been appointed vicar of Palmerston South, N.Z.

At the last meeting of the executive committee of the N.Z. Board of Missions, the resignations of the Rev. O. J. Kimberley, General Secretary, and Mr. C. E. G. Tisdall, Organising Secretary for the Northern Area, were received and accepted with regret. Mr. Kimberley is taking up parish work in the diocese of Nelson, as vicar of Seddon and Ward, and Mr. Tisdall has accepted a secretarial appointment in Auckland.

The Bishop of Bathurst attended the annual breakfast of the men of the parish of Holy Trinity, Dubbo, and, in referring to the work of vestrymen and churchwardens, said that these should display more pluck and venturesomeness. It seemed to him that when men who had been most successful in directing their own affairs took office in connection with the Church, they suffered from an over-cautiousness, and even became pessimists. He had seen a meeting of vestrymen, composed of half millionaires and multimillionaires, deliberating for more than an hour over a proposal to spend £10 on the purchase of a carpet for the sanctuary; yet these men in a few moments would come to a decision to spend huge sums in connection with their own business. He hoped that church officers would bring to bear on their deliberations the same pluck and venturesomeness that had made them successful men of business.

Mr. and Mrs. A. W. Garnock, of Bukalong Station (Bombara), have made a gift of £300 each to St. Matthias' Church of England, Bombara, and the rectory. The sum of £300 is to be devoted to church repairs, and £100 to the rectory.

"When quiet in my house I sit,
Thy Book be my companion still,
My joy, Thy sayings to repeat,
Talk o'er the records of Thy Will,
And search the oracles divine
Till every heartfelt word be mine."
—C. Wesley.

SOUL REST

Poems by Fairlie Thornton.

"Comforting meditation on the Divine promise and the hope set before us in the Gospel. They would form a useful present for invalids, or for such as are apt to be over-anxious."—Church Standard.

1/6, Methodist Book Room, 381 George St., Sydney.

with gifts from Australians to Armenians.

"When the power of imparting joy Is equal to the will, the human soul Requires no other heaven."

This day, as I write, is the centenary of the tragic death of Shelley, whose words I have just quoted. In the opinion of many, the most magnificent sentence in the English language was written by Shelley—

"Life like a dome of many-coloured glass stains the white radiance of eternity."

On St. Peter's Day, the 75th anniversary of the consecration of the first Bishop of Melbourne, a service of Holy Communion was held in St. Paul's Cathedral. The Archbishop preached on "They looked unto him and were radiant, and their faces did not blush." By reliance, radiation, and re-assurance in God the Church could successfully face all her future problems as she had done in the past.

There has been a stir-round of the ecclesiastical porridge. Mr. Schweiger's appointment to Christ Church, Essendon, Mr. Raverty's to Thornbury, Mr. Hamilton's to North Carlton, Mr. Robinson's impending departure to the Gippsland diocese, and Precentor Kelly's retirement, have stirred expectation in the minds of many of the younger clergy who have a consequent difficulty in "quelling the anarchy of hopes and fears," "the desire of the moth for the star." "Alas! there is in most of us the elements of a "devotion to something afar from the sphere of our sorrow."

SYDNEY DIOCESAN YEAR BOOK.

The Year Book of the Diocese of Sydney for 1922. The book has been revised and very much curtailed by the excision of much unimportant matter. The Proceedings of the last session of Synod have been incorporated. The Year Book still remains a fairly up-to-date compendium of information concerning such matters ecclesiastical as the clergy lists for the diocese and Australia, ordinances of Synod, diocesan institutions, official and non-official. It is well printed and bound, and at the nominal price of one shilling is surely a gift. Every official member of the Church in the diocese should possess a copy.

(Published by Authority, and on sale at the Diocesan Registry, George St., Sydney; printed by Wm. Andrews Printing Co. Ltd., 236 Castlereagh St., Sydney.)

"BOOZERS' DAY" ABANDONED.

Evangeline Booth, commander of the Salvation Army in America, has stated, according to the "Literary Digest," that since the bringing in of Prohibition "drunkenness among the poor has almost entirely disappeared, and that the money which formerly went into the bar-room till is now going into bank deposits." The following somewhat remarkable statement is made:—"In one hostelry it was reported that 120 men who have never been known to keep a dollar more than twenty-four hours now have banking accounts of considerable size. In refutation of the charge that drunkenness has increased since Prohibition, Commander Booth cites the fact that the Salvation Army's annual 'Boozers' Day,' when drunken men and women were collected from the streets, fed, clothed and prayed with, has been abandoned, and the day given over to entertaining the newboys and poor youngsters of the city."

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The KIWI—TRADE MARK.

liament, and made a helpful speech. Mr. E. W. O'Sullivan wisely made an amendment on an abstract resolution more useful by securing the appointment of a select committee to report on the whole question.

This was practically a Royal Commission; it examined many witnesses, and brought up a report in favour of the pensions. Mr. O'Sullivan, as Chairman, did hard and valuable work.

Outside agitation, the Archdeacon said, he saw to be of vital consequence. He wrote a series of letters to the press. On 7th February, 1896, he ventured to call a public meeting to form an "Old Age Pension League." Sir Arthur Renwick kindly consented to preside, and an influential league was formed, with Sir Arthur as president. It did work of great value. In the controversy that had arisen various arguments were used against the movement. One was that it was unnecessary, another that the country could not afford the money, and another that their children should keep the old people, and further, that it would discourage thrift in earlier years. It is not necessary to give the answers now.

Various steps were taken. Late in 1900 Sir William Lyne, when Premier, caused the passing of the Act for this State, and his work we think of to-day. We warmly thank him. Victoria directly followed. It crowned legislation at the close of a century ever notable for advance in works of mercy. Then the Commonwealth took over the matter a few years later. Pensioners were first paid from 1st July, 1901.

This is no small thing. In June, 1920, there were no fewer than 37,358 old age pensioners in this State. During the nine years this State paid the pensions itself the total reached £4,000,127. The pensions then were 10s. a week. There are now over 100,000 pensioners in the Commonwealth, and at 15s. a week.

The Act has been a boon and blessing to thousands. It has driven away starvation and supplied at least bare necessities and some little comfort. Anxiety has been removed and the begging of the aged poor from door to door has ended. It has thrown sunshine and happiness into a multitude of homes, and they could thank God for the beneficence manifested. He well remembered the pleasure and joy of dear old people when the Act began, and today with thankful hearts they thought of the twenty-one years of its splendid help. (Applause.)

Addresses were also given by Canon Beltingman, Mr. Gornall, Mr. E. Moreman, Mr. G. A. Layton, Mr. John Withers, and Mr. W. R. Beaver. The latter ably reviewed the history of the movement, and said that Archdeacon Boyce was not only the father of it in New South Wales, but in all Australia.

QUEENSLAND.

BRISBANE.

Extracts from the Archbishop's Letter.

In obedience to a mandate from Synod, I cabled to the Bishop of Salisbury the following message: "Synod sends affectionate greetings." His reply reached me on Sunday, June 18th, too late to be read to Synod. It consisted of the following words, which we all feel are pregnant with meaning: "Thanks, Brisbane still holds my heart, Salisbury."

It gives me great pleasure to announce that the Archbishop of Sydney and Mrs. Wright are coming to stay with me on Saturday, July 22nd, for a few days. The Archbishop has kindly said that he will preach in the Cathedral on the evening of Sunday, July 23rd.

Another interesting visitor to this city will be Canon Burns, of Nairobi. He is a wonderful man and has done a wonderful work in Africa. He will preach at Holy Trinity, Woolloongabba, in the morning of Sunday, July 2nd, and at the Cathedral in the evening, and will stay on for a few days during that week.

The University of Queensland honoured me by conferring upon me the degree of M.A. at the Degree Ceremony at the Exhibition Building on June 8th, an honour I much appreciate.

Toowoomba Mission.

The correspondent of the "Church Chronicle" writes:—

"It is difficult to estimate the effects and the results of a Mission such as that which

SOUL REST

By FAIRELIE THORNTON.

"Will be found of real spiritual comfort and help to kindred souls."—Church Record.

1/6, (Christian World Book Room, 275 Clarence St., Sydney.

Archdeacon Martin conducted in the city last month, but if we may judge by the large numbers at the Town Hall meeting on the Sunday afternoons and the eighty to a hundred men who met nightly in St. Luke's Parish Hall, when there were signs of great fervour and a readiness to take up actively the Christian responsibility, the Mission will bear lasting fruit. If only these men, wakened to a new sense of responsibility and stewardship, and filled with love of Christ, seek to serve Him in their daily life, it must make itself felt on the life of our country, and the kingdom of God will grow. But we hope too that many men have been awakened to a sense of responsibility as to service in their own branch of Christ's Church. The number of nominal Churchmen, many of them perhaps classed as "attendant worshippers," is alarming, and constitutes the greatest weakness perhaps of the Church. We trust and believe that in our own case, and at any rate, their ranks will be depleted and the ranks of the active workers be replenished. The meetings for women were splendidly attended, though little advertised, and on all sides both from men and women there were expressions of gratitude for help received."

Varia.

At Holy Trinity Church, Merton Road, South Brisbane, on Saturday last, a coin afternoon was held in the parish hall for the purpose of obtaining gifts for the various missions. The function was arranged by the Women's Auxiliary.

Archdeacon Osborn, Canon Batty, the Rev. H. T. Molesworth, and the Rev. G. Neal assisted at the ceremony of capping stumps for the new church at Coorparoo. The total cost is estimated at just on £3000, of which about £300 has been secured, in addition to which £600 has been advanced by the diocese.

News comes from Yarrabah to the effect that the mission launch, which was destroyed by a cyclone last year, has been replaced by a new craft built on the mission from timber cut at the mission sawmills. This is an event probably unique in the history of any mission.

A missionary fete is to be opened by the Archbishop in connection with the Cathedral Parish on Saturday, July 22, at 2.30 p.m.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

A Parochial Car.

The combined parishes of Magill, Campbelltown, and Tea Tree Gully have been making splendid financial efforts since the arrival of their new rector, Rev. J. A. Powell, last February. Repairs to the rectory have been effected at a cost of £120. Owing to the scattered nature of the three parishes, previous rectors have been greatly handicapped in their work. To overcome this difficulty the parishes have just subscribed sufficient money to purchase a fine parochial car with something over for running expenses. The parishioners and the rector are to be congratulated.

WILLOCHRA.

The Bishop's House.

An appeal is being made to the diocese to erect a suitable house for the Bishop. At present there seems a possibility, though we hope not a probability, that Dr. White and Miss White will be without a place of abode because the lease of the present makeshift "Bishop Court" is shortly expiring. In the appeal there is a well-deserved tribute paid to the Bishop, who has been truly apostolic in zeal, devotion and travel, in discharging his episcopal function.

The writer says: "It is just seven years since the Diocese of Willochra was established, and the Bishop of Carpentaria was invited to leave his home and his work to come to us and to undertake the big task of organising and arranging the work of the church in this immense 'parish.' I wonder how many thousands of miles the Bishop has travelled yearly in the exercise of his duties? His whole life, with the exception of a few days now and then, seems to be spent in a railway carriage (or 57ake van) on our slow old narrow gauge lines! I don't think any one in the diocese, certainly no layman, would care to change work with the Bishop. No one can deny that his Lordship has done his part of the contract between himself and the people of Willochra, and the question I would like to ask is, Have we done ours? I think not. I don't know who the persons responsible for inviting the Bishop here were, but I know they promised that in the near future money should be forthcoming to build a suitable

residence, and they should not have rested till they had performed this promise."

It is to be hoped that the people of the diocese will respond liberally and quickly to this appeal, and rid the diocese of what may be rightly considered a reproach.

TASMANIA.

Inter-Church Mission.

The Launceston "Daily Telegraph" says: "Beyond doubt the inter-church mission has been a success. No former effort on the part of the churches of Launceston has succeeded to the extent that the present united endeavour has done. There has been a steady outpouring of God's Holy Spirit on the work of His Church. The various organisations have been greatly strengthened, and encouraged to work with greater zeal in the future. The Spirit of God has worked wonderfully in the hearts and minds of men. The missionaries have done their work nobly, and the Christian section of Launceston is grateful for their help."

Apparently all the churches have joined in this Evangelistic effort. Unfortunately, at one church the work has been handicapped by methods and teachings that have caused a sharp discussion in that particular church. The "Daily Telegraph" thus describes the regrettable incident:—

TRINITY CHURCH MISSION.

Introduction of Confessional.

Wardens and Congregation Protest.

During the continuance of the Inter-Church Mission, which is being conducted at the Church of Holy Trinity, it has been alleged that certain practices have been instituted which have given considerable pleasure to several of the church officers, the wardens, and congregation. The visiting missionaries are Revs. A. E. White and A. R. Quirk, and in services they conduct they have had the assistance of the rector (Rev. E. G. Mischamp) and the curate (Rev. W. G. Schofield). It has been stated that some of the children attending the Sunday school have been prevailed on to confess to the clergy. Some of the parents are up in arms about it, and on Saturday the wardens and some members of the congregation are reported to have taken such steps as they hope will prevent the practices to which they object being carried on.

An advertisement which appeared in the "Daily Telegraph," signed by the honorary secretary of Holy Trinity (Mr. E. G. Green), on behalf of the churchwardens, several of the Sunday school teachers, and himself, gave warning to the parents and scholars in the school and for the spiritual welfare of the children they asked that parents refuse permission of the children to attend the mission services at present being held in Holy Trinity Church.

It is understood that a letter of protest as to the alleged practices has been forwarded to the Bishop (Dr. Hay), asking for remedy. Under these circumstances it is hardly a matter for wonder that more than ordinary interest was taken in the mission services held in the church yesterday.

At the service at night the Rev. A. E. White, missionary, conducted, read the lessons, gave an address, and preached a sermon, mainly on the power and efficacy of the Holy Spirit. When that was concluded a sort of after meeting was held. The majority of the congregation, who had left their seats, remained standing at the back of the church. The curate (Rev. W. G. Schofield), whose outer garment was a black cassock, walked up the aisle. As he approached the steps leading to the chancel, he, in loud tones, beseeched Divine help. After repeating his appeal numerous times he knelt on the floor of the chancel, holding his arms outstretched, and asked for support for his arms, but immediately prior to doing so informed the congregation that "we" believe in confession to God through man. When kneeling his back was to the congregation, and in dramatic and stentorian tones he asked for people to come forward. Four little boys seated in the front seat of the church immediately responded to the appeal. Two supported one arm of the clergyman and two the other. The rector also ascended to the chancel, and as the appeal for support was continued, others, men and women, the latter principally, went forward and held up their rector's arms and knelt.

Rev. Schofield, facing the congregation standing at the back, asked why there was such a crowd at the back. One, he said, would think there was some funny business, but everything was square and aboveboard. Perhaps, he said, the crowd at the back were there for the same motives as prompted the people to go to the picture palaces to see "tit-bits" and "spicy bits." He, in loud dramatic tones, said that he would first

THE NEW LECTIONARY.

July 23, 6th Sunday after Trinity.—

M.: Pss. 31, 32; 2 Sam. i. or Wisd. iii. 1-9; Mark vii. 24-viii. 10 or Rom. xiv. 1-xv. 7. E.: Pss. 33, 36; 2 Sam. vii. or xii. 1-23 or Wisd. iv. 7-14; Matt. vii. or Acts xv. 1-31.

July 30, 7th Sunday after Trinity.—

M.: Ps. 34; 2 Sam. xviii. or Wisd. v. 1-16; Mark ix. 2-32 or Phil. 1. E.: Ps. 37; 1 Kings iii. or viii. 22-61 or Wisd. vi. 1-11; Matt. ix. 35-x. 23 or Acts xvi. 6.

O God, Light of the minds that see Thee, Life of the souls that love Thee, and Strength of the thoughts that seek Thee, enlarge our minds and raise the vision of our hearts, that with swift wings of thought our spirits may reach Thee, the Eternal Wisdom, Who art from everlasting to everlasting, through Jesus Christ our Lord. Amen.—Augustine.

O Lord! our separate lives destroy,
Merge in Thy gold our soul's alloy,
Pain is our own, and Thou art Joy.
Houghton.

SOUL REST

By FAIRELIE THORNTON.

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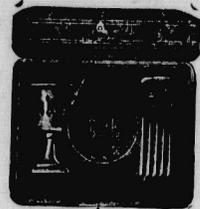
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Lives of Adventure in the Ministry.

(By the Rev. R. G. Nicholls, B.D.)

(II.)

Sent Forth with a Message.

A strange reinforcement of nervous energy comes to us at times, when face to face with crisis. Instinctively we call on our reserve powers. We need that consciousness of inner strength and emergency power to-day. It takes little effort to be pessimistic. But the game of life still goes on. Our Faith has had a long innings. The demon bowlers down the ages have scattered wickets here and there, but the side is still not out, and the Captain of our Salvation still keeps his end up. And we must win. Did He not choose us? Were we not commissioned? "As the Father hath sent me, even so send I you, Go ye!" We are accredited ambassadors, God's plenipotentiaries in the courts of humanity. We have a message to give, and authority to declare it. Who then shall be afraid to speak?

Do we not want the voice of prophetic fire and wrath resounding up and down our land? In a recent "Century" magazine an article appeared entitled "The Famine of Prophets." Where is the man to-day like Amos, of whom it was said "the land is not able to bear all his words." To particularise one instance—who would suggest to-day (as Jesus did) the payment of a day's wage for an hour's work, where a day's food was needed, and only an hour's work could be had. Alas! no one is stoned nowadays. We have too great respect for consequences. Never was there more clamant appeal for a prophetic ministry. We do not so much want the priest, immersed in the minutiae of his ceremonial, mumbing over his daily offices. Nor the ecclesiastic grinding at the mill of dogmas, and laws and ordinances. We herald the prophet—the man of holy daring and kindling zeal, who will speak with the consciousness of a directly-derived divine authority. "Thus saith the Lord." The world wants to hear a Voice, not the faint reverberations of an Echo.

But the Church is half afraid to speak. Fear is paralysing. Courage creates a marvellous reinforcement of strength. Our leaders utter their feeble fulminations, but the world is neither convicted nor convinced. We play for safety. We administer alternate doses of narcotics and stimulants. Why marvel then at our feeble religious pulse. Did we get right down to the root of our spiritual anaemia, we would perhaps find it partly in our guilty irresolution, our unworthy compromise, and fearful faith. "Oh, faithless and stubborn generation, when will ye believe?" We dare not launch out into the deep, for we're not sure of the consequences. We're too cautious. As the "Challenge" recently put it, "Oh, you'll split the Church in two." "It is better to enter into life maimed." There can be no adventure without hazard. Would to God our Church would take more adventurous risks in the Kingdom. Stereotyped belief, dead-level conformity, blurred spiritual intuitions, knock-kneed timidity and nerveless energy—these are the enemies within the gates. Quoting again from "The Challenge":

"And also in these critical days an ounce of recklessness, of the folly of God, is worth many benches full of wisdom and compromise. One day, perhaps, a bishop will share the fate of Gandhi. 'And what will happen to the Church?' It will lose its life, and find it. At present it loses its life too much."

How can there be lives of adventure, if we are not willing to take risks in declaring the oracles of God. A man said recently, "I can't preach to please the people." As if he should. Would not many people to-day say, "Prophecy not unto us right things, speak unto us smooth things, turn aside out of the path, cause the Holy One of Israel to cease from before us." "Oh, son of man, I have set thee a watchman unto the house of Israel."

How can we rise to the heights of heroic service unless with a clear-ringing, convincing message? All the world over to-day there is an alarming depreciation of currency. Church, sad to say, has not escaped the inflation microbe. Our spiritual goods have depreciated in price. We, like the delinquent nations, must re-mint our spiritual

currency and bring it up to par, little recking what the cost may be. We still have the old gold, the true gold, but our spiritual tokens are the worse for wear. They need stamping with the date of the twentieth century. Change the metaphor—there seems to be non-conductivity somewhere. The Church must switch up with the deep spiritual currents that are manifestly working in the world. And our spirits must be attuned to receive the wireless currents through the realms of space from Him, who slumbers not, nor sleeps; who is ever in spiritual touch with His final created spirits.

Recent events in England show that some re-statement of our messages is necessary. The memorial to the Archbishop of Canterbury that a commission be appointed to examine the doctrinal formularies of the Church is symptomatic of our times. Adventurous spirits are seeking to re-formulate fundamental conceptions, despite threats of heresy hunts. We shall yet be forced into some new adventure of faith. What if it is risky? Is not God with us to guide and direct? The inspiration of God was not shut up with the completion of the New Testament Canon.

The Evangelical movement in past years has been guilty of intellectual inertia, and a lack of courage in facing new facts. It dug itself in behind an unstable theory of inspiration, behind the 39 Articles and the Reformation. The Reformation gave us a surety we will not claim that 15th century controversies are definitive of 20th century needs. Our problems are different. Times have changed. Nor can we admit that fourth century history and metaphysics have given us the last word in credal belief. As Lowell writes:—

"Slowly the Bible of the race is writ, And not on paper leaves nor leaves of stone: Each age, each kindred, adds a verse to it, Texts of despair, or hope, or joy or moan."

The Evangelical Movement will give so opportunity for adventure unless it gives up its defensive tactics, and its suspicious attitude towards new conceptions of truth. Indeed the parting of the ways will come, and its adventurous spirits will seek another fold. "Nothing that keeps thought out is safe from thought. And Truth defensive hath lost hold on God."

We must attack and advance instead of digging ourselves in. That was the policy of the Oxford Movement, and it gradually reached a commanding position in the Church. But the tables are turned now. The Anglo-Catholic movement is now putting back the clock of progress. Its attachment to the things of an idealised past will mean devolution in place of evolution. Listen to these words:—

"Antiquity and continuity are no substitute for the vitality of the Christ-spirit. Age, instead of being a presumption in favour of a religious body, is a question mark set ever against its name. The world is full of stale religion. It is historically self-evident that churches do lose their saving power. In fact, they may become stationary, superstitious, bigoted, and ready to choke their first-born ideals and instincts as a sacrifice to the God of stationariness whom their religious guides have imposed on them."

Adventurous advance, combined with full-winged faith, and full-orbed vision will give new life and great promise of achievement to the Evangelical Movement. Indeed, in England, the younger evangelists are the most promising asset of the Church. But some of our brethren are afraid to leave their moorings. Some will not venture their bark on the uncharted seas of faith. Why choose the backwater to the open sea? Let us leave overboard our deadweight cargo. Let us hurl our anchor on the tide of courage. Let us unfurl our sails to the winds of God. Let us launch out into the deep! What inspiration and encouragement are in that word often on the lips of the Lord, "Be of good cheer!" Tharseite. Take courage! Courage! Adventure is the prerogative of youth; but to our older brethren we say, "be to us a compass, a rudder, but for God's sake, don't drop anchor!" We want the telescopic faculty. The present is but an incident in the process of life. Our opportunism looks for immediate results. We must keep an eye to ultimate issues. Did Luther conceive of the far-reaching influence of his adventure? Wesley, Newman and Pusey, Maurice and Kingsley? Let us summon to our aid our highest spiritual intuitions, our keenest intellectual faculties, unflagging zeal, and an unclouded faith, and let us breast the tide of modern thought and life, confident that God will guide us into all Truth.

The Senior Division.

(By the Rev. C. H. K. Boughton, B.D.)

Most boys and girls, when they have passed the age of 12 and got into their teens, begin to take a great interest in clubs and like to belong to them. Sometimes the club has got neither a name nor a secretary, and only consists of a few classmates or work mates who like each other and spend a great deal of their time together. Sometimes it is larger and more dignified. It may be formed just for a season to play cricket or football and come to an end when the season is over. It may be a centre of social life with a long history and a cosy club room or even a club house. I wonder, how many clubs can you remember having joined?

If you were to show me your list when you had made it out, I should not be surprised to find that you had forgotten one club, and that one, familiarly enough, the very largest and oldest to which you belong. And I know two reasons why you would have forgotten it. The first reason is that you may never have thought that it was a club at all, and the second is that you joined it at a very long time ago. You will wonder what club I mean. Well, I mean the club or society of followers of the Lord Jesus Christ, which is properly called the Church. This is very nearly the largest, and it is certainly far and away the best club in the whole world. Because it is so big, its members cannot all meet in one place. They have to have hundreds of thousands of club houses (which are also generally called Churches) in which they are supposed to meet at any rate every week. Now you joined this club or society or Church probably when you were a baby, and that is why you have forgotten about it. There was a little ceremony of admission called your Baptism or Christening.

Now the Church is like a great many other clubs in this respect, that it has two divisions, a senior and a junior. You join the junior division first; then, when you have reached a certain stage, you pass on into the senior division. This is exactly what happens in the Church, or rather I should say in a large number of its branches. At any rate, it is exactly what happens in the branch with which you are concerned, which is called "the Church of England." In the Church of England there have been these two divisions for at least 1500 years. There is no fixed age for passing from one to the other, but on many grounds it is generally agreed that the best time is when you are in your early teens. The ceremony by which you become a senior member is called Confirmation. Thus the junior division consists of those who have been baptised, the senior of those who have been baptised and confirmed.

What are the differences between seniors and juniors? There are two. The first is that seniors have certain privileges over and above those which the juniors enjoy, chief amongst them being the right to be present at the Club's Love-Feast. The second is that seniors and juniors stand in a different relation to the club rules. When you were made a junior member, you were probably too young either to understand the rules or to keep them, and you were only expected to begin to do so when you grew older. But before you can become a senior member, you have to study the rules carefully; and then, if you agree with them, you have to promise with your own lips in the presence of the other members that you will keep them.

I cannot tell you here fully what the Club rules are, but I can give you the substance of them in a sentence. Every member is expected to learn all he can about the life and work and character of Jesus Christ, to strive hard to be a follower of His and to have nothing to do with things of which he would not approve. I expect you will say that these are hard rules to keep. So they are, but the Club privileges are specially designed to make a hard task easy.

Now, clearly, if the Church is a Club worth belonging to—and I can assure you that it is—every junior member ought to join the senior division as soon as he is old enough. You are probably now at about the right age, and you ought, therefore, to be taking steps in this direction. What you want to do is this. Get into touch with the Vicar or Curate of your Parish, who act as secretaries of the Club for your district. Ask them when there will be some classes in preparation for Confirmation at which the Club rules and privileges will be fully explained. Go to these classes and think over all that is said. If you do that, I shall be surprised if you are not eager to become a loyal senior member of the best club in the whole world. I hope you will.

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JULY 28, 1922.

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Current Topics.

We cordially endorse the following "Call to Prayer," issued by the Australasian Christian Student Movement. It reads as follows:—

Each year, since its foundation over a quarter of a century ago, the World's Student Christian Federation has summoned the Christian Student Movements of the world, and the leaders and members of the Christian Church, to unite in observing one day in the year as a Day of Prayer for students. February 26th was designated for this purpose this year by the General Committee of the Federation, and observed by all movements save those whose students were in vacation at that time. Among these latter were the Australian and New Zealand Movements, whose General Committees ask for the special prayers of their friends and members on August 6th, 1922.

The present state of civilisation urgently calls for men and women of faith who are prepared to seek first the Kingdom of God. The reports of our delegates to the China Conference indicate the earnest attempts that are being made by students throughout the world to face with Christian spirit the problems of social and national life; but they indicate, too, the immense difficulties that confront those who endeavour to apply the Christian solution. The Student Movement aims primarily at keeping before the members of the Universities the vision of the Kingdom of God, and encouraging them in the strength of its fellowship to give their lives eagerly to the service of that Kingdom. All Christians throughout Australasia are asked, therefore, to spend some time in prayer on Sunday, August 6th, 1922, on behalf of the Student Movement and of the students in Australasian schools, colleges, and Universities.

The Bishop of Newcastle, in his recent Synod Charge, in referring to our industrial problems, called to mind the Prime Minister's challenge to the Churches, and claimed that for a generation the Church had been giving a lead in the way of teaching. Dr. Stephen said:—

"If teaching is what is asked for, the Church has given a lead, clearly, emphatically, repeatedly. But men won't follow the lead. They persist in their mistaken aims, mistaken methods, mistaken motives. They put private gain before public service; the pursuit of wealth before the development of personality; more production before fairer distribution; competition before co-operation; their own class before the community; and if they seek to amend matters, their aim is peace rather than justice. And all this in flat defiance of the teaching of the Church. Men won't follow her lead. But if Mr. Hughes meant that the members of the Church had a great opportunity before them and that they should give a lead by their actions, then we may count him as a prophet who has had a vision of the true solution of our industrial troubles.

"It is easy for one man to teach Christian principles and to proclaim the duty of other men to practise them. But the Church which teaches is the same Church which has to live as it teaches. And it will never be free from the suspicion of hypocrisy and the reproach of feebleness until its teaching is reflected in the lives of its members. We want to see employers who, because they are Christians, are willing to reduce their profits in the interest of the whole commu-

nity. We want to see trade-unionists who, because they are Christians, refuse to hold up essential industries. We want to see men on both sides who, because they are Christians, come to a conference resolving to make only fair statements, and put forward only fair claims, prepared to make concessions rather than secure selfish advantages. We want to see Christian workers and Christian employers filled with the same ambition of public service, and ashamed to make profits the measure of work or the goal of life. We want to see rich and poor alike with a sense of spiritual values and a soul that refuses to be dominated by the outward and material. And this is where we need leadership to-day. Not the leadership of teaching and exhortation: this we have in abundance. But the leadership of men who will live dangerously, who will face contempt and hatred of their fellows and the risk of loss and ruin for themselves. The Church in the past flourished, not only because she preached the truth, but through the witness of those who were willing to die for the truth. The Church of the present will again flourish and become a power in social life when her members are willing, not merely to proclaim the social gospel, but to witness for its truth by their lives and by their sacrifices.

"There is a great opportunity for the Church to-day: the opportunity for its members to be martyrs for Christian principles in industry and trade and politics."

We add our welcome to the new chairman of the Australian Board of Missions, the Rev. J. S. The A.B.M. Needham, and trust that and C.M.S., the relations between the two great organisations of the Church will be based upon the utmost frankness and generous love. The new chairman will need a loving tact and wise decision, only possible in the strengthening indwelling of the Spirit of Grace. We sincerely hope that he will be allowed to work out his difficult task in an atmosphere of utter loyalty to the Determination of General Synod under which his appointment is made. That Determination frankly recognises the position of our Australian branch of the venerable Church Missionary Society, and its right to organise and work along its own well defined lines and principles. Any "ARRIERE PENSEE" of desire to bring about the disappearance of C.M.S. by merger into the A.B.M. is not consistent with loyalty to General Synod or with the Christian principles of truth and love. Absolute loyalty to the General Synod's Determination, which C.M.S. leaders have ex animo accepted, demands that no advantage be taken of situations in order to an obscuring of the existence of the C.M.S. as a Missionary Organisation, in need of constant and generous support from faithful Church people.

We do not wish to be otherwise than absolutely fair and tolerant in our remarks; nor do we think it out of place to illustrate something of what is in our mind, by calling attention to the action of one important diocese. In its official organ attention has been called to the

resolution of the last session of the General Synod anent the needs of the two missionary organisations individually, and then there follows a prayer, entitled "Prayer for the A.B.M. and C.M.S.," in which there is no overt reference to the work and needs of the C.M.S. The omission is a real blot in an otherwise beautiful collect. The prayer is as follows:—

Almighty God, who canst give sight to the blind, we pray Thee to give clearer vision to the people of this land. Help them to see the glory of Thy purpose to make known the gospel to all nations. Help them to understand the present needs of the Australian Board of Missions; and help them to realise that the burden of debt is hindering the fulfilment of Thy purpose. Save Thy Church from the shame of retreat in the mission field and from the sin of a selfish refusal to support Thy work. And grant to us all such a vision of the Cross, that we may repent of our coldness of heart, and that we may count no gift too generous, no sacrifice too great, to bring all men to the knowledge of the Christ crucified. And this we beg in the name of Him who died for us, Jesus Christ our Lord.

Since no moneys subscribed to the A.B.M., unless expressly earmarked, are given to C.M.S. Missions, any suppression of the mention of C.M.S., or suggestion that it is now merged into the A.B.M., must have an unrighteous effect upon its income. We earnestly appeal to A.B.M. leaders for a very thoughtful consideration of the whole position. We confidently appeal to them for an honourable and loyal discharge of all the provisions of the Determination (need we say?), implicit as well as explicit.

We are thankful to find a growing distaste, on the part of public leaders, for the various devices of gambling in order to get financial assistance for charitable institutions. The strong disclaimer by the St. John Ambulance Brigade authorities of any sanction on their part for an Art Union recently inaugurated by mistaken friends in the interest of the Brigade funds, is indeed welcome, and we congratulate the Senior District Overseas Superintendent Mr. B. R. Rainsford, for his action in making that disclaimer public. Then at a meeting in aid of the Sydney Hospital, presided over by Dame Margaret Davidson, Colonel Murdoch urged the abandonment of all money-raising schemes containing games of chance, or cultivating the gambling habit. He said, "Chocolate wheels are the invention of the devil, and a more unfair way of raising money under the guise of charity was never devised." If only other leaders in the common life, who realise the public menace of these gambling devices, would speak out their mind on this important matter, we should soon have a public opinion strong enough to arrest the growth of this cancer in our social life.

A Loyal Fellowship.