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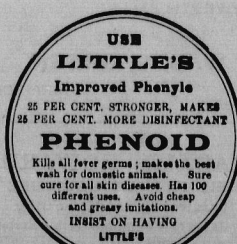
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JULY 18, 1919.

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Current Topics.

Very spontaneous was the outburst
of Praise and Thanksgiving to Al-
mighty God throughout
the Empire on the sign-
ing of Peace. No doubt
the Sunday on which

those great services were held was the
right one, and we regret the uncer-
tainty 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 suf-
ficient in themselves to
keep earnest men thought-
ful 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 com-
mon 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?

The continuance of the influenza epi-
demic 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 Govern-
ment, 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 sug-
gesting, 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

another writer, and we do well to let
the knowledge guide us in our Christian
work. This will mean a greatly en-
larged point of view, a bigger vision of
things, expressing itself in a more
widespread interest and catholic devo-
tion 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 de-
voted 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 cele-
brations connected with the signing
of Peace should happen in
the midst of a strike which
threatens to paralyse our
trade, and bring much discomfort, an-
xiety, 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 the community so great a distrust
of our public leaders that they are con-
vinced 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.

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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 gener-
ously 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 news-
papers:—

"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 re-
ceive 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
presumably 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 in-
dicates 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 be-
haviour 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.

Yon 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.

Yon 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.

English Church Notes.

Personal.

The retirement of Canon Sanday is announced as Lady Margaret Professor of Divinity.

At the annual meeting of the London Jews' Society, Mr. S. H. Gladstone was elected president in succession to Sir John H. Kenway.

The Bishop of Truro, Dr. Burrows, announced in his cathedral that he had accepted the see of Chichester, in succession to Dr. C. J. Ridgeway.

Dr. Timothy Richard, one of the world's greatest missionaries, has died recently through the results of an operation, in his 74th year. Though his labours in China began in connection with the Baptist Missionary Society, his influence was of the most far-reaching kind, being recognised by his appointment to the rank of a first-class mandarin. The Christian Literature Society for China, whose work he had directed for the last 28 years, absorbed the greatest part of his efforts, and it was his intention to return to the East shortly to continue the educational propaganda that was so dear to his heart. It was mainly through Dr. Richard that Chinese education was largely reformed on Western lines. In comparative religion he was an expert, and his book on "The New Testament of Higher Buddhism" (1910) attracted much attention and a good deal of criticism from his more orthodox brethren. The Challenge.

A new Irish Bishop has been appointed, the Dean of Waterford, the Very Rev. Robert Miller, having been elected to succeed Dr. O'Hara as Bishop of Cashel, Emly, Waterford and Lismore.

Rev. J. D. Mullins, D.D., Secretary of the Colonial and Commonwealth Church Society, has left England on a visit to Canada and Australia in connection with the Society's work. He was to sail on May 24, and, after transacting business in various places in Canada, was to leave Vancouver on July 2, arriving in Sydney about three weeks later. In Australia he will inspect and organise the Society's work. He expects to leave Australia for home about the beginning of October. Dr. Mullins' work in connection with the Society, together with his true-hearted sympathy, is so greatly appreciated that he should receive a cordial welcome from Colonial churchesmen.

Prayer Book Revision.

The Upper House of the Canterbury Convocation recently passed three details of Prayer Book Revision which are of interest and importance. We reprint them just as they were finally passed.

No. 2, Preface: "Concerning the Service of the Church." Add the words in heavy type, so that the paragraph shall read as follows:—"Inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of Divine Service arbitrarily or without the good will of the people as represented in a Parochial Church Council constitutionally appointed, any question which may arise between the minister of a parish and the people as so represented, with regard to such arrangement and conduct of the services, shall stand referred to the Bishop of the diocese, who, after such consultation as he shall think best, both with the minister and with the people, shall make orders thereupon, and these orders shall be final, provided they be not contrary to anything contained in this book."

No. 41, Note to be prefixed to the Order of Holy Communion. "Notwithstanding anything that is elsewhere enjoined in any rubric or canon, the priest in celebrating the Holy Communion shall, subject to the conditions stated in the Preface, 'Concerning the Service of the Church,' wear either a surplice with stole or with hood and stole, or a white alb plain with a vestment or cope. No change from existing usage shall be made except in accordance with the conditions specified in the Preface 'Concerning the Service of the Church.'"

The Commandments are to be abbreviated in the following manner for recitation at the Holy Communion:—

I. God spake these words, and said: I am the Lord thy God: Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath day. Six days hath thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness.
X. Thou shalt not covet.

Dean Wace, of Canterbury, speaking at the annual meeting of the National Church League, described the first of the three amendments as "A mischievous proposal," one of the most mischievous that could be conceived." He said that it ultimately carried it meant that the question of Vestments and the orders and ceremonies of the Church might be made matters for discussion in every parish throughout the country. He could not imagine anything more mischievous.

The Drink Traffic.

We are glad to note that the House of Bishops of the Canterbury Convocation had something more practical under discussion, and finally resolved: "That in view of the great advantages to the efficiency and moral well-being of the nation, and to public health and order, which have followed the restrictions placed on the manufacture and sale of intoxicating liquor during the war, this House earnestly requests his Majesty's Government to maintain these restrictions until a permanent measure of reform has been enacted by Parliament."

This class of action will make for the betterment and peace of Church and people more than their methods of tinkering with the Book of Common Prayer in ritualising and rationalising directions.

National Church League.

The anniversary gatherings of the National Church League were held last May, and proved very successful. Satisfactory details were given of the work of the League during the year. There was a large attendance of friends and supporters, and important speeches were made regarding the Evangelical position.

The annual meeting of members was held in the afternoon in the Hoare Memorial Hall, Church House. The president, Sir Edward Clarke, K.C., took the chair, and amongst those present either at this gathering or at the public meeting in the evening were the Dean of Canterbury, Prebendary Webb-Peppoe, Chancellor Lias, the Rev. The O'Shea, Rev. H. Foster Pegg, Rev. G. F. Irwin, Rev. T. J. Pulvertaft, Sir T. F. Victor Buxton, Bart., Colonel Burton Brown, Mr. T. W. H. Inskip, M.P., Mr. Robert W. Dibdin, Mr. T. G. Hughes, Mr. W. Guy Johnson, General Secretary, and Mr. G. C. Parkhurst Baxter, Organising Secretary.

The Year's Work.

The annual report, extracts from which were read by Mr. W. G. Johnson, commenced with a reference to the fact that since the last annual meeting of the League the dark shadow of war had been removed from the land. The war, it was stated, had pressed heavily upon the work of the League, and had imposed serious handicaps upon it. Nevertheless, it had been carried on, and, in spite of the difficulties which had to be faced, which has been aroused that the crucial distinct advance had been made. Details were given in the Report as to the position of the question of Prayer Book revision during the year under review, and of the Memorial to the Archbishops promoted by nine Bishops. It was stated that it was a distinct recognition of the strength of the feeling which has been aroused that the crucial points of the Vestments and the transposition of the Communion Service, which until lately appeared to have been regarded in official circles as definitely settled, should thus have been reopened. The Council had from the first actively opposed the attempt to embody these points in the Prayer Book of the Church of England, and as long as it was continued they would maintain their opposition. The sales of the Book Room, it was pointed out, had been exceptionally good during the year, and the receipts (£1387 4s. 9d.) showed an increase of over £79 on the amount received in 1917. The Council continued to receive numbers of applications from clergy and others for grants of books published by the League. Particularly had this been the case during the past year from Chaplains working amongst the troops abroad, at home camps, and in hospitals. The organising work of the League in the various dioceses had been continued and extended during the past year. The recent election of Convocations and Houses of Laymen created a call upon the organisations of the League and a test of their efficiency. The results of the election speak well for themselves. In London, Chichester, St. Albans, Southwell, Southwark, Manchester, Newcastle, Liverpool, Carlisle, and many other dioceses there had been a largely increased representation of Evangelical and Moderate Church opinion. The result of the election in the diocese of London was of especial interest to members of the League, for the Council recorded with much gratification the election of their president at the head of the poll.

C.E.Z. M.S. and C.M.S.

At the annual meeting of the C.E.Z. M.S. in London, Sir Mackworth Young, K.C.S.I., referred to the proposal for uniting the Society to the C.M.S. He said that it was not the first attempt to unite the two societies. The present crisis had been precipitated by the abnormal rise in prices. There was the further difficulty of obtaining sufficient candidates, and the committee had arrived at the conclusion that they must choose between closing a large proportion of their work or uniting with the C.M.S. They preferred the latter alternative. No reply had yet been received from the C.M.S., and it was not known whether that Society would be able to fall in with their proposals. Now the time had come for earnest and continued prayer. If they were persuaded that God was leading them, let them step forward without fear.

London Jews' Society.

The annual meeting of the L.J.S. was held in May last in London. In the review of the year, it was stated that after four and a half years of terrible anxiety and stress their first note must be one of thanksgiving to God for the many mercies received, at home and abroad during the period of the war. The work in some stations was necessarily interrupted, and the workers passed more than their methods of tinkering with the Book of Common Prayer in ritualising and rationalising directions.

directly if not indirectly, as the result of the war conditions; property was badly damaged in several places, and movable articles were carried away. But the fact that the Missions were so much in the very heart of some of the war zones, they could but praise God for His goodness. The setting of the League, largely as the result of our soldiers' spirit, did work under the brilliant leadership of General Allenby, had naturally given new life and force to Zionism and to Jewish aspirations. The leaders of this great national movement have visited the Holy Land; the foundation-stone of the Jewish University has been laid; delegates have been sent to the Zionist claims at the Peace Conference in Paris; and, generally, there is a stirring and a spirit of expectation amongst Jews everywhere. In some countries the conditions under which the Jews live are undergoing a great change; in Poland and Roumania, and probably Russia, much more liberty will be granted to them. It remains to be seen how that will affect the Society's work; but, meanwhile, it is good to hear from various quarters that there is a spirit of inquiry abroad, and that many Jews are willing to read the Bible and to discuss the claims of the Lord Jesus Christ to be the Messiah.

The committee are thankful to record that the financial statement reveals a sound condition. The aggregate income amounted to £46,026 7s. 6d., compared with £45,590 for the preceding year, showing an increase of £436. Of this total, the General Missionary Fund amounted to £38,846 9s. 9d.; appropriated funds £1840 7s. 7d.; reserved contributions £5289 10s. 2d. The expenditure was rather greater than the year before, as several missionaries were able to return to their spheres of work, and three new lady workers went out to Tunis, the net result being that they were left with a balance of £263 6s. 9d., as against a balance of £705 last year.

The Care of Our Churches.

In the £5,000,000 appeal which is now being made by the Church of England, we are told that one great object for which the money is needed is the training for Holy Orders of 2,000 candidates who have been serving in the Forces. The time when so many new men will be simultaneously receiving their training seems very favourable to suggest an addition to the list of subjects to be included therein, by the affording of some instruction in Church architecture. Then, when the young clergymen enter on their work they will know something of the architectural history and the proper care of the buildings in which they will minister. That such instruction has not been imparted in the past, is no reason why it should not be imparted now. The clergy and the authorities of the training college have probably never given the matter a thought, but when once attention is directed to the subject it must surely seem strange to them that the clergy should never be given instruction in the history of the buildings that will be committed to their care. Its omission is one of the many curious anomalies in which English life abounds.

One does not, of course, suggest that the clergy should be trained to be professional architects, or that a great deal of their time at college should be devoted to a study of the matter, but the present writer does make earnest plea for some general instruction to candidates for Holy Orders in the different styles of architecture, so as to give them enlightened understanding and appreciation of the buildings in their care, and to prevent incongruous additions being made thereto.

In conclusion, many of us regard almost with dread the prospect of the introduction into the churches of hosts of war memorials, which may be ugly, incongruous or commonplace. Though the course of action now advocated would come too late to deal with them, a sympathetic understanding of architectural styles, resulting from a simple course of lectures, will help to preserve undamaged our historic churches. We must all feel that to be a matter of paramount importance. And besides that, the young clergymen should find the study of fascinating interest, especially if his lot be cast to work in one of the old of the medieval churches, great or small, which are scattered through the land.

—A. C. A.

The Eternal Guarantee.

(By the Rev. Canon A. A. David, D.D., Headmaster of Rugby).
[Preached in St. Bride's, Fleet Street, on May 5, being the C.M.S. Anniversary Sermon.]

"And when I saw him, I fell at his feet as one dead, and he laid his right hand upon me saying, Fear not, I am the first and the last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades."—Rev. i. 17, 18.

St. John having attempted to describe his vision of Christ in glory, tells us in plainer language what passed between him and his Lord.

The Living One. We are to think not merely of one who is no longer dead. In His new life Jesus gave the impression, indeed He presented the fact, of the fullest and most perfect and most vigorous vitality we can conceive, of radiant health—robust, if we might use the word without a trace of coarseness in it—of strength ready for any subtle uses, of courage prepared for any imaginable labours, of fresh young life, as though no pain or disappointment lay behind—indeed the inheritance of failure was cut off—abundant life, ardent, active, and alert.

That is Christ, whose life lived at the right hand of God, whosoever we imagine that to be; but lived also in this world, where He may be seen and felt to live in the ardour of the young; in the mental and spiritual vigour of men and women of all ages; in the strength of the healthy, the daring of the strong; in the courage of men who refuse to be dismayed by fightings and fears within or without; in optimism; in hope in everything that challenges death and fights decay. Every form in which we experience and conceive vitality comes from God the Father above us, from the Holy Spirit within us, and is revealed in the Son of God, Christ among us, the Living One.

It is true enough that life as we know it and see it and share it is transitory and precarious. We hand on our vitality from one to another, and in the process life and death contend for us, and for all we love, and for all our labour in this world. Within us and around us that struggle never ceases. Within us we know well what goes on. Every man knows his own plague of it is own heart. Take your own case and study it now in terms of biology rather than morality. Think of life and death instead of good and evil.

Odds seem to be Overwhelming.

We are conscious of forces wholesome and preservative, making clean appeal for life and health. We are conscious also of poisonous impulses that weaken and disintegrate. So strong are they and so natural seems their action that we feel sometimes the odds against human nature to be overwhelming. And so they are, taken by themselves; the downward bias is too strong for us. Everybody knows the horror of that discovery; the good in man left to itself must die; man himself goes down into the pit; mankind falls at its Maker's feet as dead.

"But He laid His right hand upon me, saying, Fear not; I am the Living One, and behold I live for evermore." He lives, and His activity is on the side of all in me that makes for life. Every power that fights against death is His power, active in the world because He lives, active in each man and woman in proportion as they know that He lives. And there is still, thank God, that contact with Him; the touch of His right hand conveys vitality strong enough to throw off the corruption taint.

Take another issue within us, physical rather than spiritual, though it is hard to draw the line between the two. Look at weariness over against the Living One. At this present time a great many people are tired. We have lived through a period of strain such as would have daunted the very bravest had they foreseen it five years ago. And now that it is over we want rest; we

need rest, and we cannot have it. There is more to be done than ever.

Build up again.

We have to build up again; to "raise up that which had been cast down; to make new that which had grown old"; to provide courses for the tides of life which are breaking through old barriers. All that means hard work, hard thinking, and, what is hardest of all to many, it means controversy, for we are by no means agreed how to set about it.

We know that weariness is no excuse for shirking our part. Yet before we begin and all the time we have to resist the power of death, for such it is; dead-tired we say we are sometimes. And a very hopeless business resistance would be but for the Living One offering His conquering influence against this agent of death.

"Ah, yes," you will say, "I know what consolation you would offer to the weary. You will bid them remember that Christ was weary too. They will remind them of his own words, that they should learn of Him and take His yoke of meekness on them."

Yes, that first, for it is true. His work was one long strain; the multitude pressed upon Him; they gave Him no peace; He had no leisure, not so much as to eat. He knew all about overwork, and He tells us that humility is the innermost secret of enduring it. And we dare to believe that He still endures that which His servants must bear, in our pressure He is pressed and suffers in our strain.

And for our consolation that is much. But it is only half the truth of it. Christ is more than a consoler. His life is not all endurance such as we witnessed in Passion Week. There are times also to lay aside the thought of His sorrow and His passion and His death and to be witnesses of His new life, to set the Living One before us.

Not a Christ in Agony.

It was not a Christ in agony that Mary met when she turned away from the tomb and saw Him standing before her, so different that at first she could not recognise Him. It was not at the feet of a weary Christ, a burdened Christ, that St. John fell back and saw a figure glowing with strength and life that laid His right hand upon him and said, "Fear not, I am the Living One."

And it is the Living One that confronts us now, not for the mere display of His vitality, but eager to communicate a mysterious gift of life to weary men and women and to a weary world. Let us see Him thus at this season and learn Him so well that we may recognise Him readily in difficult days to come.

Consciously let us draw near to Him and accept what He offers for ourselves. It is only His life that can vitalise the best in us. And for our country, it is only His vitality that can turn the scales against the powers that hinder now as always every effort of new life among men; against the inertia of tradition, that so often tempts us to make the good the enemy of the better; against the dead hand of use and wont that makes us hang back and fear to launch away; against the dull content with wrong because it is "inevitable"; against the cynical wisdom that murders hope when a man says, "I've seen all that tried before and nothing came of it."

These are among the powers of death, but once He reduced them all to powerlessness, He, the Living One. I was dead, He says.

or, rather, I became dead, holding out against fear and pain and sorrow and disappointment and all that kills faith and hope and love, enduring all conceivable attacks till human nature could endure no more, and He became dead.

Alive for Evermore.

And behold I am alive for evermore; to-day as hopeful, as strong, as young as He was 2000 years ago.

And I have the keys of death and of Hades. Because He had gone through, not merely tasting our terrors, not going with us half way down the valley of the shadow, which is all that we can do for a friend, but holding through, and proving that every assault of every evil power has a limit and an end, therefore He holds them under lock and key. Terrible they will always be, these powers of darkness, but never too terrible, never so terrible again.

What if we must face them all as He had done? His triumph gives us more than hope. In the Living One we have the eternal guarantee that in the end, always and everywhere, Life wins.

Our Melbourne Letter.

(From our own Correspondent.)

The conference of clergy on June 12 was, perhaps, the most successful gathering of the kind since an offshoot of "Islington" was planted in Melbourne. The idea of a Melbourne "Islington" came from the fertile brain of Rev. A. R. Ebbs, to whose initiative, when secretary of the C.M.S., the Evangelical life of the Church owes so much. That the Rev. S. Deuchar, Mr. Ebbs' successor, is showing a keen interest in this annual gathering is evidenced by the fact that he entertained the conference at the C.M.S. Missionary Training Home (St. Hilda's), where Mrs. Deuchar and a charming company of trainees for missionary work made the clergy feel very much at home by giving them a brief taste of their company and an excellent afternoon tea. Rumour has it that the girls had a simpler task clearing away after the clergy had done their bit. There was no need for baskets to gather up the fragments that remained. The attendance was good. Over fifty were present for the whole time, and much interest was taken in the three papers dealing with the Archbishops' Committee's Report on the evangelistic work of the Church. It was suggested that readers of the "Record" should be given the benefit of these carefully-prepared surveys of "the message for to-day," "men and methods," and "the building up of an evangelistic Church?" Rev. G. E. Lambie took the view that what was needed was to bring men to-day up to the message and not the message down to the men. The attempt to adopt the

BARKER COLLEGE, HORNSBY

This School is governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster.

Arrangements are being made for the erection of new dormitories.

Particulars upon application.

W. C. CARTER, Headmaster.

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President of Council and Visitor: The Most Rev. The Lord Archbishop of Sydney.

Council: His Grace The Lord Archbishop of Sydney (Chairman), Rev. Canon Mort, M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Calverley, B.A., Ven. Archdeacon Boyer, Rev. S. M. Johnston, B.A., Sir Russell French, Sir Charles Wade, B.A., Mr. John A. I. Perry (Hon. Secretary), Mr. W. R. Beaver (Hon. Treasurer), Mr. Justice Fring.

Headmaster: Rev. J. A. Pattinson, M.A. (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are a number of Scholarships attached to the School.
A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 5 to 12 years old.
All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

gospel to the modern mind had been at the expense of the demand for holiness of life. It was good to have a paper from one of our brethren from the country. Rev. A. H. Constable gave a searching review of the character required in a preacher of the gospel, the need of regular habits of devotion and dependence on the power of the Holy Spirit. He laid particular emphasis on the value of personal dealing with souls, and questioned whether trainees for this ministry received due attention in the education of theological students.

Canon Langley showed that the plan of the gospel was that the preacher should be the mouth-piece of a Church which supported his testimony and exhibited the character of the message. He likewise dwelt on the need of encouraging lay members of the Church in bearing personal witness to others.

These are but fugitive impressions of the papers, and no space is left for the discussion which followed. However, mention may be made of one sentence: "We need to rescue the article, I believe in the communion of saints, from among the tombs." And Rev. C. Crossley's story will not be quickly forgotten. An ignorant seaman had given his version of the gospel story. Jesus Christ was a socialist and was crucified by the capitalists. And Peter received 150,000 marks to become Pope of Rome and write the Bible. The chaplain's answer was a good one—"If Peter wrote the Bible, he earned his money." Hear, hear. The price of wisdom is above rubies.

The C.E.M.S. had a Communion Breakfast on June 9. About 250 sat down in the Chapter House to a good meal, after joining in a solemn communion in the Cathedral at 8 a.m. The speeches of Senator Fairbairn, Hon. L. Groom, Revs. Manders, Buckley, and Mr. Biggs and the chairman were all excellent. It is a pity that the Church officials were conspicuous by their absence. There was only one Canon present, and no Archdeacons. The Archbishop, it was announced, was indisposed. His Grace also sent an apology to the C.M.S. birthday meeting. That also was a fine gathering. It takes the C.M.S. to fill the Chapter House, and give a soul to a building sombre and grand enough to house the dead. What a pity the architect did not realise that the church at least wants to be alive and housed accordingly.

A Holy Talk.

A missionary from South Africa once pictured a little incident of which he had been an eye-witness.

He said that one morning he saw a converted African chieftain sitting under a palm-tree with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately to look down on the Scriptures and to turn his eyes upwards towards heaven.

The missionary passed by without disturbing the good man; but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the Book, and God speaks to me. Then I look up in prayer, and I speak to God. So we keep up, this way, a holy talk."

How truly this picture reflects as in a mirror the eighth verse of the twenty-seventh Psalm: "When Thou saidst, Seek ye my Face, my heart said unto Thee, Thy Face Lord, will I seek."

First, God talking to us; and then, our talking to God.

"Oh! the miserable ideas that some professing Christians have of the religion of Jesus—sitting all day long in their easy chair hoping they will get quietly carried in it up to heaven, and doing absolutely nothing for the souls and bodies of their fellow-men!"

Men for the Ministry.

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

V. How the Clergy are Trained.

What goes on at the Theological College is known to very few beyond those who have been students there. The theological college is the neglected child of the Church, starved in its finances, scarcely if ever remembered in the prayers of church-people, an object of scorn to ignorant critics who ought to be ashamed of their mean complaints and niggardly support. The colleges are defective in buildings, in staff, in library, in finance, in almost every form of equipment that should be provided by man. The teaching staff are pluralists of necessity and not by choice. They cannot give their whole time and energy to their proper business. The students have in many instances to spend a good deal of their time in serving as cheap substitutes for assistant curates at the cost of their time and energy for study. The colleges are all on too small a scale for an adequate college life.

Now if all candidates for Holy Orders possessed a university degree in Arts before entering upon their theological course, the present condition of our theological colleges would seriously hinder their effective training. In fact, very few graduates care to enter a theological college, and one is not surprised considering the contrast between it and the university. Our colleges are not such as to attract university graduates to become theological students. Yet the universities of Australia furnish no facilities for the study of theology, and the few that do graduate would find that he had a great deal to learn. Having been trained in habits of study, he would be able to profit by the guidance he would get from the teaching staff and he is able also to read for himself. Still, at present, the same teaching staff is unable to provide courses suitable for more advanced students because of the claims of trades and master of none. It is a grievous misuse of talent to take a scholar from his pursuit of learning and set him to do work that ought to be done by other people who have not his particular gift. Still the university man who is a keen student can pick the brains of his theological instructor and can get some help in that way. There is also the spiritual training to be considered, and the university man always needs that. But the chief demand is for a higher intellectual standard among the clergy, and at present the theological college is not given a fair chance to train men up to it.

If the university man, with all the advantage of his previous training, finds the present facilities wholly inadequate, much more does the man of lower educational standard find that he does not get as much as he ought out of his college course. He has more to learn and needs far more teaching and he suffers far more than the university graduate when the college is starved and neglected by the Church.

The need for a great advance in the financial equipment of our theological colleges is all the more urgent because most of our candidates for Holy Orders have received no schooling beyond the meagre standard of the State elementary system. The ordinary applicant for admission to the theological college has gone to the public elementary school till he was fourteen or fifteen years of age. He has then gone to work in an office or behind a counter or in a workshop or factory. At the time when he ought to have been forming habits of study and acquiring a foundation of general information, he has been earning his living, more or less. It requires an extraordinary aptitude of mind

and force of character to become a real student in such conditions. Our elementary education does not go far enough, and when, at about the age of twenty, or even later, the youth turns his mind to prepare for the ministry, he finds he has to begin his education all over again. He has the bare rudiments of the "three R's." But he cannot read a serious book, he has no idea how to study for himself, he cannot write a few consecutive sentences of his own composition without making bad blunders in grammar and expression. He has no foundation on which to build up that intellectual equipment he will need and which is demanded of him. This is mainly the fault of the State educational system.

Such is the situation of most men who come forward as candidates for Holy Orders. The spirit is willing, but the mind is, not weak, but untrained and empty. They have left school too early.

The theological college has to supply this foundation and also to build up a good general education before it can allow the student to proceed to the strictly theological subjects. A few colleges make some provision for this, but as a rule the candidate is left very much to himself as regards his general education. Most colleges merely prepare the student directly for the Th.L. examination of the Australian College of Theology. At Moore College there is a complete course, including the most elementary instruction in the rudiments of knowledge. The evening classes provide instruction for beginners in English, Latin and Greek. There are day classes which provide up to a more advanced standard, and the preparatory course also includes Bible knowledge and English political history. Some colleges give varying amounts of assistance, but Moore College is the only one, so far as I know from comparing notes with other similar institutions, that provides a full preparatory course. A few students read for the Sydney University Matriculation, and every encouragement is given them to attempt it. But there always will be a number of candidates more advanced in years who can spend their time more profitably in more direct preparation for a theological course. Their business experience has tested their character and ability, and has been an invaluable education for them. It is better for them to go straight to their special preparation. The theological colleges conference has worked out a scheme for such a preparatory course, and its main outline is followed at Moore College.

It ought to interest the laity to know what are the subjects of the theological course. First and foremost comes Bible study, aiming at a good working knowledge of the contents and text of the books of the Old and New Testaments, with special knowledge of certain selected portions. The New Testament is also studied in Greek, a Gospel and two or three Epistles being usually studied in detail. The history and contents of the Prayer Book and a study of the doctrines set forth in the Creeds and Articles, together with their practical exposition and application form an important part of the course. For this purpose Church History is also studied, including the history of the Christian Church during the first four centuries of its existence, and the history of the English Church from the earliest times to the present day. The study of Christian evidences and social science brings the candidate into touch with modern problems of thought and action. At Moore College instruction is also given in the arts of reading and speaking, in the preparation of sermons, and in the practical work of a parish clergyman. This forms altogether a very full programme, but the main object throughout is not merely to convey information, but to train the men to become students on their own account, to exercise their minds, to help them to think for themselves so that

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66 ELIZABETH STREET MELBOURNE

when they enter the ministry they will continue to be diligent students and so furnish themselves with that intellectual equipment which will make them efficient teachers and pastors of their people. This is the aim of all theological colleges, and constitutes their claim to the generous support, financial and spiritual, of all church people.

Personal.

We record, with regret, the death of the wife of Rev. Stanley Best, rector of St. Mary's, Balmain.

Rev. W. K. Lowther Clarke, B.D., Editorial Secretary of the S.P.C.K., has received through the Serbian Legation in London the Order of S. Sava (4th Class), in recognition of literary services rendered to the Church in that country. Amongst others who have been thus honoured are Dean Inge, of St. Paul's, Canon Simpson, and Dr. William Temple. The Bishop of London has received the same Order, 1st Class.

The Dean of Melbourne has been compelled to return to a private hospital, that he may have the benefit of special treatment provided there.

Miss Irene Cobb, of Melbourne, has been accepted by the A.B.M. for work amongst the Indian coolie labourers in Fiji. Miss Cobb, who is the first worker accepted, will proceed to the Cambridge Mission, Delhi, to learn one of the Indian languages and prepare for her work.

Canon Garland, of Brisbane, is expected to leave Cairo for Queensland early in August.

Rev. J. H. A. Chauvel, M.A., who was ordained by the Bishop of Goulburn to the diaconate on Whit Sunday, has been licensed as curate of Cootamundra.

Churchmen generally will learn with regret of the death of the wife of Bishop Newton, of Carpentaria.

Mrs. Henty, mother of Mrs. Armstrong, wife of the Bishop of Wangaratta, passed away on June 25.

It is announced that the Right Rev. Hubert Murray Burge, Bishop of Southwark, has been appointed Bishop of Oxford.

Rev. H. A. Brewer, formerly of Melbourne, but for some years attached to the Church of England Missionary Society, has returned to his missionary activities in Uganda. Mr. Brewer was stationed at Uganda at the outbreak of hostilities, and went through the campaign against the Germans in East Africa. After a brief visit to Melbourne and Sydney, he offered his services to the Y.M.C.A., and went to France as a representative of the Association, where he remained until the signing of the armistice.

The Bishop of New Guinea, who has been in Sydney, left by the Bris-

bane express on Monday week, en route for Samaria. He is spending a few days with the Archbishop of Brisbane, waiting for opportunity to return to his diocese.

Rev. Norman Osborn, M.C., will take charge of the parish of St. Thomas', Toowoong, on August 1.

Rev. W. H. Stevenson, of Holy Trinity, Valley, who is recovering from a severe attack of influenza, has gone on two months' leave.

Rev. C. C. Edwards, who recently resigned the parish of Warburton, Vic., on his appointment as rector of Ayr, North Queensland, is at present acting as locum tenens of St. Paul's, Geelong, until the arrival there of the Rev. W. E. Wood.

Revs. R. H. Noble, C.F., L. G. H. Hall, C.F., and F. Tugwell, C.F., have returned to Sydney.

Mrs. Stacy Waddy, wife of the Rev. Stacy Waddy, leaves by the Orontes on Saturday next, with her family, to join her husband at Jerusalem. Mr. Waddy, who was recently appointed Canon of Jerusalem, has now taken up his duties there.

Capt. M. G. Fielding, M.C., Oxford and Bucks L.L., son of the Rev. S. G. Fielding, of St. Matthias', Paddington, is returning by the Norman, due in Sydney on August 20.

Rev. G. V. Portus, director of tutorial classes at the Sydney University, has written an introduction to the study of industrial reconstruction for the executive of the Australian Christian Social Union, and it has been published by that organisation in pamphlet form.

The Bishop has received a cable from the Rev. C. J. H. Dobson, C.F., who left New Zealand with the Main Body in 1914, announcing his marriage in Athens on 12th May to Mlle. Helene Paolos Georgouloupoulos. The bride, who lived in England for some years, belongs to a very well-known family of Greek patriots. At a little gathering of New Zealanders in London a few months ago the Bishop offered Mlle. Georgouloupoulos his congratulations, and assured her of a very hearty welcome to New Zealand.

Rev. Norman Dixon has left England to join the Melanesian Mission.

The Bishop of Bendigo was confined to his bed from June 25 to July 5, suffering from a poisoned hand, resulting from a fall on the Bendigo Railway Station. His Lordship tripped over some luggage carelessly left in a dimly-lit part of the platform. He is now progressing favourably, although it will be some little time before he will have quite recovered from his indisposition.

Rev. C. E. Curtis, M.A. (rector of St. Chad's, Cremorne, L.T. at Kempsey (Grafton)).

Rev. A. A. Yeates, rector of St. Stephen's, Wiltoughby; Acting-Commissary in Sydney for the Bishop of Grafton.

In Memoriam.

THE LATE JOSEPH BEST.

Large numbers of people in various parts of the diocese of Sydney will have heard with deep regret of the "Home Call," on July 8, of the Rev. Joseph Best, of St. Hilda's, Katoomba, in his 64th year. The call was somewhat sudden, he having preached in St. Hilda's Church on Sunday morning, June 29, but under the doctor's orders was forbidden to conduct the evening service. Mr. Best received his theological training at Moore College, Liverpool, but prior to his entering college he did good work as catechist in the district of Wallerawang, and from that time to the time of his decease his great theme was "Christ and Him crucified," for with St. Paul he had early decided to say, "I am determined to know nothing among men save Jesus Christ and Him crucified."

Mr. Best was ordained deacon in 1880 and received priest's orders in the following year. His first appointment was curate of St. Andrew's Cathedral, under the late Dean Cowper, of whom he always spoke in eulogistic terms. In 1882 he was appointed incumbent of Broughton Creek, and later in the year he was appointed to the Shoalhaven, where he remained for 10 years, removing to Bondi in 1892, where he accomplished a good work until 1900, in which year he took up work as rector of St. James', Croydon, where the parishioners are able to testify to his devotion to his high stewardship and his earnest and faithful ministry of the Word. He commenced his ministry in Katoomba in May, 1918, but though his ministry there was short many are able to testify to blessings received.

The Rev. Joseph Best "fell asleep" early on Tuesday, July 8, and was interred at Rookwood on the following day. A short service, which commenced with "For all the saints, who from their labours rest," was held in St. Hilda's Church at 9.20 a.m., which was well attended, being conducted by the Rev. A. C. Mosley, an old college friend, and the Rev. A. J. A. Fraser, of Leura, who read the lesson. Mr. Mosley spoke of the great loss sustained by the family, by the Church, and by the parish in the removal of "a man of God" whom he had known for 40 years. Those officiating at the grave were the Ven. Archdeacon D'Arcy-Irvine, Vicar-General, the Rev. T. Heffernan, R.D., of Mount Victoria, and the Rev. A. C. Mosley. Many of the clergy were present to show their respect to one whom they had learned to esteem for his consistent and devoted life spent in their midst. Mrs. Best, who has been a faithful co-worker with her husband in their various centres of labour, survives him with five daughters and one son. Two daughters are married, one is a nurse in Egypt, and Deaconess Best, well known in connection with the Deaconess House. The surviving son resides in Victoria. His eldest son predeceased him a few months.

Peace

Ring out the bells! Ring out the bells!

The joyful message loud proclaim—

Our God has given us Victory.

Praise, praise for ever to His Name.

Ring out the bells, rejoice, rejoice,

Flash the glad news from Pole to Pole,

Tell it abroad with mighty voice,

And whisper it from soul to soul.

Rejoice all ye who gave your best,

To speed the cause of Truth and Right;

What matter some are laid to rest?

They fought the fight, they fought the fight.

Peace on the lonely battlefield,

So late the scene of deadly strife;

The hallowed peace of those who died

For Righteousness, their earthly life.

Peace, too, upon the boundless deep!

All honour to our dauntless brave,

Whose patient vigil safe did keep,

An open pathway o'er the wave.

Ye mighty ones, who seemed to die,

Destroyed beneath the iron rod;

Whilst low your mortal bodies lie,

Ye dwell in peace at home with God.

Ring out the bells, their message tells

Of joy that overcometh pain;

Ring out the bells, ring out the bells,

The Lord, Omnipotent, doth reign.

—Esther H. Raw.

The slothful believer may have trouble

through the flesh, but he never knows the

evil and power of the flesh as do those who

fight against it and subdue it.

KIWI TAN

The Best Non-Stain Polish for everyday use.

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Light Tan, Dark Tan, Ox Blood, Brown, and Patent Leather.

Resignation of the Bishop of Bendigo.

A FINE TESTIMONY.

At the recent Synod, held at All Saints', Bendigo, called for a special purpose, members assembled suspended the standing orders to carry a resolution of admiration in the grand work that Bishop Langley has done in the diocese for the last 12 years. As he will resign at the end of the month it was the last occasion at which he would preside over such a representative gathering of ministers from all parts of the diocese, who were accompanied on the special mission by a large muster of laymen. In his opening address the Bishop made very touching reference to the approaching end of his term of office. He said:

"My brethren of the clergy and laity.—It is with a deep sense of responsibility that as my synod I address you on this last occasion. God has mercifully granted me a longer time with you than could have been expected when at the age of seventy years I responded to your call and took my beloved brother's place as your bishop. We have had nearly thirteen years of fellowship and work and I deeply regret that they are now ending. As I now look back I remember the many workers with us then who have since passed to a higher service; but the inspiration of their lives remains with us. I recall the patient and faithful work in which you have laboured with me in carrying out my brother's unfinished plans—laying the foundation and establishing our beloved church in this diocese on a firm basis. I believe we are on the eve of great progress and development, and in laying down my task I feel I can with confidence leave the future in your hands. We would sound a note of joy. 'Hitherto hath the Lord helped us,' and because of that a note of courage. 'Be not afraid, neither be dismayed for the Lord Thy God is with thee.' In the same spirit I acknowledge all your love and loyalty to me, and in humble gratitude to Almighty God I utter my nunc dimittis.

"Though my work in Bendigo is drawing to a close I seem to hear a voice as did Joshua of old, 'There remaineth yet very much land to be possessed.' I call upon you, my brethren, to go in and possess it, seize the great opportunity of to-day—the greatest that has ever been offered to the church of God. From distant lands, the east, the west, the north, the south, there comes the cry—multitudes, multitudes in the Valley of Decision. In India, Africa, and China, pushing eagerly into the church, crying for the Lord Jesus, the Giver of Life. Slowly the lands of the false prophet are opening. Soon shall the gospel enter in its fulness into Afghanistan, Tibet and Arabia. I beseech you open your hearts to this cry and go in and possess these lands for Christ. At home during the last four years we have passed through a fiery ordeal, but in our sorrow and suffering we have been drawn very near to the other. At last the light of peace is dawning on the horrors of the war, and we look for a new era of brotherhood, for restoration, restitution and the end of conflict between nations. But not yet is 'rest to be found.' 'There remaineth yet much land to be possessed.' Even in this hour of hope other sources of discord, other elements of bitter strife are manifest—sin, selfishness, jealousy, and hatred are rising hydra-like in the exhaustion of war. Men's hearts are failing with perplexity and fear, and there seems no end to the troubles ahead. But to the Christian, through the clash and discord of national strife, and jealousy, amidst the upheaval of a world of anarchy and destruction on every side, comes the echo of the Master's calm, all powerful statement, 'I have overcome the world.' In Him is the victory and solace of all our conflicts and distresses. Never have we so realised this as in the present. Constantly it is said that the church is out of tune with the average man, that an ever widening gulf exists between institutional religion and the man in the street, but always through all is the admission of the great unconscious cry of the world's need—

"Thou, Oh Christ, art all I want, More than all in Thee I find."

"Not forms, ceremonies and institutions, but the living Saviour—not ritual and dogma, but the loving One is the weary petitioner. Herein lies our responsibility for the future. We, as the church—you as the ministers of the church, are stewards of this treasure, consecrated to impart the knowledge of His love, His sacrifice and His victory. Therefore, in this, my parting charge, my sons in God, for to me you in very deed are my sons, I call upon you to continue fervent in spirit preaching the living Christ to the starving souls of men. Open your hearts to His influence and sympathy, and let your message be Christ; Christ in His love and mercy, Christ in His complete divinity, and the exquisite appeal of His tempted and victorious

humanity, fascinating as may be the ideals of the church, the visible body of Christ, important as its ordinances—I would in closing my long years of active service iterate and reiterate this cry as the summary of my ministry—"It is Christ, it is the Lord Jesus that our people want, and your service to them will only succeed, as He is your message." Preach Christ, and then, drawn by His Spirit, His sympathy and His loving winsome personality, our men will return to the church, and our sores be healed by the application of His love. In face of all the present darkness and our wonderful opportunity, I glory in 'The Land to be Possessed,' and I urge you to whom the precious gift of service is given to be more faithful, more hopeful, more loving, knowing that your patience will win its reward, that you are offering to the world its only hope. I thank you for your love and devotion during the time of our association together. I ask for your continued prayers, I commend you to God and the word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified. I beseech you to walk worthily of the vocation wherewith you are called with all lowliness and meekness with long suffering, forbearing one another in love. God grant that the labour of heart and hand and brain, which we have shared, may not have been in vain, and that looking to Jesus we may see its fruits on that grand and glorious day when, parting, misunderstanding and sorrow, swept away for ever, we lay our crowns before Him, lost in wonder, love and praise."

Later in the meeting Archdeacon Haynes moved—"That this Synod desires to express its profound thankfulness for the distinguished and devoted episcopate of our beloved Bishop, and its desire that he may be spared for many years to enjoy his well-earned rest." He said that he could not help but think of the fatherly nature of the Bishop and of what he had been to all the clergy of the diocese, especially to himself. Twenty-two years ago he was a student in the college in Sydney, and then he had occasion to greatly value the advice of the Bishop. He had often enjoyed the hospitality of the Bishop as a young man, and knew full well his great worth to the young minister. He felt that it was one of the unspeakable privileges of his life that he had been able to study under him. He was a young preacher needing his advice. His counsel had been of great value to him right through his life. When the resignation really took effect he believed there would be general regret throughout the diocese, for Dr Langley had been a kindly and lovable Bishop. The motion was carried with enthusiastic applause.

Notes on Books.

"Jerusalem, Rome, Egypt." Recollections of travel in verse by Rev. W. H. H. Yarrington, M.A., LL.B.

Mr. Yarrington's poetry is already favourably known to our readers, who will welcome this latest product of his muse. It is a fifteen-page meditation in heroic couplets on the glories of the three places whose names it bears. Perhaps the poem loses at times by its didactic tone and some of the polemical references—though they certainly express truths with which we heartily agree—rather detract from the aesthetic enjoyment of the poetry. We must own, too, that we greatly prefer the literary grace of St. Matt. vi. 28-29 to Mr. Yarrington's paraphrase. But it is easy to point out small defects in good work, and the general excellence of these verses will commend itself to all. Some of the lines echo the majestic rhythm of Milton's verse, and there are many purple patches in the piece. The opening lines, the apostrophe to St. Peter's, the fifteen lines beginning "Thou watchest ever o'er the palm-girt strand," or the eight beginning, "Dome of the Rock," are a few of the gems. There are some very fine passages dealing with the hallowed associations which cluster round Jerusalem. We heartily commend these verses to our readers.

The Annual Report of the White Cross League shows steady progress in the work of the League in the direction of social purity. The work of the League is very necessary for the sake of our young life, but it is a work that needs the utmost of care and the appeal to the spiritual. We are sorry the report disagrees with our utter condemnation of a recent pamphlet on sex questions; in all humility we say it, so much the worse for the success of the League's work.

Moore College Annual Report and Prospectus contains information for theological students and interesting reports of the college year. The photo of Broughton Chapel is very good. The Principal pleads for better buildings, a permanent endowment of the teaching staff, and more financial assistance for the students—claims that should appeal to all men of good will.

Correspondence

Non-Communicating Attendance.

(The Editor, "Church Record.")

Sir,—In the June issue of the "Adelaide Church Chronicle" a perplexed reader invokes the aid of the editor in explaining "to an evangelical churchman the idea of non-communicating attendance at the eucharist." The official answer to this request starts well, as it urges the need of "seeing the mind of the Church in this matter as explained in the Book of Common Prayer." Naturally there is no appeal either to the New Testament or the first three centuries, as the testimony from both these sources is utterly opposed to the practice. We have always prided ourselves that the "mind of the Church as expressed in the Prayer Book" was in harmony with the apostolic and primitive custom, but the writer reads the opposite conclusion by a course of reasoning that is palpably weak and entirely unconvincing.

(1) The first proof adduced that the Prayer Book favours non-communicating attendance is that there is not direction given for any one to leave the Church after the prayer for the Church Militant. The inference that the writer draws from the omission is that nobody should leave the service at this stage. He is probably quite right, but why draw the further inference that all those who remain might not be communicants? It is always recognised that a directory of public worship could only be drawn up with a view to ideal conditions, and such an ideal surely is that all worshippers should be communicants. It would be obviously absurd in a book so constructed to insert a rubric telling people that at a given time they may leave the building. In any case the danger of basing an argument on the mere absence of rubrical direction is well known to students of the Prayer Book.

(2) The second argument is that "the Church recognises the presence of a choir." I can find no trace of such recognition except that the Gloria is ordered to be said or "sung," but (a) the Gloria or a hymn can be sung by communicants without the presence of a choir, and again (b) our Church infers that choristers should be communicants. Indeed, there are churches into whose choirs non-communicants are not admitted.

(3) The third argument is of the flimsiest kind, and yet it is adduced in all seriousness, not only by the Adelaide "Guardian," but also, I believe, by a no less eminent a liturgiologist than Frere. This argument sees a difference between "those that come to receive Holy Communion" and "the people" in the rubrics before the invitation, the confession, the absolution, and the prayer of consecration.

The effect of this interpretation is that while "communicants" alone are invited to confess, "communicants" and "people" actually do confess and the absolution is pronounced to "the people" alone.

If an interpretation which introduces such a senseless dualism into the service does not deserve rejection because of its own obvious absurdity, it receives its death-blow from a perusal of the rubric before the words of administration, before which the writer very significantly stops short. In this rubric it is ordered that the bread "be delivered to the people into their hands," all of which means, in the light of the above interpretation, that the elements are actually given to those who are non-communicants! This solemn nonsense is backed by the imposing reminder "that the Prayer Book was microscopically revised in the light of injunctions and ancient uses in 1661 by a company of capable liturgiologists—the MSS. corrections and suggestions show with what care!"

I hope that the Adelaide evangelical whose instruction is sought will use his own plain spectacles in reading the Prayer Book and not be persuaded into adopting a custom whose most withering condemnation is the argument of its own supporters.

ARTHUR E. F. YOUNG.

NEW LECTIONARY.

July 27, 6th Sunday after Trinity.—M.: Ps. 31, 32; 2 Samuel i. or Wisdom iii. 1-9; Mark vii. 24-viii. 10 or Rom. xiv. 1-xv. 7. E.: Ps. 33, 36; 2 Samuel vii. or xii. 1-23 or Wisdom iv. 7-14; Matt. vii. or Acts xv. 1-31.

August 3, 7th Sunday after Trinity.—M.: Ps. 34; 2 Samuel xvii. or Wisdom v. 1-16; Mark ix. 2-32 or Philippians i. E.: Ps. 37; 1 Kings iii. or vii. 22-61 or Wisdom vi. 1-11; Matt. ix. 35-x. 23 or Acts xvi. 6.

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The Church Record.

JULY 18, 1919.

PROBLEMS OF RECONSTRUCTION.

AN ELEMENTAL CONDITION.

It has been acknowledged in Imperial political circles that in the solution of the many problems with which the war-sick world is faced to-day, the Church of the World-Saviour must take a hand; that is to say, the only basis of sound measures of Reconstruction is the spiritual. One lesson, that even Christendom has found it hard to learn has been that the human equation is, to so great an extent, variable, that it is not to be relied upon. Thorough-going humanism, the cult which was attracting the attention and homage of men, and seemed at one time a triumphant rival of the Christian faith, has been manifested as utterly bankrupt as a power making for world righteousness, and so of little avail for the World Reconstruction men's hearts are set upon, in which "nation shall not lift up sword against nation neither shall they learn war any more."

And so the real statesmen of the world are turning for help to that great organisation—that living organism which the Spirit of God indwells as His own Temple—the Body of the World-Saviour, in which He ever seeks to work and manifest Himself to a sin-sick, weary, and restless humanity. It ought not to be necessary to emphasise to members of the Body of Jesus Christ that spiritual regeneration is the only sound working basis of World Reconstruction; they are only members of that Body, because they have been "born from above," through the operation of the Holy Spirit. It is according to His promise that they "look" for new heavens and a new earth, wherein dwelleth righteousness; and the only basis of that expectation the Word of God gives is the creative power of God (Isa., 65-17). The Church, in the mind of her great Head, stands out in the world seething with a discontent born of its restless insecurity, agitated at the enormity of its sin, as evidenced in Germany's moral debacle, and well-nigh benumbed by the problems that peace has brought to her, the Church stands out in the midst of it all, in Christ's intention, as the Witness and Herald of a personal and benevolent Providence, over-ruling in all the affairs of men; of a redemptive Love, Whose sacrifice has made possible forgiveness and cleansing from the pollution of the sin that appals; of a regenerative Power, Who can so transform the affections and wills of men

as to make possible and practicable a state of righteousness which can alone give complete guarantee of peace.

There should also be no need to elaborate for the Christian the proof that God is ever active in the affairs of human life, and that He, Who has packed the universe with evidences of "His bright design," holds all the more certainly a purposeful sway in the realm of that human life, which was made in His own likeness and after His image.

It was Albert the Good who said: "Find out the plan of God for your own generation, and then do not refuse, but fall into line with that plan."

We of to-day are men and women "upon whom the ends of the ages have come;" we are the heirs of all the past; we take our place in that stream of human life and history that ever tends towards the fulfilment or completion of the Divine purpose. And our part is to seek to understand the setting of that purpose for our own day and generation, so that we may consciously take our due share in its fulfilment. For after all, the World Reconstruction that is going to last must be along the lines of the will and purpose of God.

That great purpose, surely, in varied aspects, begins to stand out more and more plainly, carrying with the manifestation the Appeal and the Challenge of God. That appeal and challenge is always to the heart and will of those who recognise the mastership of Christ. Consequently an elemental condition of World Reconstruction, according to the Divine purpose, is an unmingled willingness to accept God's leading and to embrace every opportunity for service as it is revealed to us. Here is the one grave difficulty in the way of the Church of Christ. "The will to serve" is too frequently remarkable for its absence in the Church's membership. There is a remarkable, and by no means easily understood, passage in the Epistle of the Hebrews (Ch. 5 and 6), pregnant with warning and encouragement. Even in those early days there were Christians who sought to separate creed from life, and were content to be ministered unto and not to minister. The Apostolic writer strongly rebukes them and urges them to let the Spirits moving operate in their lives by producing the fruit of service. "The claim to the knowledge of God," says Bishop Westcott, "without obedience and the claim to the love of God without action, involve not only the denial of what is known to be true, but falseness of character." Strong words, but intensely true! For, in such a case, there is a complete misunderstanding of the natural consequence of a real Christian experience. We do not see, we do not understand, and so we miss the glorious opportunities that others seize. We wonder how it is that we have missed them. But Christ said: "He that is willing to do His will He shall know."

It will surely be of no avail to seek to recognise and understand the line of God's purpose for a distracted world, near and far away, unless and until we are prepared to make the great adventure along that line of His will. We need to bring to the consideration of the tasks of reconstruction a willingness to follow the guidance God will give and to consecrate ourselves quite freely to those tasks. In so far as we believe that it is God's purpose to reconstruct a new world, and that there is now the clamant need and opportunity for such reconstruction, we, as His people, must be found willing in this day of His power. Are we willing to

serve—anyhow, anywhere, any time? If we are not, all our talk about world reconstruction is the purest cant and deception.

If we are, in humility and faith, with earnest and persistent prayer, let us look to Him for guidance to do and grace to obey.

AN ACT OF CONSECRATION.

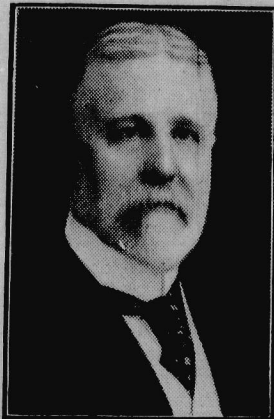
O my God, I am Thy servant. I give myself to Thee. I desire to do Thy Will. Whatsoever Thou shalt teach me, I will accept; whatsoever Thou shalt ask of me, I will surrender; whatsoever Thou shalt command me, I will do.

Give me Thy grace, with Thy Love; I ask no other thing.

The Passing of Wilfrid Law Docker

A GREAT CHURCHMAN AND CITIZEN.

For if true greatness consists in ungrudging service, the life of the late Mr. Wilfrid Docker has been truly great, inasmuch as his life has been filled with a devoted service to his Church and country. As the Vicar-General of the diocese of Sydney said of him:—"He has been an active member of every Synod—Diocesan, Provincial, General—and of innumerable committees and sub-committees. For many years he was hon. treasurer of the Church Society or Home Mission Society; hon. treasurer of the Church Centennial Fund, member of the Standing Committee, and of the Cathedral Chapter; hon. treasurer and benefactor of the Sydney Church of England Grammar School for Girls; in fact, it is difficult to mention all the offices he has held to the great advantage of the Church. Those who knew of his life knew of the quiet, consistent kindness of disposition which characterised him, and of the businesslike thoroughness with which he served. As a citizen and a worker in the Church he will be often thought of and long remembered."



The deceased gentleman was in his 74th year. The large and representative gathering at his funeral, the first part of which was held at St. John's, Darlinghurst, was a mark of the general respect in which he was held, and the presence in that gathering of office-bearers in ecclesiastical, philanthropic, and other institutions, gave some indication of the manifoldness and diversity of the late Mr. Docker's splendid activities.

Mr. Wilfrid Docker was one of the founders of the New South Wales centre of the St. John's Ambulance Association in 1890, and from that year until 1902 was a member of the executive committee. In 1902 Mr. Docker was elected hon. auditor, which position he held up to the date of his death. In April, 1915, in view of this long and distinguished service he was admitted, with the approval of His Majesty the King, to full membership of the Order of St. John of Jerusalem, in the rank of Honorary Serving Brother. This honour carried a decoration and the diploma of the Order.

He was also the first honorary official of the Red Cross Society in New South Wales. At the time of his death, besides being the honorary treasurer of the New South Wales Division of the Red Cross Society—a position he had held since August, 1914—he was a member of the council of the Australian Red Cross Society.

But it is as a devoted churchman he has been best known to us, and one who has

given to his Church so generously of his life and possessions, in a quiet, unassuming way, that his "passing" brings to us at first a sense of deepest loss, and then one of a gratitude not to be measured in words. We trust that the high calling he has set and left us of Christian faith and service will prove an inspiration to a like service for all who have known him.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Church and Temperance.

The social reform committee of the Synod of the diocese has passed the following resolutions on the motion of Rev. H. T. Holliday:

"That 6 o'clock closing of bars ought to be made permanent."

"That majority rule should be the law in all polls as to the liquor traffic."

"That at the time of the local option poll the people should be trusted to also decide for and against State prohibition."

The committee heartily welcomed the reduction of the number of electorates from 90 to 24, as the larger areas were, it was believed, more certain to cause a No License Law to successfully operate. It was also noted that more than one of the new electorates would be of greater area than certain of the States in America.

The Flying Angel.

In view of the restrictions, etc., caused by the epidemic, it has been decided to hold an annual meeting of a somewhat formal nature at 4 p.m. on July 25 at the Rawson Institute. Mr. S. Scott-Young, the Chairman of Committee, will preside, and the business will include the presentation and adoption of the report and the election of officers. The main speeches on behalf of the work ashore for the seafarer will take place at the meeting convened by His Excellency at the Town Hall on or about August 12, when Admiral Viscount Jellicoe will speak. All sympathisers and friends are invited to be present on both occasions so as to get up the enthusiasm required in what, it is hoped, will be a big move forward in the interests of our seafarers.

Missions to Seamen.

The Chaplain's days vary in intensity and interest. In the course of an afternoon ship visiting and institute work he came in touch with a senior officer confirmed in one of the stations of the Mission, who had known this station in his boyhood days at sea, and had always stood out for truth and for righteousness. Now he is as keen as ever, and helps whenever he gets the opportunity. A few minutes later on one of the large ships one of the senior officers was found to have been a seaman's Guild member since his boyhood days on a sailing ship in this port. He is now a deep student in prophecy, and, what is most encouraging, he has quite a coterie of his brother officers all "of the same mind." He reports too that the subject is becoming of general interest among the troops and more of them know of these deep things than one would think.

A Touching Message.

The revered rectory of Cobbitty, Rev. G. H. Alnutt, is still very ill. We hope that he may be restored to strength again. From his sick bed Mr. Alnutt has addressed a heart-felt message to his people, in which he writes:

"We are still passing through a very anxious time, for the epidemic has spread in all directions. It is also a very sad time for me, because it is just when my people are sick or in trouble that I want to get to them. And here I am chained to my bed in the hope that the doctor is right when he said that two months in bed might enable me to carry on a little longer. I see that when my Master was on earth it was always to people in trouble, in sickness, that He went, and when He went He always brought comfort and blessing. And I want to bring Him to you at such times that He may comfort and bless you with His love, and help you to know that trouble itself is often the greatest blessing we could have. 'For tribulation worketh patience, and patience maketh experience, and experience hope; and hope maketh not ashamed (or putteth not to shame) because the love of God is shed abroad in our hearts by the Holy Ghost Who is given unto us.' The Holy Spirit does this by telling 'The old, old story of Jesus and His love' in the New Testament, and bringing it home to our hearts when we are in trouble, and can find no real comfort or help in man, or man's ways of looking for it. 'I cannot now come to you, and bring the Lord Jesus to you by reading to you the

things He did, and the sweet words that He said to people in trouble. But thank God you can read them for yourself, or ask someone in the house, or some kind neighbour who calls on you, to read them to you. And the more we read His Word the more real, and living, and near does the Lord Jesus become to us, and we learn to love Him because He so loved us. And then again, Jesus says, 'He that heareth My Word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death into life.' Therefore there can be nothing in this world of more importance to us than to know what Jesus says to us in the Bible (His Word written) especially in the four Gospels.

"I want to thank my dear friends the church officers, who so generously allowed me three months' leave of absence to try what perfect rest will do for me, and would not hear of my resigning just yet."

War Trophies.

At St. John's Church, Camden, recently, Rev. M. Woods, C.F., presented to Brigadier-General G. M. Macarthur Onslow, for the church, the Turkish flag which was won by the regiment led by the general at the capture of Damascus, also the chalice cup which was used on Gallipoli in 1915. The flag was much tattered.

NEWCASTLE.

Sunday School Examination.

The Rev. Arnold Conolly, the secretary to the Newcastle Diocesan Religious Education Committee, has announced the result of the annual examination of Sunday School scholars. A large increase has taken place in the number of scholars sitting for the examination. Two hundred and thirty candidates presented themselves for examination, 162 being successful, 71 per cent, passing the senior, 61 per cent, the intermediate, and 75 per cent, the junior. Twenty Sunday Schools sent up scholars, which is a very large increase on previous years.

C.E.M.S. Provincial Conference.

The Provincial conference is announced to take place in the Cathedral Parish Hall on Saturday, October 11. Sunday, the 12th, will be observed as "Conference Sunday."

GRAFTON.

Lismore.

It is evident that St. Andrew's Church is gradually assuming its rightful place in the life of the community. The Bishop of Grafton, on July 6, dedicated the sites of two Church Halls, upon which buildings are about to be erected, and on July 7, he dedicated two rooms which have been rented by the Girls' Club in the very centre of the town. These rooms, which will be open from 10 a.m. to 10 p.m., will supply a long-felt want for church girls of 16 years and over. They will be the centre of the many interests which the members (who number upwards of 100) are developing in the Club. Miss Louch is president, and Miss Hannah hon. secretary.

VICTORIA.

MELBOURNE.

Church Missionary Society's Notes.

In connection with the Church Missionary Society's "Thankoffering for Victory and Peace" Campaign, a series of big issue meetings is being arranged to be held in seven suburban centres, from the 11th to 20th August. The gatherings will be addressed by the Rev. P. J. Bazeley, who has been appointed Commissioner for the Campaign, and by missionaries from the Foreign Field.

Rev. T. L. Lawrence, of Uganda, has had to cancel his immediate engagements owing to a slight attack of influenza. Rev. H. E. Warren and Mr. H. L. Perrieman, who had hoped to leave Sydney by motor car to travel overland to the Roper River Mission Station in the Northern Territory, have been detained owing to their having contracted influenza in the city mentioned.

The income of the Church Missionary Society, London, for the year ended March 31 last, amounted to £242,000. This is the largest income received by the Society in any one year with the exception of the "Swanwick" year, 1913-14. At the Society's anniversary, Dr. David, Headmaster of Rugby, preached at St. Bride's Church, and the Archbishop of Armagh took the chair at the big meeting in the Albert Hall.

Peace Offerings.

A peace offering of a peal of bells has been made to St. John's Church, Toorak. For several reasons hemispherical bells will be provided. These bells have good carry-

ing power, and their chiming does not annoy the neighbourhood as in the case of the other kind of bells, and their ringing will not endanger the structure of the tower. Their quality is spoken of as very pure, and they have perfect intonation. There will be every latest device attached to them. Several churches and public halls in England have had these bells installed, and great satisfaction has been expressed. It will be some months before the order can be supplied, as the bells are only made in England. The two donors, who wish to remain anonymous, have made this offering in token of gratitude for the safe return of their sons from the front, and in commemoration of all the men who went to the war from St. John's and elsewhere. The Vestry are taking steps to raise £2000, and three very substantial donations have already been promised toward the liquidation of the debt. Six parishioners have donated £50 each towards new choir stalls as a peace offering.

Missions to Seamen.

"On June 12 two ship's officers were presented to the Archbishop for Confirmation—Mr. F. Coe, late chief mate of the barque 'Inverneill,' and Mr. Thompson, third engineer of s.s. 'War Robin.' The solemn service was held in the Archbishop's private chapel at Bishops Court. Both of our brothers had seen service in the war and had had many dangers and providential escapes. It was a long-looked-for and happy day which at length found them kneeling to receive the great gift of God. Our earnest prayers follow them."—From "The Log."

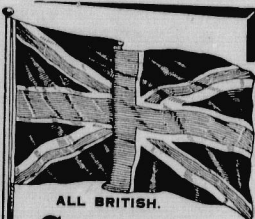
BALLARAT.

Ordination.

On Sunday, June 28, 1919, the Bishop, in St. Peter's Church, Ballarat, admitted Stephen Augustine Greenham to the Holy Order of Deacons; and the Rev. Conway Duncan Cragan, Th. L., to the Holy Order of Priests.

New Church for Mildura.

Contracts have now been let for the erection of a fine cement concrete church at Merbein, which, when completed, will cost £3000. The building will accommodate about 200 people, and will also have two large vestries which may be thrown into one, to form a large parish room which will accommodate another 50 people. The design, which is greatly admired by all who have inspected it, is the work of Messrs. North and Williams, Architects, Melbourne. The interior will be furnished throughout with Tasmanian oak, also according to Messrs. North and Williams' designs. It is hoped that the sanctuary floor will be of white marble.



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To Visitors—Where do you Dine?

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wait and cooking at Mrs. Roby's.**BENDIGO.
Ordination.**On June 11, St. Barnabas' Day, in All
Saints' Pro-Cathedral, by his Lordship the
Bishop of Bendigo: Priests, Rev. William
Robert Brown, Th.L., Rev. Reginald Mof-
fat Fulford, Th.L., Preacher, the Very
Rev. the Dean of Bendigo.**New Financial Scheme.**At a special Synod which met at the end
of last month a new financial scheme was
adopted by the Synod. The scheme is based
upon a voluntary tax on the members of the
Church, by which each adult will contribute
three half-pence per week and each child one
half-penny. The fund is to be applied to
and chargeable with (a) the augmentation of
the stipends of the clergy and readers and
payment of this stipend of the organiser of
the said fund; (b) the diocesan contribution
to the Clergy Provident Fund; (c) towards
the training of students for Holy Orders;
(d) such other purposes as the diocesan
board of finance may from time to time
decide.**QUEENSLAND.**

BRISBANE.

St. Martin's Hospital.

St. Martin's is the name chosen for the new
hospital to be erected in Brisbane as a
lasting memorial to those who died in the
great war. It will stand in the grounds of
St. John's Cathedral, and at the main en-
trance it is proposed to erect a cross that will
be a replica of those to be erected in the
British cemeteries of France. At its base
there will be bronze tablets expressing grati-
tude to Almighty God for the victory He has
given to the cause of truth and justice,
"grateful and loving memory of the brave
men who offered themselves and died that we
might live and in perpetual remembrance
of the sorrows and sufferings of the Great
War, and lest the spirit of sacrifice then
kindled should perish from amongst us, this
hospital, with those who serve there, is set
for a living witness and appeal."**WEST AUSTRALIA.**

PERTH.

Farewell to the Archbishop.

The Archbishop sailed in the R.M.S. Kash-
mir, for troopship work and other duties con-
nected with the office of Chaplain-General,
on the evening of Ascension Day, Thursday,
May 29. At noon on the preceding Tues-
day, 27th, a large company gathered in the
Mayor's Parlour, to wish him bon voyage.
The gathering had been called together by
the Mayor, as representing the citizens of
Perth, in order that they might express their
appreciation of the Archbishop as a citizen.
Speeches were made by the Mayor, the Pre-
mier, Sir Walter James, Councillor Sampson,
Mr. W. J. George (Minister for Works),
and the Rev. F. E. Harry (Baptist). All
were unanimous in their testimony of his
Grace's wide influence among different sec-
tions of the community. The Archbishop
was evidently touched and gratified, though
not a little embarrassed by these expressions
of affection and good will, and after saying
a few words about his wish to be a good citi-
zen and his own connection of 47 years with
the volunteers and army, he said he was
most grateful to them for their kind words,
and thought no one could feel prouder or
more embarrassed than he did at that mo-
ment.

C.F.S.

The Girls' Friendly Society Festival was
held on June 21. The Dean preached at the
opening service; about 400 members were
present. The annual report disclosed a very
healthy state of affairs; 35 gold badges and
27 cards for faithful discharge of duty were
presented.**SOUTH AUSTRALIA.**

ADELAIDE.

(From our own Correspondent.)

In the case of the Bishop and Canon Wise,
the Committee of Preliminary Inquiry met in
camera at the Church Office on Thursday
morning, the 3rd inst. On the following
day Canon Wise was notified by the Chan-
celler (Mr. T. Slaney Poole) in relation to
the charge preferred against him by the
Bishop of having committed breaches of
ritual at St. George's Church, Goodwood,
that the Committee of Preliminary Enquiry
had found sufficient grounds for the institu-
tion of further proceedings. The finding
was signed by all three members of the com-
mittee—Dean Young, Canon Jose, and Mr.
E. M. Smith, I.S.O. The Chancellor alsocommunicated the result of the inquiry to the
Bishop. Under the "Fundamental Provi-
sions of Synod," the Bishop is now required
to enquire in writing of the respondent
whether he submits himself to sentence, and
if he does not submit himself to sentence
by the Bishop "it will be the duty of the
Chancellor to direct the Church Advocate to
proceed on the charge against the respond-
ent," and the hearing will be deputed to a
tribunal of three clerical and two lay assess-
ors, presided over by the Chancellor. At
this trial the respondent can, if he desires,
be represented by counsel, and there is a
right of appeal against any verdict or sen-
tence to the Committee of Appeals of the
General Synod of Australia and Tasmania.**WILLOCHRA.
Synod.**The date of Synod is fixed for September
20, at Port Lincoln.**Prevention.**"We have often cause to quarrel with the
statements of Roman prelates, but that is all
the more reason why we should commend
them when they lift their voices for right-
eousness. We have therefore great pleasure
in quoting the fearless words of Doctor Du-
big, the Roman Catholic Archbishop of
Brisbane, in a late pastoral:—
"To seek to regulate the number of one's
family after marriage is a sad desecration of
a sacrament so holy that it represents the
union of Christ and His Church. But the
supreme horror is the ignoring of the right
of the unborn child to its life. And yet that
right is ignored and violated with a freedom
and callousness that are truly appalling.
Means to attain this base and wicked pur-
pose are, it is said, openly traded in, and
men are even found who are only too willing
to barter the good name of an honourable
profession for the sake of the gain to be
made by co-operating in this crime against
God and the nation."—From the "Willoch-
ran."**NEW ZEALAND.****Some Important Motions Carried.**At the recent session of the General Synod
the following motions were passed:—

1. The extension of Church franchise to women.
2. That it is desirable that every person entitled to vote at a parish meeting be eligible to serve as a churchwarden or vestryman.
3. The constitution of a new bishopric for Taranaki. A very much needed change.
4. That it is desirable that the Primacy should be a fixed Primacy, the centre being Wellington. The matter to be placed before the Diocesan Synods to be reported upon to next General Synod.
5. A missionary commission with representatives from every diocese to draw up a new canon constituting a provincial Board of Missions on similar lines to the A.B.M.
6. The Synod approved of the New Lectionary put forward by English Convocation, and desired the bishops of the Province to take action thereon.
7. A committee was appointed to go into the question of a Church paper for the whole Province, the committee to report to the standing committee of General Synod, with power to act if thought advisable.
8. Resolved:—(1) That this General Synod having through its select committee inquired into and given careful consideration to matters relating to the resignation of the Right Reverend C. J. Wood, Bishop of Melanesia, is of opinion that the staff adopted the only course open to them to obtain an adjustment of their legitimate grievances.
- (2) That the staff of the Melanesian Mission be informed that the Church in New Zealand is prepared to consider with sympathy such proposals as they may make as to the future conduct of the Mission, and hereby requests them to formulate their proposals and submit them for consideration of the commission set up by General Synod.
9. A report was brought up by the whole of the lay members, in which they advocated a decided increase in the stipends of the clergy owing to the increased cost of living. It was decided that the report be sent on to the dioceses, and copies to the various vestries in the Province.
- Quite a number of resolutions of condolence with the relatives of members of General Synod who had gone to their rest since the previous session passed.
- It is generally agreed that the session has been one of the most prolific in the history of General Synod.

NELSON.**On Diggers and Chaplains.**The Bishop, who has returned from the
Front, writes thus in the Diocesan Gazette:—**INSPIRATION.**He Who chose the writers of the Holy
Scriptures, many men scattered over many
ages, used them each in his surroundings
and his character, yet so as to harmonise
them all in the Book which, while many, is
one. He used them with the sovereign skill
of Deity. And that skillful use meant that
He used their whole being, which He had
made, and their whole circumstances, which
He had ordered. They were indeed His
amalgams; nay, I fear not to say they
were His pens. But He is such that He can
manipulate as His facile implements—no
mere piece of mechanism, which, however
subtle and powerful, is mechanism still,
and can never truly cause anything. He
can take a human personality, made in His
own image, pregnant, formative, causative, in
all its living thought, sensibility, and will,
and can throw it freely upon its task of
thinking and expression—and, behold! the
product will be His; His matter, His thought,
His exposition, His word, "living and abiding
for ever."—Bishop Moule.**A WEEK OF EVANGELISM.**A remarkable week of evangelism, the
second of its kind, was held recently in
the Ellere Mission, South India. Upwards
of 3500 Christian men, women and young
people took part in the effort, preaching
in 267 villages and hamlets. The simple vil-
lage Christians gave their testimony as to
what Christianity had done for them, and
the teachers gave appropriate addresses. In
all some 37,500 non-Christians thus heard
the message. The majority of these were
outcasts, but about 3000 were caste people
and Mohammedans. The immediate result
was that congregations were formed in ten
new villages, and recruits were received in
22 old congregations. In 20 other villages
in which there were no Christians some said
they wished to become Christians but de-
sired to consult others about it first—some
of these have since become catechumens.
The total number of new enquirers enrolled
has amounted to 583 up to the present as the
result of this special week of evangelism."We all need far more to do what we
know, than to know what to do."**SHORTHAND
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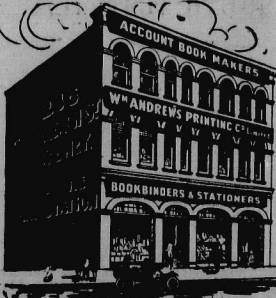
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**In the Market Place.**

By Spermologos.

London clergymen have their May meetings, and Sydney clergymen have their June conventions. The latter are held all around the city, to the right of us and to the left of us; and at them dignitaries and deacons valley and thunder. The good folk who forgetful of these conventions are the choice and rare souls of various congregations. Their acquiescence in the utterances of speakers can always and at once be assumed. They listen with that air of super-polished politeness born of many years of "sitting under" their favourite rector, and they close the day with their long-established convictions as firmly grounded as ever. Some of them can boast of an unbroken record of attendances at the whole round of such meetings for years past. They are really the "sheet anchors" of any gathering. Even the thoughtless omission on the part of a rectorial host to advertise a convention fails to put them off the scent. Some strange intuition comes to their aid, and they invariably arrive at the right place and at the right time. What would the parishes do without their annual visit? We leave that for wise men to answer.

In the meantime we give ourselves to a perusal of the list of speakers and their subjects, and we wonder whether the forcefulness and result of the messages would not be greater if they were delivered not to folk whose ready approval is certain, but to those whose attitude is indifferent, if not antagonistic. An address on "Holiness and its relation to the employer and employee" would have far more "punch" if delivered, say, at a meeting of a chamber of commerce, or at a mid-day factory gathering, or even at a George Street corner. Standing hearers or passing folk would have at least an idea of what the Church felt and taught on so important a question. But when the remarks are confined within the four walls of a church, and are heard by those whose only venture into the field occupied by our great captains of industry is to engage an occasional charwoman, we feel that their strength and sweetness are being wasted on desert air.

Moreover, at best our churches can only afford accommodation for a few hundreds, while all the time there are thousands thronging our pleasure resorts, making, as they do, five material for systematic open-air work. To transport the eight picked speakers of a convention programme from their comfortable church and set them up to speak to the curious and even flippant crowds of non-churchgoers, would be good, not only for the speakers, but also for the hearers. To witness to Christ is a great function of the Church as well as to edify the believer.

The otherwise still atmosphere of our Chapter House promises to be violently agitated at the next sitting of Synod. An ordinance aiming at centralization of diocesan finance will come up for discussion, and for acceptance, if unwary synodsmen are so minded. Reports on this subject submitted in previous years have not been very seriously entertained, and with that placid tolerance of all sorts of clerical and lay eccentricities which characterises our dear old church in Sydney, Synod has permitted the project to be carried to the ordinance stage, and so in September next we shall be asked to decide the future of this new device for curing all our ecclesiastical and financial ills. Of course, the exact terms of the ordinance are not yet known, but doubtless they will be based upon the published reports and findings of the Select Committee. Interesting reading these documents chance to be, introducing us, as they do, with their revolutionary suggestions, to a mild but real form of church "Bolshevism."

Apparently that amiable and highly-esteemed group of gentlemen, the Home Mission Council, is to be employed to carry out and apply this wonderful scheme. Their elevation to the position of a huge bureaucratic body, handling not only an additional £100,000 per annum, but also the fortunes of the clergy, will be something feared most of all by the members themselves if not by others. Perhaps they will be advised to delegate various supervising and administrative functions to certain of their company, with the sure result that the church will be literally honey-combed with committees and sub-committees engaged on a ceaseless round of investigation, tabulation, registration, and all the rest of it.

Another suggestion, which, by the way, quietly lurks between a pair of brackets, is

that the "clergy might be graded," so that stipends proportionate to the several cases may be paid. Clerical life will in the future be spiced with uncertainty, if not with excitement. One year the classified clergy may be faring sumptuously and living riotously on £500 per annum, and the next—well, he may have to shiver in the fitful warmth given out by a mere £150. Further, imagine the embarrassment when the good wife of an "A1" clergyman meets the "better half" of a "C3" brother, at an afternoon tea given by a "B5" rector's lady. Who shall straighten out the resultant intricate social tangle? One wonders on what system the "grading" shall be carried out. Perhaps the size of the clerical family will be a factor, and then the pious but patriotic rector, who has blessed his country with ten or twelve children, will at last come into his own. Or, perhaps, "proven ability" (to quote the words of a report) will be the criterion of worth. But who is to apply the test, and on what element in clerical work is it to be applied? Are the clergy to send in copies of their weekly sermons to some central board of censors so that their intellectual improvement or deterioration may be duly registered? Depest sympathy will, of course, be extended to the gentlemen who shall be so unfortunate as to be appointed to scrutinize the compositions.

Again, academic distinction may be a factor of judgment upon the clergy, and thus the cut and colour of a man's hood will be expected to satisfy all congregational questionings concerning his standing and stipend. Then "length of service" is also to be considered. This is the most consoling feature of the whole proposal. No longer will it be necessary for men of uncertain age to resort privily to "rejuvenators," such as hair stains and wrinkle smoothers. A full and flowing beard of patriarchal length and whiteness will yet constitute an unanswerable claim to the stipend of an archbishop, and a shaven upper lip will condemn its possessor to well-deserved penury.

Another pleasing feature of the report is that limited tenure of parishes is recommended. Adoption of this will doubtless provide an atmosphere favourable to our future re-unions with the Methodist Church, but not even the most ardent "centralizer" will "take joyfully the spoiling of his goods" involved in a triennial diocesan shuffle. None but mercenary remanovist firms will eye this clause with satisfaction.

However, next Synod will see this fateful matter decided. Till then we shall continue to enjoy such privileges as our present healthy independences affords.

A Centre of Influence in East Africa

By Miss E. Jackson (Missionary on Furlough).

The work of Canon Burns in the British East Africa capital of Nairobi, has had the praiseworthy interest of many Sydney people. God has given great opportunities of spreading His Gospel by means of this town. It is not the home of the native, but a European city which has sprung up on the health resort chosen as the seat of the Government. About fifteen years ago there were only a few unsightly buildings on the bare plain. Now there are miles of avenues bordered with Australian wattle and gum trees, houses of all descriptions occupied by Eurasians, Goanese, Parsis and Indians of all classes; extensive European suburbs with beautiful gardens, large up-to-date shops, two picture shows, and among the hotels one which accommodates 150 people, and is nearly always full.

Thousands of African young men flock to the town for employment. The poorest family has a "boy," as a servant of any age, is called. They are accommodated in quarters built a little distance from the master's house, and their relatives and friends expect to be received by them when they come to town. They are employed in shops and offices and by hundreds in the railway works and Public Works Department, and in the police and military lines. These are housed in barracks built of galvanised iron, mostly divided into small rooms. Things are kept as sanitary as possible, but in some places men and their wives have to live in dormitories, which are not exactly the thing for decency. For those who are not in Government employ, or attached to private households, there are several large villages a mile or so out of

town. They used to be known as Mohammedan villages, but now there is quite a sprinkling of Christians among those who have built there. They consist of hundreds of houses, row upon row of them; mostly wood and plaster, and picturesquely roofed with kerosene tins slit down one corner, and each side finished off with a triangular section of the top of the tin. There are plenty of shops, mostly kept by Indians, a mosque, and a licensed bar in each village.

When the primitive African comes to Nairobi he quickly casts off his old way of living. He puts on Indian or English clothes, and you cannot tell the dressed-up ignorant heathen from the well-educated man who speaks English. And he thinks he must be either Mohammedan or Christian. This is the reason of the great opportunities, as well as the great difficulties of mission work in Nairobi. The young men crowd to the classes in preparation for baptism, and are very eager for that honour. Sunday services are crowded. We reckon that about fifteen hundred crowd into the old iron church and the stone school-room, morning and afternoon. It is to accommodate this crowd that Canon Burns hopes soon to have enough money to build a stone church. The quiet reverence in these services is remarkable, the fervour of the "Amen's" is startling, while the volume of those men's voices, united in a well-known hymn, is a thing to be remembered. Of course, all communication is in Swahili. Language is one of the difficulties, as so many tribes are represented. Swahili is the mother tongue of very few of them, but it is the only practical medium for a few missionaries to use, when there are not enough of them to specialise in each language. Canon Burns holds half-yearly admissions of Inquirers and Catechumens, and half-yearly Baptisms. Over 200 Inquirers were received at one time last year, and they had all been taught for some months beforehand. It is overwhelmingly impossible to keep in touch with each individual. At the same time, it is wonderful how they take in the teaching. A stranger who examined over 100 candidates last year marvelled at their answers to his questions.

One sees very few old people in Nairobi, and until a few years ago, very few children. The schoolmaster, showing a visitor round the school, and proud of his knowledge of English, introduced the Infants' Class. They were beginners, truly, but were all great men, much taller than their teacher. Lately a kindergarten has been started for the children, and about forty have been enrolled. They are accommodated in one of the boys' classrooms, and as this work extends there will be need of another building, a need which we never seem to be without in Nairobi. A nice room was built about three years ago for the women's school. They soon overflowed that, and as it was impossible to get new iron, an old building was bought, and pulled to pieces, to make an extension. The result is slightly smoke-stained and broken-backed, and puts to shame its predecessor, to which it is attached, but it is a great blessing in giving more room for between sixty and a hundred scholars. They also overflow into a class-room which is partitioned off one of the missionaries' bedrooms.

These women are one of the great problems of the work. They are very much in the minority in the town; they are living under what to them are unnatural conditions, and they nearly all make their living by immorality. The men do not bring their families with them; many of them have come to earn enough money to buy a wife. There is one tribe that is the exception—the Kavirondo. The soldiers and policemen of that tribe usually bring their wives with them, and those women are to be depended on for morality. Of the rest, a proportion have contracted unauthorised marriages, which are easily broken off, and the others—two thousand of them is perhaps a low computation—are living lives of liberty and luxury for African women. They have no work to do, and many of them own their own houses. The Government has tried to deal with them by sending them home to their own countries (they are from every tribe), but they soon drift back again. A proportion of them have been stranded through the war. Large numbers of young men were conscripted from every tribe to serve as porters in the local fighting. For a month or two they were sent away at the rate of two thousand a day. Their mothers never expected to see them again. As a matter of fact, there was terrible mortality

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among them. Some women in town, when asked why they had come said there were only old men and children left in their country. Unmarried life is inevitable to the African woman. And we have heard of fathers in famine time sending their girls to get food in Nairobi, where it is so easily earned.

We can only count about twenty-five Christian women in the place. Some of them are Kavarondo, and some have been baptised at other mission centres, and brought by their husbands. The Catechumens are being encouraged to bring their wives to town with them, and the future should be more hopeful. Some of these are raw heathen, but they learn very quickly. The other women crowd to the school and classes provided for them. The kind of girl attending school is so recognised that we hear that the order went forth at the military lines for both white and black soldiers that any girl found there wearing mission dress would be whipped, and some well-known school-girls have suffered the penalty. By the way, the mission has no control over the dress the women wear, and has laid down no rules in the matter. They come to school and listen with wistful faces to the story of Salvation, about one hundred of them, every week, at the Inquirers' Class, and from sixty to a hundred every morning at school. They are ready to express belief in all they hear, and are eager for baptism, but, to live as they should, how can they? It takes strong faith to believe that they can do all things through Christ in their evil surroundings. What are the alternatives to the life they are living? Ayah's work, or going home to their own people. In the latter case, their relatives are mostly heathen, out of reach of mission influence, and the African woman is always a minor. It is inevitable that marriage with a heathen will be arranged for her, and why should she be yoked to an unbeliever? If she takes up Ayah's work, sympathetic mistresses are not numerous. We often hear of girls being dismissed without notice and without wages because they have failed to please. And the reputation of the Ayah is no better than that of the rest. The old friends of a girl who wishes to reform cannot understand the change. They often beat them for refusing their old customs, or the other servants of the household cause trouble, and make it impossible for them to keep their work. One of our girl Catechumens, feeling round for something to protect herself against a man who had forced his way into her room, seized a knife and struck him. He died in a few minutes, and she was tried for murder. After six weeks in gaol on remand, she was acquitted. Another Christian girl has the brand of a knife thrust through her cheek because she resisted under similar circumstances.

It is a most difficult task to interview the women candidates for admission to the Catechumenate, or for Baptism. Perhaps forty or fifty want to make their first profession, and only ten to twenty can be accepted. At the Baptisms last December there were nine women candidates. With the advice of a committee of Christian women, the missionary decided to postpone five of them. The native Elders of the Church refused two out of the remaining four. Only two women were baptised; at the same time as more than one hundred men. When the girls ask what they are to do, we feel very helpless. We have given them the message of Salvation, but we seem to be saying: "Be ye warned and filled," and sending them away empty. Many have said, "Can't we come and live with you?" But it is against the Government rules to house more than a few servants on our present premises. The obvious thing is a refuge, where they can earn an honest living. The need was recognised by the Kikuyu Alliance of Missions, at the time when Nairobi workers were prayerfully seeking God's will in the matter. All the missions and all the districts are affected, as young people from everywhere meet in Nairobi. A committee was formed to start an Alliance Rescue Home, and about £50 was given to towards the work by members of the Conference. The Committee decided that the Home should have enough land for the girls to grow their own food, and vegetables, etc., for market. The Government was unable to grant land near Nairobi, so there is a proposal that some land should be leased from

the Church of Scotland Mission at Kikuyu, about twelve miles from town. At the time of our latest information, plans were in abeyance because of the long illness of Canon Burns. We believe that very many girls would be ready to take the definite step of entering such a Home, and so cutting themselves off from a life of sin. It seems the only way to work for God among the Nairobi women, and we ask for much prayer among God's people for His guidance in the venture.

The Australian Board of Missions.

The quarterly meeting of the Australian Board of Missions occupied two full days, June 18 and 19, and it was generally agreed that it was the most important meeting hitherto held. Amongst the matters dealt with, the following are of immediate and general interest.

Peace Thankoffering.

The Board met on the eve of the Declaration of Peace, and it was unanimously resolved that the Church in Australia be asked to give a thankoffering for the missionary work of the Church. It was further resolved that the amount asked for be £30,000, and a special committee was appointed to carry out the organising of the effort. It will be some time before this appeal can be brought home to members of the Church, and the importance of it, especially in view of the responsibilities of the Church in the Pacific, adequately weighed. It is well, however, to state that early contributions will be of immense help.

Domestic Missionary Work.

The following resolutions were passed:—(1) That in the opinion of this Board the time has arrived that the Church in Australia should bear the whole burden of its own domestic missionary work in the outlying parts of Australia. (2) That it is desirable that the constitution of the A.B.M. should be so amended as to admit of its undertaking this responsibility on behalf of the Church.

Yarrabah Mission.

The annual grant for the mission was increased from £1500 to £1900 to commence from January 1, 1919.

The Care of the Aborigines—a Responsibility of the Government and the Church.

The memorandum dealing with this subject was endorsed by the Board. It is of great importance and will be published shortly. Briefly, it shows how the Government and the Church can work together; their respective spheres are defined; it requires the provision, by the various Governments, of inviolable reserves of considerable area—industrial activities and educational and spiritual work are to be undertaken, the former being the work of the State and the latter of the Christian body concerned.

The Western Pacific.

A full discussion of the problems involved in effectively occupying this "field" took place, and important resolutions were passed, amongst them were the following:

1. That in view of the missionary problems of the Western Pacific it is advisable to secure closer unity of counsel and action between the Church in Australia and the Church in New Zealand.

2. That it is desirable that the diocese of Melanesia be divided, and that in that case the northern diocese should include New Britain and New Ireland, while the mainland of "German" New Guinea will probably be added to the existing diocese of New Guinea.

3. That the appointment of Bishops in the Western Pacific be placed under the control of the constitutional authorities of the Church in Australia and the Church in New Zealand.

New Guinea.

The Board of Missions commended to the people of Australia the appeal now being made for a memorial to Bishop Stone-Wigg and the Rev. Copland King, and stated that the form proposed (a capital fund for printing and publishing in native dialects) will be of great permanent value to the work of the Church in New Guinea.

The Bishop of New Guinea, who was invited to attend, gave a most inspiring account of the progress of the work in his diocese.

Late Bishop of Melanesia.

Resolved.—That the Australian Board of

Missions desires to convey to the Right Rev. Cecil John Wood, D.D., late Bishop of Melanesia, its sincere sympathy with him in the continued ill-health that caused his resignation, and to express the hope that he may be spared to consecrate his devotional and intellectual gifts to the services of the Church in the future as in the past.

Training Hostel for Women Missionaries.

The Board of Missions has decided to take premises at Waverley for a Missionary Training Hostel temporarily. The committee, consisting of four members of the Board—members of the Executive of the Women's Auxiliary Central Council—the Wardens of the Guild of St. Andrew and Mrs. Marshall, who has generously offered her house to form part of the premises together with the use of her furniture and £100 for additional furniture.

The Board expressed its cordial thanks for this gift.

The first duty of the new committee will be to proceed to the appointment of a lady as Warden, who will undertake the important work of arranging the training of candidates entering the Hostel and assisting in this. The generous support of those interested in this provision of the hostel is now confidently looked for.

It is only possible to give the briefest mention of many other important matters dealt with by the Board, some of which have not been concluded. We may mention that the resignation of Mrs. J. A. Pattinson was received with regret, and it was requested that a letter of sympathy be sent to her in her bereavement.

The resignation of the Rev. A. R. Ebbs, one of the C.M.S. representatives on the Board, was announced. His place was subsequently filled by the Church Mission Society appointing the Rev. S. M. Johnstone, of St. John's, Parramatta, as a member of the A.B.M.

The scheme for suggested diocesan apportionment was carried and details of this will be published in due course.

Amongst other questions dealt with were the following:—Superannuation of Lay Missionaries, Jerusalem and the East Mission to become an associated mission of the A.B.M., the proposal to appoint an accountant and business manager for the Central Office of the A.B.M., Lutheran Missions in New Guinea—the attitude of the A.B.M. towards such a missionary work in Fiji. In view of the proposed visit of the Chairman of the Board to New Zealand during August, the date of the next meeting of the Board was transferred from Wednesday, August 20, to Wednesday, September 3.

A CHILD'S PRAYER FOR THE HEATHEN.

Dear Father, there's the other boy to-night
Who's praying to a god that's made of wood;

He asks it to take care of him till light.
And love him—but it won't do any good.

He is so far, I cannot make him hear;
I'd call to him and tell him if I could,
That You'll take care of him, that you are near.

And love him—for his god is made of wood.

I know he'd ask You if he only knew;
I know he'd love to hear You if he could;
Dear God, take care of him and love him too.
The other boy, whose god is made of wood.

—Selected.

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"E. O. DAVIES" MEMORIAL.

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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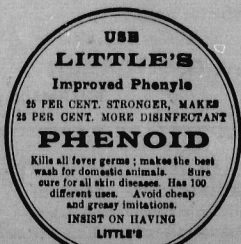
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Current Topics.

Monday next will be the fifth anniversary of our entrance into the war which for so long turned Europe into a battlefield, and made the world a vast house of mourning and anxiety. On this anniversary, however, the joy-bells will still be echoing as the expression of a people's jubilation upon the attainment of some of the objects for which they drew the sword, and the removal of a gigantic obstacle which overshadowed the path to peace and progress and prosperity. It was met that Australia should celebrate her joy on the same day as the other parts of The Empire whose solidity the common service in war has demonstrated and helped to strengthen, and her people seem to have entered into the celebrations most heartily. One very gratifying aspect of the festivities has been the very widespread participation in services of thanksgiving, expressing as they have done the general recognition of the fact that this good gift of peace is from above and cometh down from the Father of Lights. Everywhere public men have gone out of their way to give utterance to this thought, along with the other thought of our debt to the human agents through whose sacrifice and heroism for the most part God has worked. Probably no more eloquent expression of this sentiment has been given than that of our own Acting-Prime Minister, Mr. Watt, and we quote it here:—

"From the tragic days of the landing in Gallipoli, when our raw levies held a precarious footing on the cliffs of Sari Bair, to the desperate days when they held the line in France, as Sir Conan Doyle said, 'like a line of steel'; when they drove the Turkish legions from Gaza, Jerusalem and Jericho, and did their part in giving the Holy Land back to Christendom; what is there to be said of Australians but that they proved themselves worthy to hang their banners in St. Paul's Cathedral, and to be received as kinsmen at Holyrood and in the ancestral shrines of the Motherland!"

"Side by side with our brethren of the British and Allied peoples, we have come to a Peace through dark days and tribulation. My message to-day is that the same bold courage, the same high hope, and trust in God that have carried Australia through the war will abide with her in the days of Peace. Let this and succeeding generations resolve to merit the sacrifice of those who risked their all that the world might be rescued from a withering military tyranny, and that mankind should dwell amidst the comforts and happiness of Christian civilisation."

In view of this fact, it is all the more regrettable that Mr. Bean's official statement which was read to the children in the schools should have lacked the most important note of thanksgiving to Almighty God. This is not fair to the children of Australia that in the official address designed to impress upon them the lessons of the peace they should be given a woefully inadequate presentation of the facts. It is not fair either to Australia or her Allies, for it misrepresents

the national attitude if the reports of crowds spontaneously singing the Doxology in the city streets and the full churches, together with the utterances of public men at the time of the Armistice, mean anything at all. But above all, it is not fair to God Who alone gave us the victory. We quote with much approval the "Church of England Messenger's" criticism of the statement:—

"Mr. Bean's official statement, to be read in schools on the presentation of the Peace Medals, was not read in all schools because it was a disappointing and purely secular production, such as belonged to 'school papers' of the worst period of literal and untrue interpretation of the Education Act. The only reference to God which it contained was of an exclamatory kind. Its reference to the fallen was good, but was far from Christian in suggestion of hope."

Another very pleasant feature of the celebrations was the way in which Christians forgot for the time being their theological differences and met on the common ground of thanksgiving before the God in Whom they all believe and Whom they strive to serve. It was fitting that Christian citizens should come together, not as Anglicans or Presbyterians, or Methodists, but as Christian citizens who desired to render thanks to God Who had given them great blessings in the sphere of their citizenship, and we must confess that we find it very hard to see the point of view of those who insisted upon emphasising their differences at such a time by refusing to take part in the services. "Combined Services—Should the Church take part in Them?" is the title of a communicated article in the "Northern Churchman" of 1st July, and the writer's answer is an emphatic negative. He supports his point of view by such extraordinary statements as the following:—

"The reason we cannot at present unite with them is because we believe they have dropped some vital Christian doctrine or practice, and refuse to take it up again. The principal instance of this is their refusal to accept the authority of the apostles as now exercised by the Bishops of the Church. This we believe to be vital."

"We hold that our Lord committed to the Church all spiritual authority and that that authority has been committed to the Bishops, and it extends over all Christians within the jurisdiction. Where those Christians are faithful they will obey and respect the authority. Where they are disobedient, or where they have been brought up with erroneous ideas in these matters they will not obey, and the Bishop cannot compel their obedience. But, and here is the important point, he cannot renounce it."

"For others to unite in worshipping God is right and natural, for they have no knowledge or belief about the corporate nature of the Church and the authority of its officers. But for members of the Church to do so is to stay away from the fold and place themselves under strange guides—whose sheep they are not. Priests who join in such services are sharing their own responsibility with those whom they know not to be the shepherds."

"A combined service is therefore a Sacrament of Disunion. It is an outward and visible sign of disbelief in the unity of the Church. It denies that Christ is all in all. It denies that the Church is the body

of the Christ. It denies the grace of Holy Order conferred on the Bishop and pastors of the flock. It denies the sinfulness of schism. And because of all these things it hinders reunion."

Comment upon this specious intolerance and conceit would seem to be superfluous, but we are afraid that it is merely the expression of an attitude which is very widespread. Another item of news in a contemporary paper, for example, tells us that "Bishop Julius, of Christchurch (New Zealand) has been severely handled by the General Synod, which met at Napier, because he held a united service of intercession in his cathedral and invited ministers of non-episcopal churches to take part. The leader of the attack was Canon Williams, a returned chaplain." Apparently it is only Bishops of one school of thought whom "those Christians who are faithful" will obey and respect, and apparently it is only the intolerant among the episcopate who rightly exercise "the authority of the apostles" which has been committed to them.

The clouds of trouble seem to be dispersing. The influenza epidemic, generally speaking, has become very much lighter, and the air of depression that has for so long pervaded chief portions of the Commonwealth is not so heavy in its effects upon the public. Then the news that an agreement has been reached between the Government and the representatives of the Interstate Industrial Conference gives good ground for hope that the disastrous strike is drawing to a conclusion—and a conclusion based on a conference which might do much to dispel the sense of misunderstanding and wrong which dominates so large a section of our community. We trust that the leaders on each side will maintain a wise and self-disciplined silence in avoiding any such boasting as might tend to disturb the conference in its working. The stirring up of strife in a community like our own is little short of criminal when we consider the large amount of suffering involved; for suffering in the body affects quite surely every member of that body. Consequently great forbearance and patience are demanded from all who realise the far-reaching importance of the issues at stake. We commend to our readers the use of the following prayer, which has been issued by the Primate, in their family and private devotions:—

"O God, who in Thy providence hast appointed to every man his work, we humbly beseech Thee to put away all strife and contention among those who in various capacities share in the industrial life of our country: deliver them from all greed and covetousness; and grant that they, seeking only that which is right and equal, may live and work together in brotherly union and concord, to Thy glory, and to their own well-being and to the prosperity of this State and Commonwealth, through Jesus Christ our Lord. Amen."