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Current Topics.

PEACE.

THE KING'S MESSAGE.

"The signing of the Treaty of Peace will be received with deep thankfulness throughout the British Empire. This formal act brings to its concluding stages the terrible war which has devastated Europe and distracted the world. It manifests the victory of the ideals of freedom and liberty for which we have made untold sacrifices. I share my people's joy and thanksgiving, and earnestly pray that the coming years of peace may bring to them ever increasing happiness and prosperity."

Every true patriot will answer the King's stirring words with a fervent "Amen." At long last Peace has come and a devastated and distracted world will be free to devote its energies to the urgent work of reconstruction, which it will be able to undertake in the inspiration of the victory, and the spirit which has made it possible. The outlook upon the world around them may at first sight reveal little else than ruins and waste places, but they will have to counterbalance this the strong optimism and encouragement born of the vindication of those principles on behalf of which the Allies drew the sword, and the wonderful potentialities for goodness and nobility which the long struggle has disclosed in the manhood and womanhood of our race. If those capacities can be enlisted in the work of peace, as they expressed themselves in the years of war, then the statesman's work will be half done. At the same time we must never forget that the only adequate impulse to the necessary sacrifice is the Christian inspiration, and this thought underlies all the King's message.

We draw our readers' attention to an interesting article by the Rev. T. A. Lacey, entitled "The Wrong Turning." Mr. Lacey is a prominent member of the "Catholic" school of thought, and consequently his words on the subject will have the greater value. We hope that the common sense of the article will give occasion to thought on the part of many of our brethren who too easily allow references to "Holy Mattins" to throw dust in their eyes as to the real attitude of their Church and the very great value the service of Morning Prayer has both as a preparation for and provocation to Holy Communion. It is well for us sometimes to take up the humble attitude of Elijah and allow that we are not better than our fathers. The more we study our Book of Common prayer the more we shall be of the opinion of the old country yokel, that "if the Prayer Book is not inspired it is every bit as bad." There is usually some common sense behind its provisions.

The "Church Times" represents a phase of churchmanship which will not be patient of re-union amongst English-speaking Christians, apart from the great Roman Communion. The Protestantism of such a re-united section of Christendom would by no means suit the so-called "Catholic" Party. This has been frankly admitted by a writer in the "Church Times," and consequently we need not be surprised that opportunities will be seized of putting obstacles in the way of such reunion. But the following editorial note from the above mentioned paper shows the lengths to which that party is prepared to go in furtherance of their "Romanising" ends. It says:—

"The statement, so often made nowadays, that Wesleyans 'preach the same doctrines as the Church of England' seems hardly to coincide with the facts, as a comparison of the Methodist articles of religion with the Thirty-nine Articles will show. For instance, one Methodist article says: 'The sacrifice of the Mass is a blasphemous fable and a dangerous deceit,' whereas the thirty-first of our Articles says: 'The sacrifices of Masses were blasphemous fables and dangerous deceits,' a very different thing as every instructed Catholic knows quite well. The changing of the plural into the singular in the Methodist article, and of 'were' into 'is,' besides showing how anti-Catholic were the sentiments of those who made the alteration unwittingly gives force to the contention of the famous Tract XC. that the Thirty-first Article does not condemn the sacrifice of the Mass."

The writer of the note knows quite well that insistence on such a doctrine as the Sacrifice of the Mass is the best way to banish from the minds of the Protestant denominations the hope of any reunion with a church that teaches it. But the Church of England, in her formularies, is not patient of that doctrine, and the quibble by which it is sought to retain it is a deceit as unworthy as it is dangerous. Men like Cranmer, who were responsible for the promulgation of the Thirty-first Article, have left on record the testimony to their belief that "the sacrifice of the Mass," or "the sacrifices of Masses," is a dangerous deceit as well as a blasphemous fable. And that testimony they sealed with their blood.

We regret the need for combatting this deadly teaching, but the note we have quoted shows that a strong party in the Church in England are seeking to bring back this doctrine, which, in Cranmer's teaching, is the root-evil which has to be kept uprooted. But, we regret still more, that the evil thing is nearer to us than that. Here in our Australian Church we have teachers employed in the same unhappy work. Canon Wise, of Adelaide, is soon to be brought to trial by his bishop for teaching and practices not legitimate in the Church of England. Be it noted that in the small diocese of Adelaide some five clergy at least are supporting him. We have quoted before from the Canon's Mass Book to show how dissimilar that teaching is from that of our beloved

Church. This month he has written a long letter, which we quote extensively, showing his hardihood in pursuing, what we are convinced is, his pathway of error. We sincerely hope that the Bishop of Arelaide will not be deterred from carrying out his decision to bring the Canon to trial, and that the position of our Church may be vindicated. The letter to his parishioners to which we allude is as follows:—

My dear Friends,—
June 1919.
Much has happened since I last wrote to you, and at the Easter Vestry you carried a resolution expressing your confidence in myself and your wish that I shall on no account resign my Cure. You further requested that this continuous harassing of us and our work should cease and stated your conviction that when the matter comes, as the Bishop stated it would, before the Church Court, I should be acquitted of any guilt. The resolution was forwarded to the Bishop and was acknowledged by him, but nothing further has been done. We can now only wait until some action is taken, and apparently the setting in motion of a Church Court is a long business. We are all convinced that something must be done. The matter has gone too far now, and cannot be left as it is, for we are under a cloud and the work of your Priest is being hindered.

The Bishop, as you know, told me I could resign this Cure if I wished and that if I did not he would have no option but to institute proceedings in the Diocesan Court unless, that is, I made satisfactory explanation of the omissions and variations in the Mass on April 6. This last I could not do, since I have not been told what the omissions and variations were, and I know that there were none on April 6 or on any other day. The Bishop has apparently taken the word of his informers, and I am in a very trying position, as if the informers are correct, then you and I either do not know what we are saying or are guilty of deliberate falsehood.

I have secured the services of a very eminent K.C. if the matter passes the preliminary enquiry and comes before the Assessors and I have done this, not because I am conscious of guilt, but because I realise the seriousness of the position as it affects myself, and that I must do everything in my power to secure a complete acquittal. As you know, already my position as a clergyman in Australia has been very seriously affected by the publication of the Bishop's letter of January 21, and though it may have been decided that I cannot be convicted of any false teaching in the St. George's Mass Book for Lay Folk, it is evidently considered desirable that I should sever my connection with this Diocese, where I have worked now for 24 years; otherwise why suggest resignation? I have decided that after full time has been given for proceedings to be instituted against me, to request that all the charges shall be withdrawn. I do not wish to act in an unchristian manner, and whatever I do I do for the sake of the Church and the souls of the people committed to me. If I remain silent, numbers of folk whom I might influence will imagine that I have been allowed to escape penalty for wrong which I have done. I do not seek to escape penalty. If I have taught erroneously, and my belief and my conviction that the Host is God and that Mary is the Immaculate Mother of God are heresy, or if I have done wrongly and used another Mass than that appointed by the Church of England, and I am properly convicted of this, I will resign at once, and not wait to be deprived or punished, but if I have not done this, and if the Host is God and Mary is His Immaculate Mother, and the Mass in the Book of Common Prayer has been faithfully used, then whoever has published otherwise concerning us should be compelled to withdraw and urged to make

every effort to undo, so far as may be possible, the wrong that has been done and the individuals in which I and my faithful people have been placed. It is entirely impossible for me to leave the matter where it now is. Sometimes I feel that I cannot continue, and I know that it has and is hampering my work for God among you. It is neither fair to me nor to you nor to the Diocese to leave this matter in its present state of uncertainty. IT MUST BE CLARIFIED UP and there are only two alternatives: A withdrawal or a trial in the Diocesan Court.

Benediction and extra services have been given up. It is interesting to read in the Home Church papers for March that the great majority of the Clergy, who had, as we had, Benediction and Exposition during the War, have given them up after protest, when they were forbidden by the Bishop of the Diocese, and the service which we have adopted on Sunday Evening of Sermon and Adoration, with the Tabernacle closed, and devotional Hymns sung without any Prayers which need authorisation, seems to be very general in England now. Very sad news comes, however, from the wonderful Mission at Sagada in the Philippine Islands, where the Priest Father Staunton has worked with miraculous results for nearly twenty years, and where Father Frost went when he had to leave Broken Hill because of his devotion to the Blessed Sacrament and to Mary. Bishop Brent left the Mission for service at the front, and a missionary Bishop from Shanghai took his place, and this Bishop has actually demanded that the Fathers at the Mission shall cease:

1. Reservation of the Blessed Sacrament and the burning of a light before it; 2. The singing of the Ave Maria; 3. The burning of candles and offering of flowers before the image of the Virgin. Father Staunton has replied in an open letter which is a very wonderful plea for the Catholic Religion, and I am sure that he and Father Frost will be glad to know that we are remembering them in our Prayers. I wish that you could all read this letter, from which I quote the following, as it seems most apposite:—"Both in the grant of authority to the Bishop and in the promise of obedience by the Priest, are definite limitations. They must be read together. The Bishop acquires no right to rule except by the authority of God's Word and by the order of this Church. The Priest promises to obey canonical authority and to follow godly admonitions. The Priest no more places his liberty in the hands of his Bishop than the Bishop acquires an unlimited authority over the Priest. The Bishop can order the Priest to do only what is explicitly required by the canons, and the Priest promises to obey with that limitation. Admonitions requiring Priests to obey the Bishop in matters not thus explicitly set down are anything but godly." The Priest, and not the Bishop, is to determine what the Priest shall do wherever he is not bound by explicit law such as binds equally the Bishop and the Priest."

At Whitsuntide we ask the special guidance of the Holy Spirit. Come then to the Feast of Pentecost in humble submission to His Will. Holy Communion will be given at 7 and 9.15 at St. George's. There will be no Children's Mass, but the children will take part in the Procession before the Sung Mass at 11. Holy Communion will be given at St. Alban's at 8. There will be a Procession and Solemn Te Deum at St. George's at 7.

NO ONE IS TRUE TO THE CATHOLIC religion in the Church of England who does not receive Communion at Easter and on two other occasions in the year. The Church of England hoped that the other two occasions would be Christmas and Whitsunday. Whatever you are, you are not a Catholic if you do not make your Communion at Easter, and the Church of England does not think a great deal of your Catholicism if you fail to make your Communion at Whitsuntide. I shall be prepared to hear Confessions on the Wednesday, Friday, and Saturday before Whitsunday, June 8, at 4 and 5 and at 7, and also as usual half-an-hour before any Mass.

Remember the Feast of Corpus Christi on Thursday, June 19, when Communion will be given at 7 and 8, and at 10 there will be a Procession and Solemn High Mass. Fathers Whitfield and Riley have kindly consented to be Deacon and Sub-deacon. At 7.30 there will be Sermon and Adoration. Gifts of Candles to burn before the Tabernacle throughout the day on Corpus Christi may be made to me at any time. Candles for this purpose will cost 6d. each, and I should be glad to have 50 of them. There will be no Exposition of the Blessed Sacrament this year on Corpus Christi.

Yours with affection,
PERCY W. WISE.

Surely further comment is needless!

All this serves to illustrate and emphasise the Bishop of Chester's statement, which will be found in another column. There are really two religions in our Church and not merely as Rev. W. J. Carey has written recently in the English "Record," "two positive and vigorous tendencies of thought . . . not in the least incompatible." It is altogether a mistake to regard our differences as mere matters of temperament and emphasis. They are fundamental. The difference, not of viewpoint but between a God-made and a man-made religion. The difference between a Saviour offering a salvation full and free, and one bound in ecclesiastical bonds and whose work needs for completeness the comparatively microscopic merit of the frail and sinning human. And that Sacred Feast, the Holy Communion of the Body and Blood of Christ, gives a clear manifestation point for the differentiation of the two religions.

We have occasion, from time to time, to comment on the narrow vision manifested in the "Northern Churchman." The current issue contains a glowing description of a "combined" Eucharist, attended by "Orthodox Easterns" and some Anglicans in the parish church of Inisfail, and in which our Anglican rite was adapted and enlarged for the accommodation of the Greek communicants. The Bishop closes his account of the service with the statement, "In answer to our prayers for Christian reunion, our relations with the orthodox Easterns here and elsewhere are steadily becoming closer, and of increasingly practical value." We are not wishful in any degree to detract from the manifested Christianity of the Orthodox Eastern when we venture to express the opinion that the manifested Christianity of our English nonconformists stands very much higher than that of the Greek Christian in the aggregate and individually. Our Master has left it on record, "By their fruits ye shall know them." Consequently, we are puzzled to find in the same paper a complete and unkindly condemnation of "combined services," in which Anglicans and Nonconformists combine. In the editorial of the "Northern Churchman" on Anzac Day occurs the following diatribe:—

"There are three things which are killing the decent observance of Anzac Day. One is the holding of Combined Services, which inevitably must kill any religious sentiment attaching to the day. The second is the lack of authority in the control of the arrangements, and the third is the exploitation of the day for commercial purposes.

Nothing has done more to destroy the solemn nature of Anzac Day than the 'Combined Services' which have been almost universally held. Seldom have these services ever attained to any dignity or sincerity of feeling. Often they have led to serious breaches of Christian charity. Sometimes they have been merely grotesque. The 'ministers' who conduct them are ill at ease; they have no inspiration, and what they lack in inspiration they make up for in length of time. The music is vulgar, the worship either absent or nearly so; the sentiments expressed are forced and yet commonplace. The audience is bored, the speakers irritated. If you wish to see a 'minister' at his worst you will find him on the platform of a 'combined service.' And it all effaces any good impression and sacred emotion which has been conferred by any denominational service held on the same day when Christian worship is seen at its best. We have no doubt that the services of all Christian denominations have a dignity, solemnity and holiness of their own. These characteristics are with one accord lost in a combined service."

Faith, which always acts according to the mind of Christ, stoops to no unworthy device for deliverance from trial, leaving consequences wholly with God.

English Church Notes.

Personalia.

Rev. James P. Whitney, D.D., has been elected to the Dixie Professorship of Ecclesiastical History in succession to the late Professor H. M. Gwatkin. Dr. Whitney, who until quite recently was Professor of Ecclesiastical History in King's College, London, graduated at King's College, Cambridge, 24th Wrangler and bracketed Senior in the Historical Tripos. He was Lightfoot Scholar in Ecclesiastical History and Senior Whewell Scholar in International Law. After acting as lecturer at Owens College, Manchester, he became Principal of Bishop's College, Lennoxville, and Canon of Quebec Cathedral. He was appointed Hulsean Lecturer in 1906, and took up his post at King's College, London, in 1908, which he held until last year, when he accepted the rectory of Wicken Bonhunt in Essex.

A see house has at last been acquired for the Bishop of Rochester in his cathedral city, where for nearly four centuries they have had no official home. Dr. Talbot and Dr. Harmer have each lived there for a time, but in hired houses, and Dr. Harmer will be the first Bishop of Rochester since Cardinal Fisher to be resident there in a see house.

The Bishop of Southwark has appointed Canon Jovnt, vicar of Holy Trinity, Redhill, to be Archdeacon of Kingston-upon-Thames, in the place of the Bishop of Woolwich, recently appointed to the Archdeaconry of Lewisham. Canon Jovnt was until recently vicar of Christ Church, Gipsy Hill, a notable centre of Evangelicalism in South London.

Prebendary A. W. Gough, vicar of Brompton, has been appointed missionary for a six weeks' mission to the British troops in the Near East.

The Right Rev. Foss Westcott, D.D., Bishop in Chota Nagpur, has been appointed Bishop of Calcutta and Metropolitan of India and Ceylon. The new Metropolitan is a son of the late Dr. B. F. Westcott, Bishop of Durham, and he has passed the whole of his ministerial life in India except for three years, 1886 to 1889, when he served in the parish of St. Peter, Bishop Wearmouth. He was appointed Bishop in Chota Nagpur in 1905.

Dr. James Wentworth Leigh, who has been Dean of Hereford since 1894, has decided to resign at an early date owing to failing health. He is 81 years of age.

Rev. J. Theodore Inskip, vicar of Christ Church, Southport, and Hon. Canon of Liverpool Cathedral, has been appointed Bishop of Suffragan of Barking in succession to the Right Rev. Thomas Stevens, D.D. Canon Inskip was ordained in 1891, and has held several cures, being at one time vicar of Leyton. He has also been Special Lecturer on Pastoral Theology at King's College, London. He has always taken a large share in educational work in connection with the elementary and secondary schools. The "Record" speaks of the appointment as excellent. Mr. Inskip is a very definite evangelist of outstanding preaching ability. The "Church Times" deplors the appointment, but that was only to be expected.

Plague and Famine.

Recent letters from the Western India Mission of the Church Missionary Society all tell the same grim story of the spectre of famine that is to be seen on every hand. One epidemic has followed another—plague, smallpox, influenza, and cholera, and now famine follows in their train. On one day there were 185 deaths from cholera alone in Bombay, nearly half the entire mortality of the city. Writing from Aurangabad the Rev. H. T. Voddien of the C.M.S. says:—"Famine relief is a very serious problem. I have just returned from a thousand mile journey right across India to Benares. Nowhere along the way have I seen the country so parched and bare as around Aurangabad. The seed that was sown a couple of months ago, after the only promising shower of rain we have had, sprang up, but it has now all been burnt and destroyed by the blazing sun. Many hundreds of our poor people are on the verge of starvation. Grain cannot be purchased at any price; it has all been used up or buried deep out of sight by unscrupulous people in the hope of a still higher rise in prices."

A Sweet Singer.

Few modern hymns have had a greater vogue than that which begins with the words, "Lord, I hear of showers of blessing." It is found in almost every collection of hymns and printed in many languages. It is a fine specimen of real spiritual fervour, as, for example, the following:—

Love of God, so pure and changeless;
Blood of Christ, so rich and free;
Grace of God, so strong and boundless.
Magnify it all in me—Even me.

Who the writer of these lines was few persons know or probably care. But she was Mrs. Elizabeth Codner, who died at the

great age of 95 at the end of March, and, as the Vicar of Addiscombe tells us, "her latest thoughts and words were of her glorious Redeemer, the Master Whom she had served so long and lovingly."

Her house was opposite the gates of Addiscombe parish church, and in that church, on the last Sunday evening of her life on earth, her well-known hymn was sung by the choir and a large congregation with great feeling and vigour at the close of the departing soul. The funeral took place at Addiscombe parish church and afterwards at St. Peter's churchyard, Southborough. On the tombstone where she is buried the following inscription composed by her is written in memory of her mother, who died at the age of 90:—

"Therefore we will not call the grave her long last home visit to
'Tis but a lodging held from week to week
till Christ shall come."

—The Church Times.

A Great Testimony.

A striking article appeared under the pen-name of "Rover" in the "Central China Post," a Hankow newspaper, on January 1. The writer, who is a frequent contributor to the journal, has the reputation of being one of the most "travelled" men in the country, and one with the most intimate knowledge of Chinese life, in the Hankow Province, is described in these terms:—

"On Christmas Eve and Christmas Day I was invited by the members of the local Episcopalian Church to be present at the services. In previous articles I have often expressed my idea that Chinese Christianity is an infinitesimal quantity weighed against the millions of unbelievers. My remarks have offended more than one reader—I take it all back. I have done the Chinese Christians an injury in my ignorance before, and now I ask their indulgence. And why this change of point? Just that Christian Church at Nanyuen—no more and no less.

"No sane man could any longer declare that Chinese Christians are not the real thing if he had the privilege of being present at those services. In a church, built principally by Chinese subscriptions, with a Chinese clergyman partly supported by his Chinese congregation, one saw real worship of the Prince of Peace.

"The church was crowded. Despite the inclemency of the weather, the blinding rain, the biting cold, the indescribable mud, these Chinese Christians walked to the church. Ladies and children, well-educated employees of the mines, busy men, and men in humbler ranks of life, they left the things of this world for a time, and all joined fervently in thanking the Omnipotent Creator for the peace on earth and good will to all men which He promised on the day of days of which this Christmas is the anniversary."

A Good Record.

The editor of Crookford's Clerical Directory, in his preface, records the fact that no fewer than seven thousand of the clergy in the Homeland offered themselves for service with the Forces; 2808 have actually served, and very large numbers are still serving, and six have been killed or have died on service, 140 have been wounded, and 231 have been decorated. It is a good record.

The Cheltenham Conference.

The conference was to meet on June 24, 25 and 26. The general subjects were, "Evangelisation and Reunion," "Church Government and National Life." The speakers were to include the Bishop of Warrington, Prebendary Proctor, Revs. J. R. Cohn, C. H. K. Boughton, B.D., T. J. Pulvertaut, J. Merrin, and Canon Price-Devereux.

American Theological Students in London.

The University of London arranged a theological course during the Easter vacation for men of the American Army, and a special service was held for them in the Chapel of King's College on March 21st. The service consisted of a shortened form of Evensong, and, by permission of the Bishop of London, the sermon, was preached by Dr. Forsyth, Principal of Hackney Theological College, Hampstead. He exhorted his hearers to exercise themselves into godliness, to school, steel and train themselves for the religious life. Godliness was a great word, a far greater one than religion, and "fit non nascitur" might well be said of the godly man. The practice of the right kind of asceticism, i.e., self-discipline for the Kingdom of God, was of great importance for the training of the will. Perfection was the ethic of the cross rather than happiness: "If a scourgeth every son whom He receiveth." The students were preparing to serve God according to the needs of the time. Let them train themselves to look into those needs which were

other than obvious and to adjust themselves to the new conditions. It would mean a considerable and sometimes a very great moral effort to understand and deal with the situation. Even religion could be egoistic and needed the change of heart to the altruism of the Kingdom of God almost as much as the present pagan civilisation.

The need of God was greater and sometimes more pathetic than man's; He hungered for men more than they hungered for Him. The Kingdom of God meant God's righteousness living in the heart and soul of man, making a new man and so a new humanity. The part of ministers of the Gospel was harder than that of social reformers or orators; they had to read the secrets of the Kingdom and go where it was not easy to go, for godliness was harder to achieve than happiness. Men cried out for a deeper justice than they received at present; the real justice was that of the living and loving God. The difference between the stoic and the Christian was that the former was severe with himself and with others, whereas the Christian was severe with himself but most patient with his brethren. "As is His majesty, so is His mercy."

DIFFICULTIES IN JAPAN.

There are many signs in Japan that forces of evil are mustering for a strenuous counter-attack. One form this activity has taken has been that of a book professing to examine candidly the comparative merits of Buddhism and Christianity, and discussing the future of Japan. Among other difficulties the spirit of heathen fatalism, always strong in the army and navy of Japan, has received an impetus from the war; unspokeable immorality and colossal scandals unite to show that the world is not growing purer as to which the race for wealth. Amongst the hopeful signs is a deepening interest on the part of the Christians in Bible study, and especially in the widespread inquiry for instruction concerning the Second Coming of our Lord Jesus Christ. It is remarkable that while in Moslem lands men are looking for the speedy coming of the Messiah, in Japan two Buddhist sects are proclaiming the coming of a glorified Redeemer.

EAGERNESS FOR THE WORD.

The Rev. E. W. Doulton (of N.S.W.), who had been secretary of the C.M.S. mission in German East Africa, and suffered close imprisonment there for many months at the hands of the German authorities, sailed from England in the autumn of 1917 to return to that mission field. All the copies of the Scriptures which the mission possessed in 1914 were probably destroyed with some of the mission houses; so Mr. Doulton took out with him a fresh temporary supply, consisting of 450 volumes in Zanibar Swahili and Gogo, granted him by our Committee.

Here is another example of the eagerness with which black men in British East Africa welcomed the Word of God. At Nairobi, which is the capital of the Protectorate, Canon Burns (N.S.W.) of the C.M.S. received, in the spring of 1918, consignments of 800 Swahili New Testaments. When the first 125 arrived, they were sold in two hours. When the next batch—consisting of 250—were available, Canon Burns announced at service on Sunday the hour at which he would sell these books the next day. Half an hour before the time fixed 400 people were clamoring for them, crowding round his office and trampling down his garden and flowers in their desire to obtain the Testaments. They gladly paid 1s. 4d. for each copy, and within two months 600 of these Testaments were sold at Nairobi.

True gratitude never says, I have done enough.

Christian Character.

BY THE REV. J. G. McCORMICK, M.A.,
Vicar of St. Michael's, Chester Square.

"That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge that ye might be filled with all the fullness of God."—EPH. iii. 17.

"RECONSTRUCTION" is the blessed word of the moment, but it is not necessarily the blessed word of Christianity both now and at all times, I fancy, "recollection." Where Christianity has failed, or seemed to fail, it has nearly always been because we have forgotten either some vital principle of the past or some application to the present. When a part of the Church is corrupt it is either reformed or it dies. When it is forgetful it may live, but it is paralysed.

I believe—as I suppose we all believe—that the Christian character and the Christian theory of life are not only the best for the individual, they are also the best for society. We can do therefore, no greater service to the world at large or to ourselves in these difficult days than by recalling the factors which make for Christian character and develop the Christianity of our social relationships.

To-day, then, we come to the making of Christian character. We are familiar with the saying that a poet is born and not made. It is a characteristic of the Christian that he is both born and made. That is to say, there is a birth, or rather, that we may not confound it with baptism, an awakening and it is essential; and there is a making of Christian character—that is essential too. And the old thing about it is this, that you can lay down no rule as to which of the two comes first. We should expect the awakening to come first, and sometimes it does. On the other hand, a man may be developing a really Christian character, and it may be only at a late stage in the process, or even at a late stage in his life, that he sees the real and eternal meaning of what he is doing and catches hold on God.

I take, then, these two sides of the making of Christian character.

The Awakening of the Soul.

First I take the awakening of the qualities of the soul. Whosoever would come to God must believe that He is. It is with the soul that we catch hold on God. That is an essential feature in the making of Christian character. It is no good trying to build up a Christian character outside the veil of the Holy of Holies. Outside the veil you offer your sacrifices; you perform the ritual of your religion; you conform, outwardly at least, to the morality of your religion. But if you stay outside the veil you may call yourself a Christian moralist or a Christian ritualist; you will not be a Christian character. Your spirit must go within the veil of the Holy of Holies. It must enter into the mystery of God. It must lay hold upon the fact of God, which is the one clue to the otherwise irreconcilable problem of life as we know it.

Want of Faith.

It is for want of the faith which can pass the curtain of the Holy of Holies that the life of many religious people is steric, and their religion lacks the comfort and the inspiration which by its very title of the Gospel it exists to bring. Within the veil is that power which, in the longest run, makes life worth living. Within the veil of the Sacrament is the person of Jesus Christ, the Alpha and Omega, the beginning and the end, who gathers

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up all time into the great purposes of God and inspires every man and woman of us therefore with the thought which is so gloriously expressed in the Lesson of the Burial Office: "Wherefore, my Beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Within the veil of the written Word is the eternal Spirit of God. Stay outside that veil and you may appreciate the literary beauties of the Bible, or you may amuse yourself with facile criticism of its occasional contradictions. Stay outside the veil and you may find the Bible a fetish or a charm by the reading of twelve verses of which per diem you have performed a meritorious act; but pass within the veil of the written Word and see God revealed in life, working with the imperfect tools of rudimentary organisations and slowly developing civilisations, and yet always leading men on to higher revelations and a larger hope, and you lay hold upon the inspiring certainty that if only it is true to God the human race is marching, not in a vicious profitless circle, but onward and upward. Stay outside the veil of Christian morals, and they are as dull and uninspiring as any other morals. There is nothing so uninteresting as being told to be good. But pass within the veil and see God battling with the difficulties of an imperfect human nature for the vindication of eternal righteousness, realise that in the practice of these morals you are the friend and companion of God, and at once they are moved from the sphere of dull and dusty law into the inspiring atmosphere of a splendid crusade. You ride with God to break a lance in the finest cause a man can have. This is what I mean by the awakening of the qualities of the soul. It is by the qualities that you look through Sacrament and word and practice and find God behind, and it is that quality of thus looking through the veil which is the real foundation of the making of a Christian character. Any mere frequenter of a Sacrament, any mere readers of the Bible, any mere practisers of a code, can be oversteer. He has a superstructure but no foundation. But a Christian man cannot be oversteer, no matter what you do to him, and the reason is simply this: that his soul-qualities are so alert that he has laid hold upon the God behind the veils.

I am sure that we need sometimes deliberately to stimulate these qualities of the soul. Are Sacrament, Bible and practice to you just things that you do? Or are they, as it were, living beings with whom you walk in joyous company? They ought to be. You possess the soul-quality which can make them live. You possess faith, for instance. It is all very well for anybody to say "I have lost faith," but faith of some sort we all possess. There is no nostrum put upon the markets of human credulity which does not appeal to faith. And why? Because their authors know that the quality of faith is in every single man and woman could they but touch it. You believe in some country, some cause, some principle, some person. This quality of the soul is there, within us. What we need to do is by an effort of the will to quicken it in the direction of our religion so that we lay hold upon the fact that God is saying to us through the Word, "Come unto Me," through the Word, "Learn of Me," through the Code, "Practise Me." This grip upon God is the real foundation of that joyous and steadfast character which has the right to call itself Christian.

A Cardinal Rule.

But if Christian character is born, it is also made, and for the making of it there is one cardinal rule. The qualities of the soul must be incarnate; they must put on the flesh and blood of ordinary existence. Our text speaks of various soul-qualities: "That ye being rooted and grounded in life may be able to comprehend what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge."

Now, the only terms on which we are able to comprehend these tremendous things is that they should be expressed in common life. This is precisely what God did for us by the Incarnation of our Lord Jesus Christ. God was always sheer love, transcendent on the one hand, immanent on the other. But was mankind able to comprehend that? It was not. And when mankind asked despairingly, "What is love?" God took flesh and blood and made Jesus of Nazareth, and said, "That is love." And that we are able to comprehend.

In this sense incarnation is the master-word of Christianity. The qualities of the soul are essential, but apart from flesh and blood and earth and common practice, they are thin and vaporous. They may be the fine

ideals of life, they may be a distilled essence of all that is good; you may express it grammatically and say, "The qualities of the soul are the soul of quality," but until you make them incarnate they will not produce in you a Christian character. This, then, is our humdrum task. If you want to be a Christian you have got to practise it. Most of you, I expect, know the old story of the small boy who was asked by a new Vicar what his father was. The boy answered, "My father is a Christian, but he don't work at it." That is just it. When you have got your fine qualities of the soul you have got to make them incarnate in the flesh and blood of ordinary human practice. You have got to work at it. That is the only way by which you can hope to make Christian character. Take the question of worship.

Humdrum Method.

Worship is essentially a quality of the soul. "God is a spirit, and they that worship Him must worship Him in Spirit and in truth." But how are you going to develop this quality, and make it a part of your being? By the humdrum method of practice. You have got to make incarnate this high spiritual quality after this fashion—item: by getting out of bed on certain regular Sunday mornings earlier than you otherwise would do in order to go to the early service. Item: by walking to church at 11 or 6.30, or both, and by suffering dull preachers gladly. Item: by making an inflexible rule that worship has its place on a Sunday, and in the summer by seeing that your week-end includes Church. And if you are absolutely prevented from going to Church, by reading Morning Prayers or whatever it is up in your own bedroom. You can worship God in the song of the soaring lark, or in the pale cold beauty of a snowy peak against a blue sky. But that needs concentration just as much as following the Litany in church and, as a matter of fact, you are more likely to be able to do it if you have learnt to worship God within the four walls of His sanctuaries.

Supply and Demand.

If you want to see the power of the incarnation of soul qualities go to the most unpromising field in the world—that of economics. The law of supply and demand, and its corollary of unrestricted competition, is a theory which exists in the higher regions of economics. If economics had a soul, which is doubtful, you would say that this was one of its soul qualities. But nowadays our reformers are trying to change the ideals of our economic life from those of supply and demand to ideals of service, so that in considering the labour they can offer to the community, men should consider not merely where there is the greatest demand, but where there is the greatest opportunity of useful service. You can see at once that such a change would transform the whole of our business life. But the difficulties of this change are past all conception in magnitude. And why? It is not because in the realms of the ideal the ideals of supply and demand are higher or finer than the ideals of service. The difficulty does not lie in the realm of ideals at all. It is because men live (in a financial sense) by the practice of supply and demand. This theory has become completely incarnate in the thought, words, and works of generations.

And the reason that makes it so hard to change economic ideals does not lie in the realm of the ideals at all, but because these ideals have been so long and so assiduously practised by all of us that they are inextricably woven into the very fabric of our lives.

What of Our Christian Ideals?

Now, my brethren, can we say that of our Christian ideals? Are they inextricably woven into the fabric of our lives by practice? If anybody wished to change your ideals from those of Christianity to those of selfishness, would they be up against that frightful difficulty of our practice—that you had so long and so assiduously thought and practised unselfishness that it had become practically impossible for you to mould your character upon other lines? That is precisely the position in which we ought to be. And it only comes by one road—practice. It is by the practice of the soul qualities that we make a Christian character.

We have got to try to build up that Christian character which is the finest, most steadfast, and most joyous thing in the world. And we may state that task in a sentence: You make your Christian character by catching hold on the God behind the veil of religious observance, and by making incarnate in the flesh and blood of daily life the qualities of the soul.

C. M. S. Thankoffering for God's Gifts of Victory and Peace.

"Is it, or is it not, the will of Christ that the world should accept Him as Saviour, Master, King?"

"Is it, or is it not, right that the Church should now, and without delay, make fresh endeavours to proclaim Him throughout the earth?"

Why we are asking for a Thankoffering.

Because we want to show our gratitude for the amazing victory that has crowned the Allies' efforts. God has given us the victory.

Because we want to follow up the victory by seeing to it that the fruits of victory shall not be wasted. "The sequel to victory is not rest but the translation of energy from one use to another." "Our supreme task in this hour is to translate energies to new service, before they are allowed to die down.

Because we believe that peace will only follow victory if the knowledge of Christ covers the earth as the waters cover the sea.

Because we owe it to our African and Indian and Arab brethren who have fought so magnificently for our Empire, to give them the very best gift we possess—Jesus Christ.

Because we feel compelled to make a great spiritual "push" in these days and so at least match the great "push" the manhood of our Empire has made to destroy German "Kultur." No life was too valuable to be sacrificed for England. Shall life be considered too valuable to be risked for the Kingdom of God and His Christ? "Having withstood in the evil day, the army need not be disbanded; for other campaigns await it, and other glories."

If this effort is carried through now, what will it mean to the cause of Christ? If men and supplies are available without delay, it will mean that many opportunities for accepting strategic points and of meeting urgent and pressing needs for evangelisation, education, and medical work can be taken. If we do nothing extra now we may never have the chance of doing anything extra later on. Many a lonely missionary, many a Christian statesman, many a native Christian communicant will be encouraged, if they feel that reinforcements are really coming to their assistance.

It is perfectly tragic how little the present openings are being entered. The present ordinary income and staff of the C.M.S. are only able to cope with the barest minimum of the work that needs to be done.

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Are we who have witnessed, and have shared in, a colossal and united effort to defeat the enemy, to stand still while the vast hosts of the heathen world are preparing to make their influence felt on the western world? Are we who have not shrunk from sacrificing blood and treasure in the Great War to shrink from sacrificing blood and treasure in the greatest cause in the world? Nothing less than our very best will avail. Nothing is too precious for Christ's cause. No life can be put to greater use than to the service of the King of Kings.

The true Christian's plain duty is utter devotion and entire surrender to Jesus Christ. When this duty is recognised then, and not till then, will the cause of Christ prevail.—From the C.M.S. Gazette.

This is the great scheme with which the C.M.S. in the Commonwealth is linked up. The Parent Society aims at £500,000 and many lives. The Commonwealth C.M.S. aims at £25,000.

Personal.

The Primate has been suffering from the prevailing epidemic. We are glad to hear that he is now recovering.

Miss G. J. Kellaway, M.A., of the Church Missionary Society, leaves Melbourne on the 27th inst., on the R.M.S. "China," to return to her work at Kottoyang, South India.

Rev. T. L. Lawrence, of Uganda, will spend the month of July in South Australia on deputation work for the Church Missionary Society, and the Rev. P. W. Stephenson, of Peshawar, near the Afghan Border, India, will be engaged on similar work in the diocese of Melbourne.

Rev. P. J. Bazeley, of Sydney, has returned from a visit to Sale in connection with the Synod of the diocese of Gippsland. While there he preached and spoke in the interests of the Church Missionary Society's campaign for a Thankoffering for Victory and Peace.

Rev. R. H. Noble, B.A., C.F., is expected to arrive in Sydney by the transport "Nestor" about July 6.

Rev. A. S. Homersham has left Coraki (Grafton), after eight years' service. Mr. Homersham hopes to return to Australia in two years' time.

Rev. F. W. Ramsay has left Samarai, after nineteen years' strenuous work in the diocese of New Guinea.

Rev. H. J. Noble was inducted into the cure of the new district of Pymble by the Archbishop of Sydney, on Sunday, June 1. Mr. Noble and Mrs. Noble were the recipients of several valuable gifts from the citizens of Liverpool. The presentations were made by the mayor of Liverpool at a public meeting in the Town Hall, Liverpool.

Rev. F. B. Mullens, who previous to joining the A.I.F. was in charge of the parish of Smithfield-Fairfield, has been appointed Chaplain to the Forces at Hurdcott, Wilts., and expects to return to Australia early next year.

Canon Taylor, of Nelson (N.Z.), has resigned owing to ill-health. His resignation is deeply regretted in the diocese.

Capt. E. Payten Dark, A.M.C., son of the Rev. Joseph Dark, of Greenwich, is expected to arrive in Sydney this week.

The prevailing epidemic has claimed another clerical life, that of Rev. Arthur Phillips, of Temora, in the diocese of Goulburn, at the age of 51 years. The deceased clergyman was trained and ordained in the Diocese of Newcastle, where he worked faithfully for many years. In his ministry he was always most diligent and he had a winning personality. His death will be deeply regretted by all who had the privilege of knowing him.

Rev. J. Jones, Chairman of the A.B.M., has been invited to attend an important meeting of the Committee appointed by the New Zealand Provincial Synod to be held at Wellington on August 15. The business of the meeting is to draw up:—(1) A constitution for a Board of Missions; (2) A scheme for closer co-operation between Australia and New Zealand in missionary work; (3) Suggestions for the improvement of the Melanesian Mission.

Sydney and Armidale Churchpeople will have learned with deep regret of the death of the wife of Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, Sydney.

Rev. L. G. H. Hall, C.F., son-in-law of Bishop Pain, returned to Sydney last week by the transport Karoola. By the same boat there also returned Sergt. H. W. Kershaw, M.M., son of Mr. G. W. Kershaw, of Wahroonga, a member of the Sydney Synod.

A presentation was made to Mr. and Mrs. Broome Smith by the staff of the C.M.S. of New South Wales last week on the occasion of their departure for Victoria.

Rev. H. S. Begbie, of Newtown, N.S.W., who has been acting as deputation for the C. and C.C.S. in England, arrived home this week.

Rev. and Mrs. D. J. Knox, of St. Luke's, Adelaide, have been spending a few weeks in N.S.W. Mr. Knox has just returned from England, where he has been engaged in War Service under the Y.M.C.A. auspices.

Mr. W. L. Docker, well-known in Sydney Church and business circles, is, we regret to say, seriously ill.

Appointments.

Rev. F. H. Durnford, M.A., M.C., rector of Moonta (S.A.).

Rev. J. E. Stannage, to the charge of Mannum (S.A.).

Rev. R. T. M. Radcliff, B.A., Hon. Chaplain and Private Secretary to the Bishop of Adelaide.

Rev. F. Hughes, in charge of the P.D. of P.T. (Armidale).

Men for the Ministry.

(By Archdeacon Davies, M.A., F.R.H.S., Th.Soc., Principal of Moore Theological College, Sydney.)

IV.—Present Facilities for Training.

In some homes a box is kept in which members of the family drop a coin every time they are late for breakfast, lose their temper, or commit some other breach of family harmony. If a box were kept into which laymen were compelled to drop a sovereign every time they complained of their clergy, an enormous fund would soon accumulate which would provide ample accommodation for the training of the clergy. A sovereign a grumble is not too much to ask for such a privilege.

There are at least two answers to the laymen who complain of the educational standard of the clergy. The first answer is that that educational standard is rising, not falling, as examining chaplains can testify. The other answer is an argumentum ad hominem in the shape of a question, "How much do you give to your diocesan fund for the training of the clergy?" So many laymen expect to get something for nothing, especially from the Church, that education costs money. Higher education costs a good deal of money. When the financial status of our theological colleges is fairly considered, the marvel is that the clergy are as well trained as they are.

The assertion that the educational standard of the clergy is rising may surprise many people, but it is true. There are thirteen colleges, halls and hostels in Australia at which candidates for Holy Orders receive training, in addition to such colleges as St. Paul's, in the University of Sydney, and Trinity College, in the University of Melbourne. The proportion of men admitted to Holy Orders without a College course is becoming much smaller. Three out of four of our clergy have had a college training. In recent years the proportion has risen to about ninety per cent.

But the educational standard of the clergy is not rising as fast as the standard in secular professions, partly because the Australian universities do not offer any facilities for theological training of the kind that are available for the medical or legal or other professions. Theology is barred out from Australian university courses. Instruction in theology is left entirely to the churches to provide for themselves. In this respect the Australian universities are out of date, as most modern universities are. They provide courses and examinations in theological subjects. Certain denominations are given privileges in Australia, enabling them to build and control colleges in the universities in which theological instruction may be given, but this instruction receives no official academic recognition. It is merely the domestic affair of the particular denomination.

The universities do not supply many candidates for the Anglican ministry. In the chief metropolitan centres from 27 to 30 per cent. of the clergy have degrees mostly from English universities. The proportion of graduates in the Anglican ministry is far less than in the chief secular professions, and a growing number of teachers, dentists, engineers, agriculturists, and members of other technical professions are university graduates, and the tendency is towards a rapid increase. The proportion of graduates in the Christian ministry does not show nearly the same increase. The clergy are falling behind the professions in the general advance of university education. There are three ways of remedying this deficiency. First, the claims of the ministry must be more forcibly presented to the elder boys in our Church secondary schools, and to their parents. Secondly, an Anglican pastorate should be established in each university. Thirdly, our university colleges must be financially strengthened to make it easier for prospective ordinands to read for a degree.

But the great majority of the clergy will always receive their special training in the theological college, even if they are university graduates. A university degree is the recognised certificate of a fair standard of general education, but it gives no indication of fitness for the ministry. At the best it is only the foundation upon which a theological training can be built up, and it may be a most useful foundation. It is the theological college that determines the professional efficiency of the ministry. The demand for a better trained clergy can be met only by the theological colleges.

Here is the weakest point in the Church today. There are plenty of theological institutions, one can hardly call them colleges, in the Church in Australia. In fact there are too many. Six of them are in Victoria, three in N.S.W., and one each in Queensland, South Australia, Western Australia and

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Tasmania. Only one of these institutions has more than twenty students. Most of them have less than a dozen, some only two or three. Not one has an endowment sufficient to pay a permanent teaching staff. Moore College is the oldest, largest, and best equipped, but its income from endowment is only about £300 a year. Its main income is derived from students' fees. The financial status of the Anglican theological colleges is simply miserable. There are no Anglican professors of Divinity in Australia. The Presbyterian Church has several professors and is able to finance its students through a six years' course, three years in Arts at the University, and three years in the theological faculty. The Anglican Church has a theological examining body, the Australian College of Theology, but no theological faculty. Nearly all the dioceses provide grants for theological students, but the means available for this purpose are limited and are mainly dependent upon annual subscriptions to the respective Home Mission Funds. Compared with facilities for preparing for the secular professions, the facilities for the training of the clergy are disgracefully poor. If the Presbyterians can do so much for the training of their ministry, surely the Anglican Church, with four times the number of adherents, can do at least as much. It is worse than useless to demand a better trained clergy if the facilities for their training are not provided. Such facilities call for large sums of money. The best investment that the Church in Australia can make at the present time is to raise money to build, equip and endow theological colleges that will be adequately staffed by men who can give their whole time to their work, and that can offer a full course of training to any man who has received the call to the ministry and has the capacity to fulfil its demands. The Theological College is the door into the Christian ministry. It ought to be an open door to every man who has the spiritual and intellectual qualifications for the highest and hardest of callings. Let the laymen who complain of the educational deficiencies of the clergy come forward and provide the means. The men are available. It is the means that are lacking. An ounce of help is worth a ton of criticism. A well-equipped college is the best guarantee of a more efficient ministry.

Message of the Church to Society

In the course of a comprehensive and able address to his Synod on June 28, the Bishop of Gippsland dealt with the Church's message for these days. His lordship said:—

"The war is finished, the darkness of threatening disaster is lifted, we hope and believe, for good and all. But far and wide among us we see a recoil and relapse to old bad things which we hoped and prayed might never return. We talked of the new fellowship and the new spirit which were produced among us, and there can be no doubt that they were there and are there. Let us take hold of them and count on them. We see a movement towards liberty of men and nations which insists that every soul and every nation has a right to work out its own destiny unhindered by tyranny from any quarter. Let us take hold of it and claim it for God. We see a movement towards brotherhood and chivalry promoted conspicuously by the men whom we lovingly welcome home week by week, who have learnt better than many of us have that man's chief concern is for the common good, and that his chief duty is to make his influence felt for what is right and pure and high. Again, let us take hold of this and show that it is of God. In the world-wide Labor movement there are features that make it impossible for us to believe that at bottom it has not many of the marks of a great religious movement which emphasises fellowship and service. Once more let us have the courage to try to claim this also for God.

The Church knows no Parties.

"The day for exclusiveness is past, the Kingdom of God is essentially inclusive, and we must be loyal to it. The Church of the Living God can know no parties or factions, it cannot take sides. Her Saviour died for the capitalist and the labourer, the employer and the employee alike, and the doors of the Church must ever be open to all without discrimination. Woe betide her if she forms her own labour unions or organises her own syndicate—shamefully apostate is the Church that stoops to do that. But her message must be uttered with impartial frankness to all alike. Profiteering is no less contemptible in peace than in war. Fighting for the interests of one class, with a cynically selfish contempt for the interests of other classes, is none the less hateful because the Hun is no longer at the gate. A ruthless clash of competing armies in the civil and industrial world, which rely upon force as

their right to dominate, is no more worthy of Australia in peace than in war.

A New Conception.

"A faithful church must of necessity teach that Christianity introduces a new conception of citizenship, based neither upon necessities nor rights alone, but chiefly and above all upon duty. It is here that Christian citizenship differs so widely from non-Christian citizenship. In the latter the foundation stone is 'personal right,' in the former it is 'personal duty.' Christ said little about the rights of man, He said much about the duties of man. He put first, man's duty to God, and second, man's duty to his fellow-men, knowing that when duty is the ideal, right will necessarily be accorded to all. And nineteen centuries of history have proved that to insist upon rights, apart from duties, means practically the establishment of a tyranny of rights. Thus the Church's message regarding the burning question of Capital and Labour, is that it is a false conception to regard their interests as sectional and diverse to each other. Neither can be of use and neither can receive its due apart from the other. It is one of the foremost duties of the Church to convince and make clear to both these classes that they are members of one body and mutually necessary to each other. If one suffers, both must suffer, neither should one be able to prosper without the other. It is a terrible sin in the sight of God, and a terrible injury to the community at large, for them to regard each other as enemies, instead of as friends and brothers.

"It is the Church's Christ-given commission then to make clear, both to Capitalists and Labourers, that their duty is neither to consider their own rights separately, or even their own rights taken together, but to consider their rights in relation to their duties to the whole community. The root of the whole industrial problem is then moral and spiritual, and so the Church is bound to utter her message or else fail in her trust. The only standard worthy of a free and God-fearing people is brotherhood and not cut-throat competition, and public interest, not private well-being, is the immutable principle of national prosperity. We must teach that because Christ taught it, and He is not the discredited teacher of a dying creed. He stands before the eyes of men to-day with all His warnings vindicated in the agonising experiences of war. It is Christ who holds the key to the present situation, and if we are to re-build the life of society it can only be accomplished permanently if we base and uprear it upon true religion, and upon the faith and fear of God.

The Message of the Church to Public Leaders.

"The responsible leaders of law and order to-day are face to face with Bolshevism, which means a ruthless destruction of all that they stand for. Either it will overcome them, and anarchy and license take the place of ordered government, or they will find a way out of their difficulties. While this struggle goes on, is the Church to remain aloof, or is she called upon to inspire and claim right courses of action from the leaders of public opinion in the struggle? Too often has she been content to do the former, but to-day that is impossible. While the Church may not take sides in what is called the field of politics, she has a message which she must faithfully deliver concerning the aims and the methods of politics. Canon Burroughs, of Peterborough, said the other day, that 'a Christian revival all the world over is the only effective cure for Bolshevism,' and that 'if the modern State knew its own interests, the logical sequel would be a State-encouraged Christian offensive—facilities for Christian propaganda on the largest scale and for Christianity to work in its own way.' Every political leader knows that power to-day has passed into the hands of democracy, and that if it fails the alternative is anarchy.

"But does every political leader recognise the fact that democracy will most certainly fail unless in some way or other it can be endowed with the spirit and mind of Jesus Christ? It is then the Church's duty to bring this truth home continually to our public men, and to do it boldly and insistently. Is the day past when we may look to our national leaders to put God first in their utterances and actions? Too often we expect them to be mere creatures of expediency and followers of popular standards—but the demand is seldom made that they should be anything else.

The Church in Politics.

"It is high time that the Church should close up her ranks, heal her divisions, and standing as a united solid body, claim that political standards shall synchronise with divine standards. What real reason can be adduced as to why in this State, for instance, the Bible should not have its place in the teaching given in the State Schools? So

long as this continues we must expect the democracy of the future to be ignorant of the principles of Christ, and therefore a danger to itself. Why are the souls of our children thus starved? Is it a sufficient reason to say that a certain section of the community, working untidily, whose ecclesiastics, contrary to their Christian profession, hate and fear the influence of the open Word of God in the hands of the people, bring so much influence to bear upon politicians that they have not the courage to do the very thing that would make Bolshevism impossible in the future? Or, is the real reason that the Church's message has not been given forth strongly and unitedly and in such a way as to command the attention of those in authority? I cite this only as one instance of our failure to deliver our message as we might. Another instance is the case of the liquor traffic—its evil influence is plainly known to all, but the message needed is not being uttered by the Church as a whole, and is therefore not reaching the ears of political leaders. May God help us in this diocese to bear our message boldly and fearlessly at the polls and elsewhere, and so to do our part in the work of Christianising the democracy of the present and future."

Notes on Books.

Mothers in Australia.—The quarterly issue of the Mothers' Union maintains its high standard of excellence and interest for mothers in its sixteen pages of items on various topics. Useful suggestions for mothers abound in it; we note especially "Prayers for the Babies," "The Way to Keep Boys at Home." In the correspondence column "Father" has some sane ideas and rightly differentiates between the teaching of sexual morality and sexual hygiene, in which he says, "There are those who feel and believe—I repeat it—that a knowledge of sexual hygiene is the thing responsible, more than anything else, for race suicide and certain other immoralities." Our readers take note!

The Recruit.—A magazine for Australian boys, published quarterly by the C.M.S., 51 Elizabeth-st., Sydney, 9d. per year post free. The June issue tells of the change in editorship because of the Rev. F. C. Phillips' removal to Hyderabad. The magazine is illustrated and well-written, containing useful and interesting reading that will appeal to boys, and in fact to young people generally.

The Mud Larks Again, by Crosbie Garstin ("Patlander" of "Punch"), Lieutenant 1st King Edward's Horse. A book of racy sketches from the front, dedicated by the author to the memory of his brother, Captain D. N. Garstin, D.S.O., M.C., who was killed in action near Archangel, Russia. "Even in laughter the heart may be sorrowful," but it was the sense of humor so keenly developed in very many of our boys at the front that made otherwise intolerable experiences endurable—the thing that helped tremendously to quicken resolutions, and that tenacity which won through against fearful odds. For a "fit of the blues" even in these more peaceful times we heartily recommend this book as a cure. Our copy is from Messrs. Angus and Robertson. Price 1/3.

In the East Africa War Zone, by J. H. Briggs, C.M.S. missionary in German East Africa.

Those interested in C.M.S. work, and that of our Australian branch in particular, will read with intense interest this brief account of what befel many of our missionaries during those months when no news of them was obtainable, and hearts were full of anxiety on their behalf. That the incidents are far from being exaggerated, and that not half of the dreadfulness of those months is told, we know from the testimony of those missionaries who have returned to us. The details here related show clearly the restraining hand of God upon our enemies and His never-failing protection of His servants when "But only Thou, O God," must have been the constant realisation of their position. Our copy from C.M.S. Bookroom, Sydney, price 1/9.

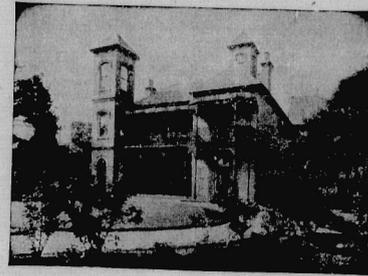
NEW LECTONARY.

July 13, 4th Sunday after Trinity.—**M.:** Pss. 24, 25; 1 Sam. xii. or Job xxix.; Mark vi. 1-32 or Romans xii. **E.:** Pss. 22, 23; 1 Sam. xv. 1-31 or xvi. or Job xxxviii.; Matt. v. 17 or Acts xiii. 1-26.

July 20, 5th Sunday after Trinity.—**M.:** Pss. 26, 28; 1 Sam. xvii. 1-54 or Wisd. 1; Mark vi. 53-vii. 23 or Romans xiii. **E.:** Pss. 29, 30; 1 Sam. xx. 1-17 or xxvi. or Wisd. ii.; Matt. vi. or Acts xiv.

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The Church Record.

JULY 4, 1919.

THE CHALLENGE OF GOD.

"Sursum Corda. Lift up your hearts. Lift them up to the Lord." On quite a different occasion we last quoted these strong words of exultation. It was the time of the Armistice, when all hearts were overflowing with jubilation and thankfulness that the fighting had at last ceased, and that there was every prospect of the speedy return of loved ones and the ending of the stress of anxiety and want that had for so long over-weighted us with gloom.

True, the fighting has not recommenced, and Peace has been signed, but still the times are ominous. The terms of Peace are necessarily severe. Wrong has been done—wantonly and enormously—and that wrong must be righted. The wrong-doer, as ever, has to pay for his wrong doing, and that is never a pleasant task. A repentant wrong-doer would find some satisfaction in making good the losses he had caused. But in this case Germany seems still unbridled in her over-weening pride, and not at all inclined to own up to her crime against Belgium, France, and, indeed, humanity at large. Still unrepentant, she has been brought to bay, and her latest act—spectacular as is her wont—of scuttling the ships of her conquered navy, is too clear an indication of the spirit that still enthalls her. Small wonder is it that doubts are expressed on many sides as to the value of her signature to the Articles of Peace. She may be, as it were, in chains, but the spirit within her will be for ever fretting at the galling shackles—ready to burst out of them as soon as opportunity offers. And Germany, even yet, has power enough to keep things unrestful for the other nations of the world.

A striking article, reprinted in our last issue from "The Challenge," spoke of "the Demobilisation of Christ." Is it not altogether too true? Because the fighting has ceased, and the men are returning home, the tension is relaxed, and men and women, who in tense moments were calling upon their God, are no longer "troubling the Master" by their importunity. God has, indeed, been demobilised, but much too soon. We are not yet out of the wood. Even though Peace has been signed there will be remaining those tremendous problems of reconstruction to test our wisdom and to test our faith. The very fact that the signing of Peace was so long delayed constitutes a challenge of God to us. We

are in danger of reckoning without our host if we think that thus easily we can relegate the God who helped and comforted us, the God who gave us victory, to some unheeded place in our life, only to be thought of when some special need requires that we should summon Him to our aid. What unwisdom! What base ingratitude! In this tremendous crisis of our nation's life, and of the world's history, God has revealed to us our need of Him; God has revealed His Arm in our defence and aid. Let us beware then, "lest we forget the Lord our God." Let us even now return to Him.

Then again, the closing of the Great War reveals a world full of unrest. Social crises appear the world over. Fraternal strife, the child of utter selfishness, is the order of the day. And amidst it all there is the return of soldiers from their devoted service in the war. They come back from their abnormal life to things that should be normal, but which must seem strange and unrighteous alongside the issues for which they have been contending with every kind of willing sacrifice. Truly, our social life is a catastrophe at present. We are in an unhealthy muddle; perhaps to some reforming minds the muddle is healthy and full of promise of something better. In any case the utmost of wisdom, tact, and self-sacrifice is demanded by the present situation. Again, we must find in these conditions the challenge of our God to us. It is only prayer that changes things, because "Prayer moves the arm that moves the world."

This is no time for the Demobilisation of God. We need God; and only the divine wisdom and love in us can unravel for us the tangled skein of our social life.

Once again, we find ourselves throughout our Commonwealth, and largely throughout the world, suffering the visitation of a scourge that is finding its way to almost every home, and is claiming a fair toll of our young and vigorous life. Like a great cloud, the horror of the intangible thing is depressing the hearts of our people. Anxiety, strain, poverty, sorrow, panic and fear are among the results of its presence. And from the midst of it all, as clear as the cry of the unweaned child for its mother in its hour of need, there goes up to God the cry for help. Ah, this is no time for the Demobilisation of God: We need God—the overruling God—"Whose never-failing providence ordereth all things in heaven and in earth." Surely here, again, we have the challenge of God to us—"lest we forget."

The May Meetings.

Another English mail has reached us at the eleventh hour.

Canon Willink, rector of Birmingham, has been appointed by the King to the Deanery of Norwich.

The death is announced of Canon E. N. Thwaites, formerly rector of Fisherton-Auger-Salisbury. A long obituary note appears in the "Record" over the well-known initials, E.S.

The Canterbury Convocation has been busy and passed several details, and rather important details, concerning Prayer Book Revision. The use of a vestment at Holy Communion is one of them. It remains to be seen how far the Northern Convocation will concur.

May Meetings have been held; for all the greater Home and Foreign Mission Societies take public stock of the past year workings about the beginning of May.

The S.P.G. shows a record income of £262,165.

The C.M.S.—greatest of all Missionary Societies—reports another record of £440,370.

Both societies report a heavy loss on exchange, and consequently adverse balances. The C.M.S. faces a deficit of £59,000. The statistics of C.M.S. Missionaries are as follows:—Stations, 559. Out-stations, 5340. European missionaries: Clergymen, 406, laymen, 107; wives, 369; single women, 464; total 1346. Native clergymen, 526; native Christian lay agents, 11,800; native Christian adherents (including Catechumens), 569,968; native communicants, 149,297; baptisms during the year, 39,171; schools, 4281; scholars, 283,032. Medical work: Beds, 4374, in-patients, 41,006; visits of out-patients, 1,166,571. These figures are approximate, as no returns have been received from some of the Missions.

The C.M.S. meeting was, as usual, marked with an optimistic note, and the second resolution made the meeting really epoch-making. It was as follows:—

"1. That the members of the Society assembled at this 120th annual meeting of the Church Missionary Society, offer praise to God for the gift of victory and the new hope of peace and good will. They thank Him for His grace towards the Churches in the Mission-field through anxious days of stress and danger, for His protecting care over their missionary brethren in Christ, and for the continued ingathering of converts; they rejoice at the spirit of courage and sacrifice manifested both abroad and at home in generous giving and in abundant service at a time of fierce trial and strain.

"They also praise God for the knowledge that He reigneth, be the earth never so unquiet, and that, in the Gospel entrusted to His servants, there is redemption for the individual, healing for the world's wounds and sorrows, power superior to all the forces of evil, a standard of righteousness for the nations, brotherhood which can bind together men of all races, and abundant life for all mankind. They recognise that the war and its consequences emphasise the ever-present challenge to proclaim that Gospel at once and effectually, and they acknowledge that this challenge can find adequate response only in a fuller and more sustained offering of life and all its powers to Christ than the Church has made heretofore.

"They therefore resolve, by God's grace, to renew their consecration to the task of proclaiming the Gospel of our Lord Jesus Christ throughout the world in obedience to His command:

To do their utmost to exalt Christ, to bring His Spirit to bear upon all the relationships of life at home, and to live as world citizens called to share in the fulfilment of God's eternal purpose;

To call men and women to such a thank-offering of their lives in service to Christ that, through them, His will may be done, whether in the Mission-field or at home.

"2. In view of the following facts which vitally concern the C.M.S.,

(a) The gathering strength of great movements, affecting the religious, social, and economic life of mankind, fraught with vast possibilities for good or evil in so far as they are controlled by the Spirit of Christ or by the spirit of the world;

(b) The existence of large numbers of Christians in the mass-movement areas, who through lack of Christian shepherdship have only partially emerged from their heathen outlook and life;

(c) The opportunities for extension and urgent calls to undertake new work, such as the care of Mission Stations formerly worked by German Societies in India and East Africa;

(d) The inability during the years of war to fill many of the 187 gaps in the ranks of our missionaries caused by death or retirement;

(e) The great increase in the cost of maintaining even the present work, necessitating at least £100,000 per annum increased income;

They resolve to plead for offers of service, especially from trained leaders, educationists, doctors, and nurses.

To consider seriously whether they can not double, or largely increase, their own gifts, and to do their utmost to persuade others to do likewise, with a view to raising the annual income of the Society to at least £500,000;

To take their part in the thank-offering as an expression of their gratitude to God and their re-dedication to Him;

To seek to bring home their privilege and duty to those who have hitherto taken little or no part in the work of the Church overseas.

"3. Realising the magnitude of the task, but strong in the knowledge that the impossible is possible because God reigns, and because all power is given to the Risen and Ascended Lord, they pray for that overcoming faith which makes available the resources of God and is the earnest of victory."

There were some remarkable speeches to which we hope to refer in our next issue.

The Bible Society, the handmaid of all Missionary Societies, also reports a record income of £329,529. A special word of praise is given to the splendid contribution of the colonies, including our own States. The circulation of the Scriptures and portions reached 8,746,963 copies. The meeting was addressed by some notables, including the Chairman of the Labour Party and Bishop King, the new Secretary of S.P.G. The latter gave the meeting an interesting and remarkable testimony. He said:—

"I feel extremely honoured by being invited to address this meeting, the annual meeting of the British and Foreign Bible Society, and I do so for two reasons. First of all, because I am a missionary returned home, and can speak of the value of the British and Foreign Bible Society to every single individual missionary, be he what he will, who tries to carry the Gospel to the heathen. The British and Foreign Bible Society belongs to all the Missions, and not to one. I must honestly confess that before I became a missionary, I did not at all understand this, but my conversion was rapid and entire, because it became perfectly clear to me that, without the work of the Bible Society at home, the difficulties of conveying the Gospel to the heathen would be practically insuperable. Then it also gives me very great pleasure to speak, because I desire most earnestly to speak in the name of the Society and of the Church to which I belong, in saying how very deeply we all do value, and ought to value, the work of the British and Foreign Bible Society."

At the Colonial and Continental Church Society's meeting our Sydney friend, Rev. H. S. Begbie, was one of the speakers, and enthusiastically impressed the audience with the enthusiasm and energy of his speech. The "Record" says:—"A regular bushfire for its vehemence and its passion."

The Church in Australasia.

NEW SOUTH WALES.

Diocesan Synod.

The Most Reverend the Archbishop has resolved to convene the Sydney Diocesan Synod for Monday, September 22.

The Archbishop's Letter.

"Unfortunately, I am compelled to write my letter in bed, since I am laid up with influenza, happily in a mild form, but disabling enough, and so my remarks must be brief.

"There seems every likelihood that peace will be signed within the next few days. In that case, we shall receive notice of the date fixed for the Peace Thanksgiving throughout Australia. Naturally, we shall feel it our duty and privilege to join in the thanksgiving of that day. The Diocesan Form is already in print. There is also a Commonwealth Form that has my approval for united services outside and beyond the ordinary services of our Church. A committee is now at work upon the task of deciding what is to be our diocesan thank-offering. Probably some width of choice will be given, whilst one chief object of concentration may be indicated; we can usually only hope to do one thing well at one time.

"This has been a month of especial sadness to us as a diocese, and to me personally. In its first days we lost the Rev. J. A. Pattinson, Headmaster of the King's School. The news of his death came as a great shock to most of us, for we had not realised that his recent attacks of illness were so serious. He has left a lasting impress for good on the King's School, even though his term of office was so short, and he has made friends all over the diocese. Their hearts go out in deepest sympathy with Mrs. Pattinson in her heavy bereavement.

"A little later we were all startled by the news that the Rev. Henry M. Pearce, rector of Drummoyle, had suddenly been cut off with pneumonic influenza. It is one of God's mysterious dealings. He seemed to me so much in front of him, strength of manhood, an earnest and progressive ministry, great powers of pastorate and leadership, and yet he is cut off in the midst of his days. But what our Father does is well, and one day we shall see the explanation. For the present we commit to God's keeping and comfort Mrs. Pearce and her little family, and we pray that God will bring home the message to the parishioners who have lost their rector.

"This recrudescence of the influenza was not unexpected by the medical faculty. The Government has apparently concluded that the people wish to be left alone, and so they have left them, whether wisely or not results will show. In the meanwhile it is our duty

to live our lives with calmness, neither reckless nor afraid. It may be that this is a yet further call to fix our eyes on God.

C.M.S. of A. and T.

The cryptic letters stand for the federation of branches of the C.M.S. in Australia and Tasmania. The annual meeting was held last week, at which Bishop Pain presented his annual report. Mr. C. R. Walsh, that dove of Australian missionary enthusiasts, presided in the absence of the Archbishop through illness. An important change was made in the constitution, by which provision is made for a larger representation of women on the governing committees.

Home of Peace for the Dying.

Annual Meeting of the Wahroonga Circle, Home of Peace for the Dying—May 7th was fixed for this gathering in order that we should have the pleasure of a farewell address from Miss Pallister, and although Miss Pallister left earlier than she had expected it was felt wise not to postpone the meeting, and the faith of those who so decided was well rewarded. Leave to hold the meeting was obtained from the Board of Health in this wise, "You expect from twelve to forty? The public (!) will be coming along with parcels of groceries? Yes, if you are masked and spaced and don't last more than three-quarters of an hour." It was a perfect afternoon. Our helpers received and piled on the platform a tempting display of generous gifts, groceries, comforts, and old linen to the extent of a hundred-weight. A supply of new-laid eggs was taken to the Home by private hands. We then got warmed up over cups of tea, while our Hon. Sec. received and counted the collectors' money. To our joy it amounted to nearly £105, with promise of more.

The meeting proper then began, presided over by Mrs. S. Taylor, our Rector's wife, and we loyally kept to the prescribed limit. Very earnest and pathetic was the address given by Deaconess Wildash, which described the Home and its needs. She told of touching cases of hearts turned from hardness and rebellion to loving submission to the Divine Will, and of grateful acknowledgment of the care and sympathy which tended them. And, alas, she also told of numbers refused admission, even waiting for one vacancy, because there was no room. "All the Protestant Homes are overflowing." But we rejoiced to hear that large additions to the Home are to be at once begun. Those who heard this address were deeply interested and stirred to fresh effort. We may mention that the Wahroonga branch of the Mothers' Union first started this annual appeal for the Home. Each year the amount sent in has steadily increased and the practical sympathy and interest deepened. One great assistance to the success has been the wide distribution of hand-bills about a fortnight beforehand, asking each person to bring a friend and gifts.—From the "Deaconess."

ARMIDALE.

Wooden Regulations.

The clergyman at Mungindi is in difficulties. He writes:—

"On account of the quarantine restrictions, we are cut off from a not inconsiderable portion of our parish, that portion of it which lies in Queensland. Our representations to the Queensland Government that a large number of people were deprived of the ministrations of their religion, and asking for permission to supply those spiritual needs, met with a courteous but none the less firm refusal. State Governments to-day evidently regard the needs of the soul as secondary to those of the body. The doctor from N.S.W. is allowed to visit his patients in Queensland whenever he will, but the clergyman is denied the privilege of visiting his patients. However, our people in Mungindi (Queensland) will be able to attend their church and receive all the privileges and comforts of their Faith."

CRAFTON.

The Archbishop's Message.

To the Churchpeople of the Diocese of Grafton.

"At the invitation of your bishop I am to visit the diocese, together with Mrs. Wright, from July 4 onwards. Your bishop assures me that, in his opinion, I can assist the spiritual work of the Church in the diocese by meeting you at various centres and speaking to you of the things of God. If I am able to be of any service in assisting him and the clergy of the diocese in any measure to fulfil their ministry amongst you, I shall indeed be grateful. But I approach the task with much humility of spirit, being

very conscious of my own limitations. But, regarding this invitation as a call from God, I shall come amongst you confident that I shall be prepared and supported by your faithful prayers. For these intercessions I earnestly appeal, and the results we will leave in God's hands."

Synod.

The Bishop-in-Council approved the dates, September 18-25, for the holding of Synod, preceded by the annual Clerical Retreat. The bishop announced with much pleasure that the Archbishop of Brisbane had consented to conduct the Retreat (September 18-20), and that the Archbishop would also preach the Synod sermon on Sunday, September 21, and speak at the Diocesan Festival, September 23). Clergy and lay representatives are asked to take note of the above fixtures.

Lambeth Conference.

The bishop intimated to the Diocesan Council that he had received the preparatory invitation of the Archbishop of Canterbury to attend the Lambeth Conference (July 3 to August 7, 1920). This would probably mean his leaving the diocese in April or May next.

VICTORIA.

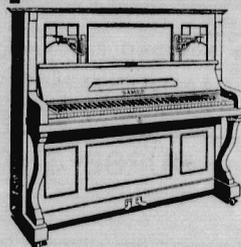
MELBOURNE.

C.M.S. Notes.

A meeting under the auspices of the Church Missionary Society was held on Monday, 23rd June, in the Chapter House of St. Paul's Cathedral, Melbourne, to say farewell to Miss G. J. Kellaway, M.A., who is returning to Kottayam, South India, after furlough. The Chair was occupied by the President of the Branch (Mr. W. M. Buntine), and an address was delivered by the Rev. J. A. Schofield, M.A., formerly of Madras University, who said that India is in the crucible just as much as Europe, that the restraints of the caste system were being abandoned, and that the work of the Christian Mission in the Colleges and Schools of India was not in vain. A spiritual charge to the outgoing Missionary was delivered by the Rev. W. T. C. Storrs, M.A., and Miss Kellaway briefly spoke of her work amongst the girls at Kottayam. Miss Kellaway sailed for India by the R.M.S. "China" on 28th June.

The late Col. W. V. Legge, R.A., of Cullenswood, Tasmania, bequeathed the sum of £50 to the funds of the Victorian Branch of the Church Missionary Society.

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Miss Elsie J. Veal, of St. James' parish, Moonee Ponds, has reached her station in the interior of the Territory formerly known as German East Africa, after a long journey through beautiful mountain country. Her address is now: Church Missionary Society, Berega, c/o District Political Officer, Dordona, via Dar-es-Salaam, East Africa.

Australasian Student Christian Movement.

The Annual Meeting of Victorian members and friends of the above movement, is to be held at the Melba Hall (Conservatorium of Music), University of Melbourne, on Friday, July 4th, 1919, at 8 p.m.

The Chair will be occupied by Professor H. A. Woodruff, and the speakers will be: Rev. N. T. Backhouse (A.I.F.); Mr. A. Jamieson, and the Rev. E. H. Strungnell.

Part songs will be sung by choristers from St. Paul's Cathedral.

Prior to the Annual Meeting, there will be a meeting of the Auxiliary in the Club House, University. All old members and friends of the movement are invited to be present. Tea may be obtained at 6 p.m. (cost 1s. 3d.) if Miss Herring, Club House, University, is notified before June 30th.

Ridley College.

The annual meeting of Ridley Theological College was held at the College premises, Sydney Road, Parkville, on Saturday, June 14th. The Bishop of Bendigo presided, and in his opening address emphasised the great work which the College had already done as a place where candidates for the ministry received such a training, as gave them a clear, intellectual grasp of Divine Truth. He was thankful that it had been the means of preparing quite a number of students to whom he had given ordination. He was glad of the opportunity before his retirement to bear testimony to the excellent manner in which these men had been prepared. He urged that wherever possible students for Holy Orders should go further and secure a University degree.

The Principal (Rev. E. V. Wade, B.D.), in giving his report, stated that at the annual examination of the Australian College of Theology, held last year, four students completed the course, and obtained the Th.L. degree; one other passed the Part I examination. These students were not eligible for Honours, but secured four of the first five places on the Pass List.

In speaking of the present requirements of the College, the Principal said that doubtless all present were agreed as to the need for the College. It had already proved its usefulness, and the presence of the three past students who were to speak to them, was a happy illustration of good work accomplished. At the time of the Mission of Repentance and Hope someone had said that Evangelicals had "lost their punch." This implied that though they had influenced the life of the Church in the past, their day was now over. It was well to remember that the need for emphasis upon the prophetic side of the work of the Ministry was a constant factor in the life of the Church. The Ministry of Evangelicals was very often the result of a definite spiritual experience which had changed their whole outlook on life. It followed that their emphasis would be upon the personal experience of the individual—upon the ever-open access to God through Jesus Christ. But it did not follow that there would be any under valuation of the Sacraments; though there would be a resolute refusal to so teach that the ever-present Christ might seem to become the Christ of "then and there." But though owning and rejoicing in their spiritual lineage they were not bound by the experiences of even the greatest and most revered of their ancestors. Venn and Simcox were men of their own day, and would not be fed with food convenient for the future. The Lord meets the new needs of the new generation, and if they were learning of Him their message would be new also.

During the past week the second annual gathering of the Old Collegians' Association was held, at which twenty past students were present. Amongst these were Rev. R. G. Nichols, M.A., Principal of the Divinity Hostel, Sale, and two who had just returned from the mission field. Rev. P. W. Stephenson, M.A., B.D., and Rev. T. L. Lawrence, Th.L.

Of those who have graduated through the College seven are at present on active service with the A.I.F., nine are settled in parishes in the Diocese of Melbourne, eight in the Diocese of Bendigo, and ten are in the Diocese of Gippsland.

St. Mark's, Leopold.

(From a Correspondent.)

The renovated church is a fitting memorial of the Diamond Jubilee. Sixty years ago a small stone church was built in what was known as the Parish of Kensington, just a few years after the completion of St. Paul's, Geelong, and while Ven. Archdeacon Stretch superintended the whole district. Now in 1919 a chancel and vestry have been added and the old building thoroughly renovated, painted, etc., under the supervision of Mr. I. G. Anderson, architect, with Mr. Murphy (a returned soldier) as builder. All agree that the improvements reflect great credit on them. Grateful thanks are given to all who in any way have assisted with their gifts and help. The roof principals and beading have all been stained in mahogany colour, the walls painted white, and plaster of Paris ornaments placed on each bracket. The chancel and vestry are all pure white with white mouldings.

The ladies of the congregation were busy for days cleaning the good old cedar pews and then staining them to match the roof. New carpets for the sanctuary, a carved Communion Table, offertory plates, and vestry chairs have been provided by individual members. Outside, the roof has been re-made, also the spouting, drains, etc., so that it is a completely new church. Working bees have been held by the men of the parish on Saturday afternoons, the ladies supplying refreshments, and in the winter ornamental trees and shrubs are to be planted in the grounds. The beautiful window designed by Messrs. Brooks, Robinson, of Melbourne, was dedicated on Sunday, April 27, by Rev. D. Weir, a returned chaplain. To the glory of God and in memory of the men who fought in the Great War, 1914-1918, with the text following, Ex. vi. 13, "Put on the whole armour of God." The figure of St. Paul's Christian soldier is shown with a calm expression on the up-turned face, the helmet (the hope of salvation) on the head, the loins girt with a leathern doublet and girdle of blue (truth), then the breastplate (of righteousness), in his right hand he holds the sword (the Word of God), the left leaning on the large blue shield (faith, whereby he is able to quench the fiery darts of the wicked one), the feet are shod with sandals (which are the preparation of the Gospel of peace), a truly missionary and world-wide service. The folds of the royal purple robe belonging to a son of a king is partly covered by the brown cloak (humble service) caught on the shoulder by a jewel. Above is the laurel wreath and higher still the jewelled crown of glory. It is reproduced from one of the old ministers of England. There are 50 names, 21 of whom have made the supreme sacrifice.

On Sunday, May 4, Archdeacon Hayman dedicated the chancel and vestry, and preached from Ex. xii. 26, "What mean ye by this service?" Nearly the whole cost of the window, £500, and the additions will be met by donations and free-will offerings to the extent of £500.

A Noble Gift.

Mr. and Mrs. James Griffiths, of Melbourne, have transferred the magnificent property known as "St. Hilda's," East Melbourne, to the Evangelical Trust of Melbourne, for the purpose of training missionaries in connection with the Church Missionary Society, and under the Society's control. In addition to the building, valued at £12,000, the furniture and fittings have been donated.

On Thursday, July 10, a conference on reunion will be held in the Y.M.C.A. buildings. The subject will be dealt with from the Anglican, Presbyterian, and Congregational points of view. The Rev. H. R. Cavater, B.D., will present the Anglican case. In the evening a public meeting will be held in the Town Hall, over which His Excellency the Governor has consented to preside. Addresses will be given by the Bishop of Willochra on "The Difficulties of Reunion," by Mr. G. W. Halcombe, B.A., S.M., on "The Advantages of Reunion," and by the Rev. A. E. Gifford on "Methods of Reunion."

SOUTH AUSTRALIA.**ADELAIDE.****Reunion.**

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**The Wrong Turning.**

(By T. A. Lacey.)

The day is Palm Sunday. The scene is a great church, with a large gathering of Christian men and women; some of them, perhaps, not very good Christians, but all professing and calling themselves Christian, and all capable of being moved by the presentation of the Cross, no foolishness, or scandal to them, but the power of God and the wisdom of God. The office of Mattins is finely sung, with its Second Lesson leading up to the culmination of the Passion, but stopping short like a theme interrupted—to be resumed and completed later. Then a sermon is preached; a sermon about the power of the Cross, a moving sermon, a sermon at once profound and simple. And then a strange thing happens. The faithful are dismissed with a blessing. The interrupted theme has not been resumed. Nothing has been read about the Cross. The Gospel for the day, the narrative of the Crucifixion, more moving than any sermon, has not been heard. A small group of worshippers, a bare handful of people, waits to hear it. The rest are gone; they have been dismissed. It was almost an ostentatious dismissal; "God save the King!" a lingering reminiscence of the war, was sung as an obvious conclusion. What a curiously maimed rite!

Palm Sunday is the testing day on which attempts to rearrange the Morning Service break down. It will probably be allowed that it was one of the mistakes of 1662 to divide the great Lesson of the Matthew-Passion, which until then had always been read continuously, but there is something not at all incongruous in our present practice of reading the first half at Mattins and the rest at the Gospel for the day. The arrangement shows indisputably to the least instructed intelligence what all liturgical scholars know about the ritual intention; namely, that the celebration of the Holy Communion should follow Mattins, and that the faithful should attend both. The one need not follow immediately upon the other, though it is certainly more convenient, as it is traditional, so to arrange. Until fifty years ago, or thereabouts, nobody ever dreamt of interfering with this order. At that time an itching desire for change invaded the Church, and experiments in rearrangement began. The Act of Uniformity Amendment Act of 1872 unfortunately encouraged these experiments, which were often made by men with little knowledge of liturgical propriety, and the old uniformity, which was perhaps too rigid, dissolved into chaos. Two arrangements have become general, both of which are tested and found wanting on Palm Sunday. One is that which I have described. The other is celebrated before Mattins, with the result that the two parts of the Lesson of the Passion are inverted, Golgotha comes before Gethsemane, the Crucifixion before the Betrayal. It seems incredible that anyone should tolerate such a mangling of the Divine Service. Yet there are probably thousands of churches where it is done. In this case no partial reform is possible. Things cannot be mended without the abandonment of the inversion and the restoration of the natural order of succession. The other arrangement calls for less drastic treatment. Those whose memories go back to the beginning of the trouble will recall three motives which underlay this experimenting. One was the search for popularity by means of shortened services. I do not blame the seekers. Their object was to win souls, or to prevent waverers from drifting away. It is their method which stands condemned. Instead of cutting out extraneous matter, such as excessive music, instead of shortening sermons or providing an independent place apart from the services for preaching—obvious expedients, one would have thought—they cut the traditional service in two, loaded Mattins with a sermon, and marked the fragment as complete with a benediction—not to mention a collection. A second motive was desire to be rid of a mere annoyance. I speak severely, but I have a right to do so, for I speak of a weakness which I myself shared in full measure. Many of us could not bear to see the bulk of the people going out of the church after the sermon, or—after a Tractarian innovation had been established—the Prayer for the Church. The "Anglican Exodus" we used to call it contemptuously, and it fretted us. So we resolved to get rid of the outgoers after Mattins, and to that end gave them a sermon there. They were not sorry to be released, and we hardly understood that we

were destroying a habit which might well have grown to something better. We have since seen others, more patient, persuade backs on the Lord's Table just when it was coming into use, and we have perhaps reflected that our impatience has in many places made that way of improvement impossible.

There was a third motive, still less respectable, which operated sometimes, though, I think, rarely. It was a desire to use at the altar a ceremonial which only a small section of the people could appreciate or would endure. To make this easier, most of the people were to be got out of the way after Mattins.

There may have been other motives. These three I know. They have done their work. And what is the result? A Church of non-communicating worshippers. A Church in which the majority of worshippers seldom hear so much as the Gospel for the day. A Church in which the office of Mattins has become the normal Sunday Morning Service. A Church which the Plymouth Brethren themselves put to shame, with their insistence on the Breaking of Bread as the normal type of Christian worship.

How shall we put things right? I am not thinking of those churches in which High Mass has become a matter of course. I am thinking of the thousands of churches, great and small, in which the worship of the ordinary Englishman is rendered.

How shall the ordinary Englishman be brought back to the standard at least of his father's day, or his grandfather? I say that the standard has been lowered. Improvement in particulars there has been, but the standard is in principle lower than it was in my boyhood. It never occurred to us then that we had done our duty when we had heard Mattins and a sermon, and sung some hymns. We always heard the Gospel for the day, and said the Nicene Creed. Once a month, or oftener, we saw the altar spread, and we knew that if we went out after the sermon we were turning our backs on the holiest rite of our religion. We had but a dim understanding of it, but we revered it. We had never heard of any obligation to keep fasting until it was completed; we did not attempt to do so, and then receive the Bread of Life; but we knew that a preparation of the soul was necessary, and we were constantly reminded of the duty of making that preparation. Ordinary Englishmen advanced from those beginnings, and I am convinced that they will advance again if they are brought back to those beginnings. At present, most of them are landed in a cul-de-sac. We shall have to go back and start afresh. That will be hard to begin now which might easily have been carried on then, for we have taught men to be satisfied with less. And to begin again after boasted progress! Fifty years have been wasted, and it may soon be too late.

The Plea of Reunion.**THE STORM CENTRE OF CONTROVERSY.**

The Bishop of Chester in his "Farewell Letter" to his diocese—his resignation took effect on May 1—writes that there are many things he would like to say, but the times through which we have just been through call for awe and admiration rather than words. The things that he does attempt to say must concern, he explains, the Kingdom of God. He continues:

To serve this Kingdom on earth as it is in Heaven, loyal hearts, in their different ways, are earnestly endeavouring.

The yearning for Christian Reunion means this: that many sections of the Christian Church feel it their bounden duty so to cooperate that they may promote that Kingdom more effectively and progressively at home and abroad. God guide and prosper their generous desires and efforts.

The Storm Centre.

But I am bound to point out that we are thwarted in all our attempts to promote the Kingdom by the sad and most mysterious fact that for centuries, in East and West, the Holy Communion has notoriously been the storm-centre of bitter controversy and division throughout Christendom. No truth of Christianity has undergone more strange perversions, or has been more grievously deflected and distorted out of shape, than the doctrine of the Holy Eucharist. If you wish to know how Christians can hate one another

you have only to read the later history of the Sacrament of our Saviour's dying love. If you wish to know the lowest and grossest depth of superstition within the circle of the Christian Church, you have only to turn to the same history. Truly our Table has become a snare to us; the marvel is that it has survived its own corruptions.

Much of the active hostility to Christianity, and still more, much of the widest and deepest unbelief in the message of Christ, must be attributed to the caricatures of Christian doctrine and worship. Not to mention the declared faith of the dominant Church of Western Christendom, can it be said with honesty that we are at one among ourselves? Is it not notorious that within the bounds of the Anglican Communion at the present time beliefs are entertained on this subject which are not merely divergent, but are mutually destructive? I am speaking with every eminent liturgical authority in support, and can therefore appeal confidently to the facts of ecclesiastical doctrine and life, which we must lay to heart and face with candour, if the lessons learnt in the course of the war are not to be unhappily dissipated or even lost.

Archbishop Tait's Spirit.

As an instance of another spirit which we may well study and cultivate, I quote the concluding passage from a letter, written in 1870, on the Inaugural Revisers' Communion, by that wise ecclesiastical statesman and pious Christian, Archbishop Tait ("Life," by Davidson, Vol. II., pp. 71, 72):—

"Some of the memorialists are indignant at the admission of any Dissenters, however orthodox, to the Holy Communion in our Church. I confess that I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal, at the end of the Communion Service, is quite untenable.

"As at present advised, I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has been contended that the Church of England places no bar against occasional conformity.

"While I hail any approaches that are made to us by the ancient Churches of the East and by the great Lutheran and Reformed Churches of the Continent of Europe, and while I lament that Roman Catholics, by the fault of their leaders, are becoming further removed from us at a time when all the rest of Christendom is drawing closer together, I rejoice very heartily that so many of our countrymen at home, usually separated from us, have been able devoutly to join with us in this holy rite, as the inauguration of the solemn work they have in hand. I hope that we may see in this Holy Communion an omen of a time not far distant when our unhappy divisions may disappear, and, as we serve our Saviour, and profess to believe one Gospel, we may all unite more closely in the discharge of the great duties which our Lord has laid on us of preparing the world for His Second Coming."

The whole of Archbishop Tait's letter to Canon Carter, and indeed the whole narrative, pp. 69-73, will repay reading.

This Communion, which afterwards became the subject of controversy owing to one unforeseen incident, was suggested by Bishop Westcott ("Life," p. 248, Abridged Edition), and Dr. Hort ("Life," Vol. II., pp. 135, 136) refers to it thus:—

"The Communion in Henry VII.'s Chapel (we owe it all, I find, to Westcott) was one of those few great services which seem to mark points in one's life. There was nothing to disturb its perfect quietness and solemnity; everything was kept out except the place, the occasion, the communicants, and the service itself; and these combined together into a marvellous whole."

The Kikuyu Communion

I maintained at the time of the original Kikuyu Controversy, and still more firmly hold, in the light of our enlarged missionary experience and the lessons of the war, that these words apply with even greater force to the gathering at Kikuyu, nor so wide an area and under such careful conditions and qualifications required of the devoted labourers in the Lord's harvest who were assembled.

It may be that light will be vouchsafed from such quarters for guiding us in instances of exceptional inter-denominational

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Communion. Speaking for myself, had I been within range of the original Kikuyu Communion I should gladly and thankfully have availed myself of the great privilege due, I am convinced, to the prompting of the Holy Spirit of God.

Once more, if we are to continue fellow-workers unto the Kingdom of God, we must observe the law of proportion, keeping great things first, and not allowing contention about minor matters, however attractive and, in their subordinate place, important these may be, to thrust themselves into undue prominence.

Ritualism in New Quarters.

(By G. E. Wollaston.)

Anglicans have been in the habit of thinking that they possess the monopoly of the advance Romeward; but English files just to hand report ominous developments in other churches. We read of a new organisation to Romanise the Nonconformist Churches, called the "Society of Free Catholics." It has a monthly magazine, and is said to have an influential following of intellectual men. A study of the basis of the society indicates the same policy of gradual innovations which characterised the Oxford Movement. In the January number of the magazine, the secretary of the Society writes: "There is every need for a popular devotion of the Rosary type. Father Conran's 'Chaplets of Prayer' is a valuable contribution, and with accompanying beads is much to be commended. Nonconformists must learn some quite elementary lessons in Catholicism." The Rev. W. G. Peck, a rising man in the Methodist Church, has just published a book, entitled, "The Coming of Free Catholicism." In it, he says, "Some of our Churchmen make use of Catholic methods in their private devotions, and it would cause no little surprise if it could be known how many a Manse contains a crucifix. Within our Churches is growing up a new respect for Catholic practices; and the younger generation of ministers is emphasising the importance of the Sacraments. Many wish to see the Sacrament of Holy Communion recognised as the central act of worship, and given the chief prominence in church life." In other parts of the book Mr Peck writes:—"The case for the Sacrifice of the Mass is just as strong as the case for prayer." "The Roman Church is a marvellous institution, and the world owes her a great debt. She is the mother of Western Christendom, and even from our Free Church environment, some of us look wistfully towards her." "The Confessional needs to be recognised and proclaimed as a valid means of grace." "In spite of her defects, there is an undying fascination in the Roman Church."

Dr. Orchard, the Pastor of King's Weigh House Congregational Church, London, is an advanced ritualist, as will be seen from the following account by a newspaper reporter who visited the church on March 13 last:—"About 300 were present. Dr. Orchard was vested in chasuble and albe, and—on entering—he fell on his knees in adoration before the Tabernacle of the Reserved Sacrament, which stood on the Altar, and measured nine inches by seven. A little red light was burning in front of it. After customary secret devotions, the Pyx, containing the Reserved Wafer, was taken out of the Tabernacle, and the Exposition of the Sacrament began. Candles blazed on every side, and the whole scene was one of brilliance and splendour. Dr. Orchard then walked backwards down three of the Altar steps, and went on his knees again, beginning the dirge of the 'Agnus Dei.' Finally, he mounted the highest step, and, taking the Pyx in both hands, dispensed 'Benediction with the Sacrament' over the congregation from north to south and from west to east, thus forming a cross."

Apparently, it is high time for evangelicals of every denomination to unite and close their ranks against the common enemy of the simple Gospel of Jesus Christ.

AUSTRALIAN COLLEGE OF THEOLOGY

By large majorities the following resolutions have been adopted by the Fellows of the Australian College of Theology:

(1) The Latin language shall be one of the "extra" subjects for the Th.L., and the Council of Delegates shall fill the place at present occupied by Latin in the "essential" list by specifying a subject which can be studied in English.

(2) The Latin language shall be indispensable for candidates who are placed in the First Class of Th.L.

The examinations in 1919 will not be affected by the above resolutions. Any alterations which may be made in the published particulars for 1920 will be notified as early as practicable.

W. HEY SHARP, Registrar.

WORLD CONFERENCE ON FAITH AND ORDER.

The Bishop of Willochra sent a draft copy of the Reply of the Australian Commission to the enquiry of the World Conference on Faith and Order, lately published in these columns, to the Archbishop of Canterbury. In a letter dated May 3rd the Archbishop says, "The reply seems to me to have been drafted with great skill. It says exactly what ought to have been said." It is satisfactory to know that the reply of the Australian Church is so completely in accord with English opinion.

Young People's Corner.

The Gray Man of Christ.

The story is told, according to the Los Angeles Times, that an American boy—Evans by name—had gone into an old church in France to have a look at it, and as he stood there with bared head, satisfying his respectful curiosity, a gray man with the insignia of a general on his shabby uniform also entered the church. Only one orderly accompanied the quiet, gray man. No glittering staff of officers, no entourage of gold-laced aids, were with him; nobody but just the orderly.

Evans paid small attention at first to the gray man, but was curious to see him kneel in the church, praying. The minutes passed until full three-quarters of an hour had gone by before the gray man arose from his knees.

Evans went out of the church at the same time with the French general and was surprised to see soldiers salute this man in great excitement, and women and children stop in their tracks with awe-struck faces as he passed.

It was Foch. And now Evans counts the experience as the greatest in his life.

Commenting editorially on the incident, the Los Angeles Times says: "As the tide of battle in the great war turned more and more from doubt and anxiety to the certainty of victory, there loomed with startling vividness in the world's imagination the figure of one man whose genius has exceeded that of any other soldier of whom time has made record."

This man is General Ferdinand Foch—the Gray Man of Christ.

This has been Christ's war—Christ on one side, and all that stood opposed to Christ on the other side. And the generalissimo, in supreme command of all the armies that fought on the side of Christ, is Christ's man.

The fact is, that the deeper we question as to Foch is, the clearer is the answer that in every act of his life and in every thought of his brain he is Christ's man.

"If you were to ask him, 'Are you Christ's man?' he would answer, 'Yes.'"

It seems to be beyond all shadow of doubt that when the hour came in which all that Christ stood for was either to stand or fall Christ raised up a man to lead the hosts that battled for Him.

When that hour came in which truth and right, charity, brotherly love, justice and liberty were either to triumph or be blotted out of the world, Christ came again upon the road to Damascus. Whoever does not realise this and see it clearly as a fact does but blunder stupidly.

There will be a crowding company of critics when the war is ended, and they will all be filled with the ego of their own conclusions. They will attempt to explain the genius of Foch with maps and diagrams.

But, while they are going so, if you will look for Foch in some quiet church, it is there that he will be found humbly giving God the glory and absolutely declining to attribute it to himself.

Can that kind of a man win a war? Can a man who is a practical soldier be also a practical Christian? And is Foch that kind of a man? Let us see:

During the three-quarters of an hour that rains at his command; generals, artillery, cavalry, engineers, tanks fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray.

Nor was it an unusual thing for General Foch to do. There is no day that he did not do the same thing if there was a church

that he could reach. He never failed during the war to spend an hour on his knees every morning; and every night it was the same.

Moreover, it was not a new thing with him. He has done it his whole life long.

If young Evans could have followed the general on to headquarters, where reports were waiting him and news of victory upon victory was piled high before him, he would doubtless have seen a great gladness on the general's face, but he would have seen no look of surprise there. Men who do that which Foch does have no doubts.

When Premier Clemenceau, the old 'Tiger' of France, stood on the battle front with anxious heart, one look at the face of Foch stilled all his fears. He returned to Paris with the vision of sure and certain victory. The great statesman doubted, but the Gray Man of Christ did not doubt. The facts in the case, then, are that when the freedom of the world hung in the balance, the world turned to Foch as the one great genius who could save it against the Hun; and that Foch, who is perhaps the greatest soldier the world has produced, is, first of all, a Christian.

Young Evans spent nearly an hour with Foch in an old French Church, and not even one bayonet was there to keep them apart. They represented the two great democracies of the world, but there in that old church they represented, jointly, a far greater thing—the democracy of Christ.

BE TRUE.

Listen, my boy, I've a word for you, And this is the word, "Be true, be true!" At work or at play, in darkness or light, Be true, be true, and stand for the right.

Listen, little maid, I've a word for you, 'Tis the very same word, "Be true, be true!" For truth is the sun, and falsehood the night, Be true, little maid, and stand for the right.

By neglect of God, and forgetfulness of His word and promise, our minds may become blinded to plainest things. Isaac, through self-will and allowing his natural partiality to blind him, would have set aside as nothing the purposes of God concerning Jacob.

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The Bishop of New Guinea writes:—"I gladly commend the suggestion of a memorial to E. O. Davies given by those who knew him. In his letter to Mr. King published in a recent A.B.M. Review) he said that Ambasi was the place at which he had been happiest. Now Ambasi district is very badly provided with altar vessels. I suggest the Memorial should take the form of a Chalice and Paten with cruets also if possible. An inscription might be put round the inside of the base of the Chalice or on the Paten. Thus his name and that of Ambasi would be coupled together, and something really needed and permanent would be provided for the church in the place he liked best and worked longest, and that in connection with the particular service which was everything to him."

The Rev. L. J. Hobbs, Church House, Brisbane, has undertaken to carry out the above suggestion, and would be glad to receive promises of subscriptions at once from any who cherish the memory of "E.O.D."

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Current Topics.

Very spontaneous was the outburst of Praise and Thanksgiving to Almighty God throughout the Empire on the signing of Peace. No doubt the Sunday on which those great services were held was the right one, and we regret the uncertainty in many places caused by the Government inability to decide quickly. Even now the great united gatherings, which were to be such a feature of the Day, have been delayed and, we fear, in many cases spoiled by reason of provoking and seemingly unreasonable Government action. We may still hope that those services will be largely held and that the message of the Day will reach many hearts long unaccustomed to think of "Him Who is the only giver of victory." The note struck, almost without exception, was the right one: praise coupled with humble petition for that guidance which the nations need in order to the renewal of their own life and that of the world. Scarcely anywhere was this marred by the word of vaunting pride. The tokens of God have been clear enough in the issue of the struggle to ensure the right point of view on the part of all thoughtful people.

And, again, the difficult problems that Peace brings with it are quite sufficient in themselves to keep earnest men thoughtful of the nation's need of a wise and strong guidance in the solution of those problems. How can Germany be made so repentant as to withdraw from an attitude of mind that will always be presageful of fresh struggles for world-domination? How is the social problem of Capital and Labour to be solved so as to produce that mutual trust and respect that should prevail, and which alone can guarantee the stamping out of un-social feeling and action? What are to be the terms of intercourse between the white and the coloured races that will be loyal to the ideal of the common brotherhood of that human kind which God has made of one blood and has redeemed by the one precious blood of His own Incarnate Son?

One of the many lessons that the war has taught us is the value of teamwork, and the need of a comprehensive point of view. It was not till the whole of the military efforts of the Allies were put under one supreme command and directed as though they had a bearing upon one another, that victory began to come almost resistlessly our way, and the lesson may be laid to heart by the Christian Church as she forces her many problems in the post-war world. "The world is a single front to-day; you cannot tackle it piecemeal," says Rev. W. E. S. Holland; "the world is one as it has never been before," says

another writer, and we do well to let the knowledge guide us in our Christian work. This will mean a greatly enlarged point of view, a bigger vision of things, expressing itself in a more widespread interest and catholic devotion to service. Each will be no longer interested in his own local work except in so far as it has its bearing on the achievement of the whole task of the Christian Church; the false distinction between the spiritual and the secular will disappear, and the total resources of the servants of Christ will be devoted to the service of their King. "To preach the whole gospel to the whole world is the whole business of the whole Church." God give us grace to rise to this ideal!

It is most unfortunate that the celebrations connected with the signing of Peace should happen in the midst of a strike which threatens to paralyse our trade, and bring much discomfort, anxiety, and suffering into our social life. The Commonwealth Government is faced with a situation which is daily becoming more serious. The general unrest amongst the labouring classes, and indeed all classes, by reason of the greatly inflated prices of necessary commodities, will only be aggravated to an almost impossible degree by the strike. That such a state of affairs can exist in a free democracy is an illuminating commentary upon the frailty of human nature. Evidently there is on the part of a great majority of our public leaders that they are convinced that the only method of gaining their rights, real or fancied, is by direct action against the common life in order to force acquiescence in their claims.

The continuance of the influenza epidemic for so long is causing anxiety to many Church officers who are charged with the financial care of the churches. Annual reports and monthly Church Notes indicate that the loss is very severe and very general. The Government, we fear, are partly to blame, for the panic legislation caused fear in many directions where really there was very small risk, and that risk probably more than compensated by the rest that comes to men through the united seeking of God. "Fearful saints" are quite common enough, there was no need for paternal Governments to add to their fears or their numbers by suggesting, we think we ought to say "shrieking out," that the House of God is the most dangerous place to attend. Certainly the congregations, especially at night, have fallen off considerably, and there has been a corresponding shortage in funds. Thank God, we have still a faithful remnant who are old-fashioned enough to believe that a special providence regards those who in simple and thoughtful trust, not mere credulity, are found keeping in

"the ways of the Lord." If it had not been for those, many churches would have had to close their doors, in more ways than one. It behoves Church-people generally and generously to make up to their Church's funds the offerings that have been withheld by their absences during the past six months; and surely some additional gift might well be added for special mercies vouchsafed unto them during this season of distress.

A modern "gladiatorial show" has taken place recently in America. The kind of show is indicated by Sport!!! the following news item from one of last week's newspapers:—

"Dempsey, says the correspondent, wearied of punching Willard's huge body. The latter was a total wreck at the end of the third round. His face was a bloody mass of pulp, six teeth were knocked out, and his left eye was closed. Dempsey did not receive a mark.

"Willard's seconds had a hard time taking him from the ring to his dressing room. Many who had bet money on him hooted and jeered, but he was so terribly maimed he was unable to comprehend the scene before him as the 45,000 persons who witnessed the fight under the hottest fourth of July sun on record rushed from the arena.

Amongst the 45,000 citizens of a presumed civilised land that were present as onlookers at the shambles were 500 (mis-named) women.

The above description manifests the disgraceful and painful nature of the whole thing, surely in bitter irony called Sport—and at the same time indicates the demoralising character of the gambling that goes on under its aegis. That lust for gain makes for outrageous cruelty is abundantly clear, whether we study the records of the German conduct of the war or the behaviour of the crowd that assembled to see the Dempsey-Willard prize-fight. How long are such events to be allowed to disgrace our civilisation?

The Place of My Tent.

Safe sheltered from alarm and loss
I sit within my quiet tent;
Twist here a Grave and there a Cross
My days and nights in peace are spent.

You sanguined Cross is that which bore
Th' incarnate God who loved and died;
'Tis vacant now; His pangs are o'er,
And I in Him am justified.

You Grave once folded in its night
His holiest body riven and torn;
'Tis open now—a fount of light,
A gateway of immortal morn.

Peace, grace, and glory now He gives,
Fair fruits of His unfathomed woes,
And with me in my tent He lives,
The Lamb that died, the Life that rose.

—Handley Dunelm.
Passion Week, 1919.

The fourfold demand of the Christ is: Come to Me as Redeemer; learn of Me as Teacher; follow Me as Master; abide in Me as Life. And the Spirit of Truth witnesses to the Person of the Historic Jesus in a way that He does not to Mohammed, Buddha, or Plato.