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**Current Topics.**

The great Conference is in session and the intercession for it of all Christian people should be unremitting.

**The Lambeth Conference.**

The program account of the opening seems to centre attention upon what can surely have been only one reference in the great sermon that Bishop Herbert Ryle must have preached. So sane a thinker could hardly have missed the opportunity for emphasising what is in the minds of all Christians, the most important practical question, the question of Reunion. Any true regard for the historical position of our Church will cause us to seek to overcome the difficulties that divide us from our brethren of the other Protestant Churches with whom we should be in communion. No mechanical view of the Church or ministry should be tolerated. That was the mistake of a Simon Magus, who thought that power to transmit grace, without regard to the recipient, was resident in the Apostles. And it is that theory which constitutes the real stumbling-block to Reunion. Men of perverted views like the Bishop of Zanzibar, however commendable the self-sacrifice they display, must not be allowed to speak for the Church of England or to hinder her from being true to the great Christian principles upon which her Reformation took place.

We must face the facts of the position. The Anglo-Catholic, whose interpretation of doctrine in essential points we

abhor, has been thoroughly aroused to the danger that threatens

his position by reason of recent discussions and commitments by men who hold responsible offices in the Church, on the matter of Reunion. The Lambeth Quadrilateral is not by any means satisfactory to them unless they are permitted to make their own interpretation of some of the bases essential. The "Church Times" in an article, some months back, let the cat completely out of the bag. The Anglo-Catholic simply dreads any measure of Reunion which does not include the Roman Church, because it would strengthen the Protestant character of the Church. There can be no doubt that the general view of the recently-held and much-advertised 'Anglo-Catholic Congress' is this—that the Congress was held opportunely as a counterblast to the reasonable and hopeful Mansfield Conference on Reunion, and in order to impress, if not intimidate, the Lambeth Conference. Twenty Bishops, mostly from obscure outposts we have no doubt, out of 300 assembled in England were all that were persuaded to bolster up the Anglo-Catholic position. It is quite possible that the demonstration of a thorough-going Romanism in the Church will stiffen

the backbone of the Lambeth fathers, and strengthen the growing desire of disciplining it out of the Anglican Church.

Mr. H. Y. Braddon, M.L.C., said some very fine things in an address which he gave at the

**Sound Advice.**

Sydney Y.M.C.A. on Sunday last. They have a message for a wider circle than that which Mr. Braddon addressed, and we quote some extracts here from the report of the "Daily Telegraph" in the hope that they may thus be passed on to many of our youths.

Mr. Braddon pointed out that determination was only the means to an end. Success would be achieved if they aimed at what was within their compass. An ambition to make money was laudable if it was not for money's own sake. Others might have ambitions towards painting, singing, acting, literature, and innumerable other vocations, and yet be quite unfit temperamentally to carry them out. He recommended the seeking after character as being the finest ambition. There was in each of them what he termed a "plus" quantity, and this should be cultivated in education. Mark Twain had said, "Training is everything. A cauliflower is only a cabbage with a college education." Determination meant ceaseless vigilance. He urged them not to always believe that the good things lay the other side of the hills. Very often they were beneath their feet. Physical fitness was necessary to success, "and, above all," said Mr. Braddon, "never despise your job." The speaker concluded a homely address with the old verse

If I were a cobbler I'd try all my might

The very best cobbler to be, And were I a tinker no tinker on earth

Would mend an old kettle like me.

The Sydney "Daily Telegraph" of 12th inst. publishes an extract from a business man formerly of

Is Barbarism Extinct? Dubbo, and now resident at Epi in the New Hebrides, which, if true, discloses a condition of affairs for which scandalous is far too mild a term, and which cries aloud to heaven for vengeance. The correspondent is speaking of the treatment meted out to the natives by their white-skinned masters, and says:—

"Plantation labourers they are called, but slaves would be nearer the mark. Their usual wage is 5s. per week, and their rations a half-pound of rice and two biscuits per day. We were horrified at the outrages committed by the Germans on the Belgians and French, but those outrages were insignificant compared with what one sees here.

"On most plantations the slaves are treated as cruelly as ever the slaves in America were, as depicted in 'Uncle

Tom's Cabin.' Last week a boy came to me to have wounds dressed. These wounds had been inflicted by a white man. This boy had been accused of permitting pigs to enter a cornfield and destroy the crop, though the boy's pigs had never been out of the enclosure. Notwithstanding, the pigs were shot, and thirteen whites held the boy while the man assaulted him. There were deep flesh wounds in his face, and he was injured internally. The Presbyterian missionary was here at the time. These cruelties are reported to the Government, but nothing is done."

And this is a nominally Christian Government and the white masters are ostensibly the products of a Christian civilisation! This is the kind of thing for the suppression of which both English and French went to war, and against which they lavishly poured out so much of their best blood. Have we conquered but to be subdued, and have we shed our blood in vain?

All reasonable men will welcome the outspoken condemnation passed by the

Archbishop of Canterbury in May last on the irrational criticisms, so popular in some quarters, of the judgments on ritual

questions of the Judicial Committee of the Privy Council. Quoting from the "Guardian," His Grace said that

"In his judgment those attacks upon the Judicial Committee of the Privy Council were frequently discreditable to those who formulated them. The kind of utterance which had become current with regard to the Privy Council merely reacted in its folly upon the credit of the men who made the statements. To find people saying that a Court like that which gave the Ridsdale Judgment (men like Lord Cairns, Lord Selborne, Sir James Colville, Lord Justice James, Sir Robert Phillimore, Sir Robert Collier, Sir Balfour Brett, and Sir Richard Amphlett) was consumed by prejudice, or was biased in such a degree that it could not look at the matter with judicial fairness, or was ignorant of the laws of evidence, or unacquainted with the history of the Church of England—all that betokened simple stupidity on the part of those who made the criticisms."

The kind of criticism to which the Archbishop makes reference is not unknown in the Commonwealth. We heartily commend the English Primate's words to Churchmen generally.

The "Guardian" in a recent article has been giving good advice to a certain section of Churchmen who dislike the idea of the laity having any share in legislation concerning "spiritual matters."

Speaking of certain dangers that threaten the Church, the "Guardian" says:—

"These dangers can be avoided if Churchpeople, priest and layman alike, will exhibit a modern and business-like temper and no longer allow themselves to be bound in the fetters of convention. That temper will not be shown if attempts are made to rob the laity of their natural right to a voice in regulating the 'services or ceremonies'

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of the Church. The day for priests to dictate and people to obey has gone by. We cannot call upon the laity to find enormous sums of money to make the Church self-supporting and in the same breath deny them all share in some of the most important matters that make for its welfare. The faith and its outward expressions are for all of us; we must disinherit any section of the Church, and least of all that which consists of ninety-nine hundredths of its members.

There is every reason to fear that a determined effort will be made to induce the Archbishop of Canterbury to act on the principle that the Convocations are the sole governing body of the Church in spiritual matters, and "can alone enact Canons and Constitutions possessing spiritual validity." The laity of the Church, however, will hardly sit still under such a contention. The new Enabling Bill has given them long-delayed rights which they will, quite rightly safeguard from sacerdotal attack.

### Plea for an Indian Church.

For the first time in its history the C.M.S. annual sermon was preached by an Indian Bishop, the Bishop of Dornakal. It was a profoundly interesting deliverance, full of references to the problems that confront the Church of to-day. The preacher paid a graceful tribute to the great Society of which he is a fruit; but at the same time was true to the responsibility that rested upon him of voicing his country's needs and just claims. He said:

"There is much work yet to be done. There are still nations and races in India and other lands that have not come under the sway of the Lord Jesus Christ. And even where some have come under His gracious influence they have been so fettered and trammelled by the traditions and peculiarities of the mother-Church that they have had little scope or freedom to develop their Church life along their own lines. Yes, the consummation is not yet in sight.

"The first thing we have to recognise is that we have in India, as the result of a century of Protestant missionary work, an Indian Christian community numbering one and a half million souls, the greater portion of which is in South India. It consists of peoples of many races, speaking many tongues, and grouped under many Missionary Societies. And yet, as is evidenced by such institutions as the All-India Indian Christian Conference and the National Missionary Society, there is throbbing in this scattered and divided community a common life with a common purpose, a common ambition, and a common hope. Among the Indian leaders of the Churches in South India may be counted a member of the Legislative Council, Judges of the Law Courts, scores of Government servants as magistrates, sub-magistrates, doctors, and engineers, and members of city and town municipal corporations.

"The national spirit of India demands liberty for the Church founded through the work of the great missionary Societies of the Church of England. As one of the Church papers said some time ago, 'There is a passion for self-government to-day in the Church among Indian Christians which we cannot afford to ignore. When the State is determined on a unique experiment for advanced self-government among the hundreds of races and nationalities of India, and its three hundred millions of peoples, fearless of the imputation of rashness, the Church of Christ cannot rest quiescent.' The Church surely cannot lag behind the State. 'Make your Church the Church of India; I will join it to-morrow; but do not ask me to join a Church of England,' said a Bengali leader to me some time ago. While discussing at an important assembly the name by which the Anglican Church in India should be known, one of the most prominent Indian Christian leaders made this passionate appeal for 'a Church of India': 'Give us,' he said, 'a Church for India, something which will be our very own, something for which we can live and die.' And this is not merely a sentiment.

"At present the Church of England in India is under very serious limitations. It is, of course, legally bound to the Church of England. We may not sub-divide a diocese, or consecrate a Bishop, without obtaining the sanction of the Government of India, and a mandate from the King. We are bound to the Book of Common Prayer. Moreover, the genius of a people like those who have been gathered into the Church from Hinduism and Islam cannot very well find natural expression in forms drawn up for the use of the Christians in

England some three or four hundred years ago. One of the Thirty-nine Articles says, 'Every particular national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying'; but as far as India is concerned the Article has been inoperative. You can perhaps now understand the cry, 'Give us a Church of India, a Church that will be our very own, for which we can live and die.'

The Church of India must be an integral part of the Catholic Church throughout the world. It must be in communion with the Anglican Communion that has given it birth, and yet it must have liberty to develop along indigenous lines. It must not be organised on racial lines; it must include in it the European and the Indian, and yet neither the one nor the other should be hampered by restrictions contrary to the liberty of the Spirit and inimical to the healthy growth of the spiritual life of either. Ideally, it must include in it all who accept Jesus Christ as Lord and Master, the Word and the Sacraments as their law and mansuering of life, and the coming of His Kingdom as their one object of fellowship and service. It should not be tied to a Government that at any time may become entirely hostile; it should, however, be the salt that gives the savour to the national and political life. Can these be combined and secured in the Church of India? That at least is worthy of the most earnest prayers of God's people and the highest effort of missionary Societies and Church leaders."

### English Church Notes.

#### Personalia.

Bishop Neligan is ordered by the doctors to cancel all engagements, and take complete rest again for some time, in consequence of a return of the illness that obliged him to resign his Bishopric in New Zealand. The present attack is not so alarming as the one in New Zealand in 1910, and the doctors give every hope of a resumption of power after a period of rest.

The last literary work of the late Bishop of Durham was a short biography of his elder brother, George Evans Moulle, D.D., Missionary and Bishop in China (C.M.S.). It fills only fifteen pages, but gives a vivid portrait of one who sacrificed his whole life to the Mission cause, and of whom the Chinese said, "Every Mandarin in China knows Bishop Moulle as a righteous man."

In response to invitations from missionaries in China, Dr. Griffith Thomas hopes to address several conferences in Japan, China, and Korea this summer. He was due to leave Vancouver on June 3 for Tokyo.

The Presidency of the English Church Union has again become vacant. Lord Phillimore has followed Lord Halifax into retirement, and two candidates for the chair are in the field. One, Sir Robert Newman, is the official nominee; the other is Mr. Athelstan Riley, who has been invited to stand and has accepted the invitation, being well backed by such stalwarts as the Rev. G. Bagfield Roberts and Canon G. Wood.

There has passed away, at the ripe age of seventy-seven, one of the most loved and respected clergy in the diocese of Ardgagh, Thomas Reilly, Dean of Ardgagh. A faithful servant of Christ and a preacher above the average in ability, he was known far and wide by the name of "Father Tom."

The Bishop of Sheffield has conferred an honorary canonry in Sheffield Cathedral on the Rev. E. P. Blakeney, vicar of St. Matthias. Mr. Blakeney, the late Bishop's father, the late Dr. Blakeney, Archdeacon and vicar of Sheffield, is a decided evangelist.

The Rev. F. J. Albery, who has for some time been working as assistant priest with Canon Elinor at the parish church of Dover, has been offered and has accepted the important charge of the parish of Woodford, Essex. Mr. Albery on going to Dover soon won the hearts of the people, and it will be with real regret that they will part with him. The Bishop of North Queensland was prevented by an attack of fever from being present at the annual meeting of the North Queensland Auxiliary in England.

#### Our Debt to the Mercantile Marine.

The annual meeting of the Missions to Seamen was held in May in the Church House, London. The Bishop of Salisbury presided.

The Mission has for 64 years been making spiritual provision for the crews of many nationalities and creeds. It does so now in 75 harbours round the British Isles, and in 47 ports abroad. It has a staff of 97 chaplains and 242 lay readers. The receipts for last year amounted to £73,294. The total expenditure was £80,046, leaving a deficit of £6,752 on last year's working. It is the first time since August, 1914, that the Society

has had to hoist a signal of distress. It will be necessary for the Society to receive this year an additional income of about £15,000 if the work is not to be curtailed.

#### Sunday Games.

The opposition to the recommendation of the Parks Committee that Sunday games be allowed in the parks of Birmingham is growing. Last May the Birmingham County Football Association passed a strong resolution declaring that Sunday football was undesirable, and should not be permitted. It was pointed out that the rules of the Football Association state that "A person who takes part in Sunday football in the United Kingdom shall not be recognised by the Association."

#### Exploiting the War.

Most of our readers will be interested in the following item from an English paper:—"A crucifix having been erected as a war memorial in the churchyard of the Lickey Parish Church without a faculty, a number of influential parishioners took proceedings and the Chancellor of the diocese of Birmingham has ordered a faculty to issue, as prayed, for the removal of the crucifix."

#### Ecclesiastical Courts.

On the motion of the Bishop of Chelmsford, the Upper House of the Convocation of Canterbury unanimously passed the following resolution:—

"That this House is of opinion that the reform of Ecclesiastical Courts presently demanded attention, and trusts that the National Assembly will find an early opportunity of considering the question with a view of action being taken, either under the Enabling Act or in other ways, so to amend existing procedure that discipline may be restored and maintained with the general good will of the Church."

In the discussion that ensued the Archbishop of Canterbury made some scathing remarks anent certain critics of the Judicial Committee of the Privy Council, to which we refer in Current Topics.

#### Zionist Movement Criticised.

The Bishop of London criticised the Zionist Movement at the annual meeting of the East London Fund for the Jews. There could be no greater obstacle to Christianity, he said, than to have Palestine full of unconverted Jews. Much that had been said regarding the Zionist Movement was absolutely ridiculous. Land in Palestine was entirely taken up by the Jews and would not make a greater mistake—one that would lead more certainly to revolution—than to imagine that the Jews could be thrust back into Palestine. The result would be a most fearful upset. It was a most intricate and difficult problem, and it would be a grave mistake politically. Much depended upon the spirit in which we sent the Jews back to Palestine, and if they returned, believing in the Christian Faith, it would open up possibilities for Mission work in the whole of the Eastern part of the world. Indeed, it would be of great national importance to send them back, if not absolute Christians, at least friendly to Christianity and conscious of fair dealing and freedom from persecution.

#### National Church League and Prayer Book Revision.

The annual gatherings of the National Church League were held in May at the Church House, Sir Edward Clarke, K.C., presided.

The report stated that in connection with the question of Prayer Book revision, in regard to the Communion Service the Council had constantly urged that no change should be made. It was felt by the Council that the only wise course would be to exclude altogether the Communion Service from the scheme of revision.

The Dean of Canterbury said that some who looked on and saw the discussions taking place thought they were fighting over mere words, forms, rubrics, and so on. But behind all these formularies and rubrics there lay very profound and momentous matter. That was whether the old religion of the Church of England as it has established since the Reformation was not only to be overlooked, but superseded by an entirely different form of religion which it was the object of the fathers of the Reformation to drive out of the country. The English Reformation had established a peculiarly graceful type of Christian character which stood out in the pages of Church history as no other development in our national history had stood out. Now we were face to face with a deliberate attempt to override those influences and to substitute for them influences of a Romanising and rationalistic type. They must make the National Church Assembly and Parliament understand that one half of English Churchmen, combined with one half of the English nation, would never consent to the English Prayer Book and the English nation being Romanised.

### "This Same Jesus."

(By the Rev. Reginald P. Crabbe, M.A., Vicar-designate of St. Mary's, Sheffield.)

"This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."—Acts 1, 11.

"This same Jesus." Very significant and full of inspiration, must the three simple words have been to those who heard them spoken on that memorable day many, many years ago. Too, may they not be full of encouragement? I need not remind you that they were the words spoken by the angels to the Apostles as they stood gazing steadfastly upward when their Master left them at His Ascension. Once again, and for the last time, Jesus had met them after His Resurrection; He had led them along the familiar path from the holy city, across the valley, up and over the hill of Olivet, and down the road which led towards the little village of Bethany, where often they had stayed together; and even as He talked with them of the work for Him which lay before them and lifted up His Hands in loving benediction over them, He was parted from them and a cloud received Him out of their sight. With the conviction no doubt, that this parting was different from those which had taken place after other appearances to them since the Resurrection, bewildered, and with a feeling of intense loneliness, they stood there gazing upwards: And then came the words of tender reminder and comfort from the angel messengers: "This same Jesus shall so come as ye have seen Him go." Christ's work on earth was finished; their work was to begin.

#### Sacred Memories.

1. "This same Jesus." What sacred memories the words would bring to them. Their thoughts would go back to that first sight of Him—the new teacher—when He appeared among men to begin His ministry. How irresistibly had they been attracted to that wondrous personality! They would remember the call to discipleship that had come to them as they were engaged in their daily work. They had followed the wonderful years of friendship and close association in the Master's work. The teaching of the crowds, the healing of the sick, the personal dealings with individuals in sorrow, and need, and sin—they would think of all this. And with shame they would be reminded, too, of their own stupidity, their slowness to understand, how dimly they had failed Him when He needed them most. And finally, in a flood, would come to their minds the closing scenes—the bitter hatred of the religious leaders, the betrayal by one of their own number, the mockery of the trial, the shameful death by Crucifixion which had flashed to the ground all their eager hopes. But their sorrow had been turned into joy; their dear Master had been raised from the dead and met them again that glorious Easter Day, "This same Jesus." How the sacred events of His life would stand out before them, becoming ever more and more full of significance as they realised its purpose.

#### The Burden of Their Message.

2. And now let us look on and watch the little band of men carrying out their mission: The story of "this same Jesus" was the burden of their message. Over and over again they told the same simple story wherever men would listen: that life, that ministry, that atoning death, that triumphant Resurrection, stands ever against the life of every man and woman in the world. This was the Gospel they had to preach; they were constrained to preach it, no power of men could stop them. You and I to-day know now faithfully they carried out their Master's command. Beginning at Jerusalem, and throughout Judea and in Samaria and unto the uttermost part of the earth—the standard of the Cross was raised, and the good news of the living Christ was proclaimed by them. We, in Christian England to-day, with millions of others in every age and land, are fruits of their faithful work. And what was the inspiration, the compelling motive of their work and life? It was this—"This same Jesus whom they had known and loved, they still knew and loved as their never absent Father and Master. The promise was true—"Lo, I am with you always." They felt His presence, they knew His power working in and through them. So we find St. Peter preaching on that first Whit Sunday: "God hath made that same Jesus whom ye have cruci-

fied both Lord and Christ." Or, again, of St. Stephen we read: "He looked steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God." St. Paul, too, was able to say when speaking of his days of anguish and trial: "Nevertheless the Lord stood by me and strengthened me."

#### Words of Comfort and Inspiration.

3. This same Jesus." The words are full of comfort and inspiration for us to-day. This same Jesus is our living Saviour and friend. We can know Him as His apostles knew Him of old. He never changes. He is the same yesterday, to-day, and for ever. And so, when we are in sorrow, still He speaks to us the words of comfort, "Come unto Me and I will give you rest." When we are tempted fiercely He is able to save to the uttermost, for He knows what temptation is, and has felt its full blast. When we fall into sin—still is His arm outstretched to lift us up and set us straight again, for this is Jesus who came to save His people from their sins. This same Jesus is ours, to help and strengthen and guide and lift us up to a new life, so that we can say with St. Paul, "I can do all things through Christ that strengtheneth me." Our help is in a living Christ, not a dead Christ—a Christ who is ever praying for us, loving us, yearning over us. What an inspiration for our daily lives through their struggles and difficulties and failures!

"This same Jesus" is the one Hope of the world to-day.

#### "He Depends On Us."

4. And because He is the one hope of the world, He depends on us who know something of Him to carry on the work which He began to do—to give the message of Hope to all mankind. We, as professing Christian men and women, are the successors of that little band of friends of the Master. We are His friends, His fellow-workers, His trusted messengers. Do we realise, as we ought, that He trusts us with the work which He has begun to do on the world? He sees it; as we think of the thousands who have never had a chance; does not the compelling command come to us as it came to the disciples of Christ long years ago, "Go ye and preach the Gospel?" What is the message we have to give? It is the tidings of "This same Jesus." There is no other Gospel, still, He suffers when He sees sin and suffering, and has compassion upon the multitudes. How is He to show it? Through us! That is His plan! And so, whenever we see work that is crying out to be done, whatever it be—to speak in Christ's name, or to teach, or to minister to the suffering, or to lift up some fallen

one, or to remove grievous scandals in our social life, or to provide means for giving our children a fair chance of growing up to be Sons and Daughters of God as God intended them, there is the appeal of Christ for His brethren to us His friends. "Inasmuch as ye do it unto them ye do it unto Me." And as we tackle these problems, however difficult and discouraging, we shall remember that it is Christ's work for those whom He loves; we shall remember the apparent failure of His work often; we shall remember His agony when He gave his life for the world. Life will become a new thing for us; we shall be walking in the footsteps of the One "Who came not to be ministered unto but to minister and give His life a ransom for many"; and ever as we walk that path of service we shall know the companionship and the uplifting power of "This same Jesus" who is among us to-day.

There is no more magnificent profession of faith than that which St. Paul was able to make: "I have been crucified with Christ, nevertheless I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

"This same Jesus" waits, and a world in need waits to-day for men and women, just ordinarily imperfect men and women like ourselves, who can make, if we will, a response as simple, as natural, as noble as that.

### World Conference of Students.

#### PLACE OF MEETING CHANGED.

(From a Correspondent.)

Advice has been received by cable from Dr. John R. Mott, General Secretary of the World's Student Christian Federation, that the place of meeting of the forthcoming Conference of the Federation, July 28-August 4 next, has been changed from Wadstena, Sweden, to Geneva. The Federation held its first Conference at Wadstena 25 years ago, and it was thought desirable that the twenty-fifth anniversary should be celebrated there. No reason has been given for the alteration, but it is thought likely that as the International Conference of Young Men's Christian Associations is meeting at Geneva, and it is very necessary that Dr. Mott should attend both it and the Conference of the World's Student Christian Federation, the change has been made to suit him. It is fitting that the Conference of the Young Men's Christian Association, the Young Women's Christian Association, and the World's Student Christian Federation, bodies whose activities are inter-

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national in scope and significance, should meet in Geneva, a city which has through the Red Cross organisations gained international importance.

As far as the World's Student Christian Federation is concerned, one of the main subjects of discussion will be the future relationships between both the students and the peoples of the various countries of the world. It is proposed to add to the constitution of the Federation a clause reading as follows:—"The objects of the Federation shall be (inter alia):—

To proclaim that the principles of Jesus Christ must rule in international relationships, and to draw the nations together by using all and every means of bringing their students into understanding and sympathy.

At this World Conference the Australasian Universities and Colleges will be represented by Mr. P. A. Wisewould and Miss F. Young, of Melbourne, and Mr. G. F. Cranswick, of Sydney, who is at present studying at Ridley Hall, Cambridge. The first named has gone to the Conference as an official of the Australasian Student Christian Movement, and an appeal is being made to those interested in the movement, and to all who have at heart the cause of international amity and good will, to help the movement to bear the cost of sending Mr. Wisewould to this most important gathering. The total amount to be raised, covering salary and expenses, is £500, of which £200 is assessed as the share of New South Wales. The secretary of New South Wales Committee or the Delegation Fund is Dr. A. I. G. McLaughlin, Sydney Hospital, and the treasurer Mr. H. J. Meldrum, B.A. The Training College, University of Sydney, either of whom will be glad to answer enquiries or receive contributions.

## The Vocation of Deaconess.

(By a Deaconess.)

The word "Deaconess" comes from the Greek "Diakonos," meaning a servant, and of this we who bear the title are proud. In many and various ways are we called to serve: some in the bush among our lonely brothers and sisters, and others in the city where so often in the crowds the One Who walked the streets of Nazareth is lost sight of. But the service is one, and the joy of it so great that we are more than repaid for any self-sacrifice it entails. Our opportunities are manifold, and would be more so if our number were greater. Is it that so many of the daughters of our Church fear they are incompetent that more do not come forward? Or is it that the tremendous need, together with the knowledge of the fascination and satisfaction of the work, is not fully understood? But now that it is possible to be trained, surely no one whose circumstances are favourable and who is really in earnest to take her part in furthering God's Kingdom need hang back. And to give some slight idea of the work of a city Deaconess is the object of this paper.

### The Mothers.

Visiting is perhaps the most important part of our work, for there more than anywhere else do we get the personal touch, which if we are true to our trust can do so much to uplift and broaden the vision of those among whom we minister. For although it is our privilege to call on many of the faithful from whose consistent lives we can learn lessons for our own soul's good, yet the majority are, except for our visits, quite out of touch with the Church, and seemingly so with Him for Whom the Church stands. So going from house to house we strive to make them feel we come as their friends anxious to help them in every way possible. We try to arrange special times to visit and read to the sick and infirm. And sometimes, backed up by the support of our friends, we have the great joy of relieving the really deserving. Then, too, the flowers, such faithful witnesses to the wisdom of the Creator, brighten up for a while of the somewhat drab homes in the crowded areas. In these and other ways we do our best to bring them nearer to Him "Who giveth all." Of course we do see a good deal of the seamy side of life, but then who are we to shrink from it? And it surely is to balance things, and as a relief to our pent-up feelings that Mrs. Jones talks of her "scrums" or "brownieitis," and Mrs. Smith becomes eloquent upon the number down with the flu in last year's "epedemic." But visiting is not all we do, although our meetings are generally the outcome of it. Our Mothers' meetings are one of the results of our friendship in the homes. These we usually begin with a short story, read while the women sew, and then over our cups of tea we discuss our common joys and anxieties, and then having brought

these to the Throne of Grace, we close with a short Bible reading or address.

"It makes you think," said a woman once, and this is of course our aim, as well as to give the tired mothers a restful hour free from the noise of the children whom we try to persuade to play with some toys in another room. And at times when fortune has smiled our way, as a pleasant surprise we hold a jumble sale, where boots, skirts, and hats, are sold at a purely nominal cost.

### The Girls.

More difficult to manage, but none the less fascinating, is the work among the young girls. A cup of tea is, of course, far too tame an amusement for them, so at our Girls' Club we have, after our devotional opening, physical culture and competitions to legalise the wonderful energy, alas! too often misapplied. "Just let me stand on my head once more, and then I'll take off my uniform," was a characteristic request from one of our liveliest members at the close of one evening. A factory dinner-hour service is another way in which we try to reach many girls who never come to Church. Beginning with a hymn, followed up by a short talk while the girls are eating their lunch, we close with more hymns, which are usually sung very lustily, for although we are not always appreciated for the sake of our message, but because we make a pleasant break in the week's monotony they greet us with much enthusiasm.

The most strategic and hopeful of all the branches of our work is probably that among the young of the flock. Besides the opportunities Sunday School gives us of teaching the children, we as a rule try to work up a Sowers' Band or other gathering. These meetings, besides fulfilling their purpose of bringing the Church's children into touch with the Church, form a welcome change from the street, which too often is the only playground of the merest toddler as well as the rough boys who alike make merry upon the antics of the drunkard in the neighbouring hotels.

Then the instruction given in the Public Schools is undoubtedly a very valuable means of reaching others who will neither come to Sunday School or our meetings. "I told him to go in," once remarked a Roman Catholic mother, "for if he don't learn no good he'll hear no harm, but he's a bit superstitious of you and always looks up in the Bible to see if you have told him right." So in more ways than one is our object to inspire them to read for themselves achieved. Truly there is nothing uninteresting in our work, and when at times we are overwhelmed with the stupendousness of the task we remember the words of St. Paul, "I can do all things through Christ, which strengtheneth me." Thus, endeavouring by our prayers and Bible study to keep close to the Master, we go hopefully on.

### THE BIBLE SOCIETY.

The dominant note of the annual meeting was thanksgiving. The income for the year was the record sum of £386,259, an increase of £46,555, and £100,000 over the last pre-war year. The expenditure was also a record—£359,000, which is £84,000 over pre-war outgoings. The depreciation of money, the loss on exchange, the cost of printing 24 times larger, binding 3 times, and the price of paper have rendered the work very difficult. Nine new languages were added to the society's list during the year, making a total of 528. The total issue for the year was over eight and a half million copies, of which three and a quarter were in China. The demand has been unprecedented, but difficulties of labour and transportation have been abnormal.

### Personal.

The late Lieut. Noel Stretch, M.C., son of the late Bishop of Newcastle, has been commemorated by a processional cross, which has been presented to the Newcastle Cathedral by the family, and was used for the first time on Whitsunday.

Rev. E. M. Baker, M.A. (Oxon.), headmaster of the King's School, Parramatta, has been elected a Fellow of St. Paul's College, within the University of Sydney.

Martin Merrick, third youngest son of Bishop and Mrs. Long, was baptised in the Chapel at Bishops Court, Bathurst, on June 6.

Rev. A. C. H. Button has been appointed vicar of Lawrence, N.Z.

Rev. G. G. O'Keefe is acting as locum tenens of the Parish of Kelso (Bathurst), during Archdeacon Oakes' absence. The Archdeacon is in charge of Woolwich (Sydney), for three months.

The Bishop of Carpentaria has appointed the Rev. C. B. Mirrlees as one of his commissaries in England. Mr. Mirrlees was a contemporary with the Bishop at Merton College, Oxford. He was for some time Rector of Croydon, Q., so that he knows a good deal of the diocese and its needs.

Mr. and Mrs. G. S. Keating have been appointed Institute keepers at the Central Institute of the Melbourne Missions to Seamen. Mr. Keating has the distinction of being able to wear the Mons Medal, with Bar. He served in the Queen's Royal West Surrey Regiment from the outbreak of war, and was taken prisoner of war at Mons.

Rev. W. H. Cochrane, rector of Weston, has been appointed rector of Gundy, diocese of Newcastle.

Rev. Harry Arnold, of the Sudan United Mission, is returning to Sydney on furlough. He was at one time rector of Denham Court, near Ingleburn.

Mr. B. J. Franklin, who recently retired from St. Andrew's Cathedral Choir, Sydney, after 40 years' service, was presented with a parting gift by the members of the choir.

Rev. W. V. Gurnett, who has been working in the interests of the C.M.S. at Travancore, India, has resigned, and proposes to return to Australia in September.

Rev. H. G. J. Howe, rector of Leichhardt, Sydney, is attending a Second Coming Convention in Tasmania as one of the chief speakers in September.

Rev. A. St. John Heard, who was for some time a member of the Bush Brotherhood in the diocese of North Queensland, and afterwards served as Chaplain, has been appointed vicar of Chinchilla (Q.).

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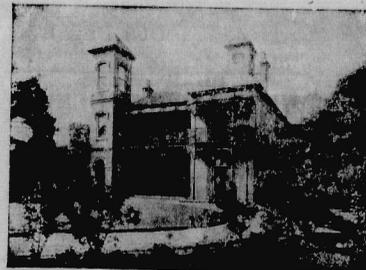
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The following changes are now taking place in the diocese of Ballarat:—Rev. E. C. W. Fleischer takes charge of Terang in July, and will be succeeded at Brown Hill by Rev. R. P. Blennerhassett, now stationed at Swan Hill; and Rev. H. A. Hayden, of Alvie, has been appointed to succeed Rev. T. Cole at Mortlake.

Canon Garland, V.D., has accepted the living of Ithaca, in succession to the Rev. A. E. Hockey, who goes to Redcliffe, in place of the Rev. C. H. Fisher. Canon Garland, on a recent Sunday, in the Brisbane Cathedral, preached an able sermon on biblical criticism, showing how recent research in Palestine had strengthened the authorised version.

Rev. A. Booth, L.Th., curate of St. Philip's, Sydney, has accepted the cure of the parish of Picton.

The Ven. Archdeacon Fitchett is having a prolonged rest after a bad attack of influenza, and is making steady progress.

During July the Rev. F. R. Elder, of New Guinea, will be doing deputation work in and around Sydney. He hopes to return to the Mission in August, taking a young layman with him.

We regret to learn that the Rev. G. E. Brown, late of St. David's, Surry Hills, Sydney, has been suffering for some time from neuritis, and is now in St. Luke's Hospital, Sydney.

The news is announced of the death, at a private hospital in Melbourne, of Mrs. Crotty, mother of Very Rev. H. Crotty, Dean of Newcastle. The deceased lady, who was 72 years of age, was the wife of the Rev. E. C. Crotty, who survives her, and she also leaves two sons, the Dean of Newcastle and the Rev. Cassian Crotty, rector of St. John's, Launceston.

**The late Bishop Moule.**

The following interesting reference to the death of Dr. Moule occurs in a private letter from Rev. H. S. Cocks, B.A., Th.L., who is just completing a post graduate course at Ridley Hall Cambridge. Mr. Cocks writes:—

"You will have been grieved to hear of the death of the late Bishop of Durham (Dr. Moule), which took place here in Cambridge last Saturday morning. He had been ailing for some weeks past, and much prayer had been offered for him, but God called him away on Saturday at the age of 78 years. Truly a "Prince fallen in Israel," but we thank God with very grateful hearts for all that He allowed His servant Handley Moule to accomplish for Him, and we pray that we may have grace to follow his good example. He was the first Principal of Ridley Hall and was its founder, and carried on the work here for about 20 years, loving it very dearly. His body was brought to our chapel last night about 9 o'clock, and was received by the Principal, staff and students at the tower entrance. A procession was then formed, headed by the Vice-Principal, Bursar, and students wearing surplices and hoods, and it wended its way slowly round the quadrangle to the chapel just as the shadows of evening were drawing in, while the hymn "Jesus, lover of my soul" was sung unaccompanied. Owing to the fact that I had your copy of "O Rest in the Lord" I was asked to preside at the organ, and play it at the conclusion of the service. Wasn't it an honour to be privileged to play at this service, and strange that your old copy of that beautiful masterpiece should be used on this occasion? One had heard so much of his words that it was so nice to have a part of so distinctive a character to play, especially after coming so many thousands of miles. The sound of the men's voices in harmony unaccompanied was very effective, and the last verse sung in the chapel particularly so. The other two hymns were, "How bright those glorious spirits shine" and "Three in One and One in Three." Suitable prayers were offered, concluding with the united thanksgiving,

"Therefore with angels and archangels and all the company of Heaven." At the conclusion of the service, and while the congregation remained kneeling, I played "O Rest in the Lord" in place of the Dead March at the wish of the Principal. The service was wonderfully beautiful and simple and one felt it was just as the Bishop would have wished it, and said it was very beautiful. The family, or such as could be present, were also most appreciative of all the quiet thought and beauty of the service. The students then took it in turns to act as watchers throughout the whole night from 10 p.m. till 7 a.m., and my turn came from 2 a.m. to 2.30, with a friend of mine here named Williams. The night was calm and gloriously starry, and the hush of the chapel, with only its two clusters of lights on each side of the coffin, most awe-inspiring. A more impressive service, and more largely attended by university dignitaries and "others" took place this afternoon in the chapel of the late Bishop's old college, Trinity. Special seats were reserved for the Ridley men, and the music was magnificently rendered by the very fine choir of this, the largest college in Cambridge. How I wish you could have been there! It was a most inspiring service held in a chapel some hundreds of years old, and simply teeming with ancient associations, while out in the anti-chapel were the statues of other "great princes" such as Tennyson, Macaulay and Newton."

**Correspondence**

(The Editor, "Church Record.")

Dear Sir,—  
One must deplore the confession in your issue of the 4th inst. that the Church of England does not make the fullest use of the Public Instruction Act of 1880, permitting of definite denominational religious instruction in the Public Schools. That we are living in an age of gross materialism whose cult is that of efficiency is almost a truism, and one feels that if the men of the next generation are to put "first things first," the Church will have to realise its duty to the boys of to-day in a fuller way than at present. The Public Schools, being secular, must necessarily lack that religious atmosphere which pervades the Church Schools, but that fact should not deter the clergy from taking the fullest advantage of their opportunities—it should rather goad them to greater activities. Your article, while stressing the importance of religious education, tends to excuse the clergy owing to their many and multifarious parochial duties. Surely, Sir, the greatest of all duties is the training of character on a religious basis. At present the children of the Public Schools are fortunate if they receive one hour's definite denominational teaching per week, while the boys of the secondary schools get even less. The High School curriculum moreover, unlike the primary, does not provide for general religious teaching, thus the majority of boys in that critical period between the ages of thirteen and nineteen receive but forty-five minutes religious teaching per week. It has occurred to me that much good might be done if some scheme were devised whereby High School boys could attend for one hour per week a special school service in the nearest Church of their respective denominations. There they would have the necessary religious atmosphere and concomitants which the visit of a clergyman to the school cannot give. The C. of E. boys of Fort-st. High, for instance, might attend All Saints'; Sydney High School boys could attend St. Barnabas', and so on. The present Director of Education, who has ever stressed the spiritual in teaching would, I am sure, be sympathetic to such a proposal and lend it his aid. It remains for the Church to do its share, and the problem of "The Church and the Plain Man" will be on the way to solution.

Yours faithfully,  
F. A. ELGAR.

**Close Communion Anglicans.**

(The Editor, "Church Record.")

Sir,—Frigidus a rostris manat per compita rumor—to the effect that, on the 27th day of June in the year of our Lord 1920 the rector of a certain Sydney parish not only charged the church over the way (to which sundry of his flock are wandering) with false doctrines, and held up one of its ministers to reprobation, but proceeded to announce that he should refuse communion to any one receiving communion at or otherwise frequenting that church! But surely this must be ultra vires on the part of this learned and discreet minister of God's Word? For how could communicating at said or any other church, constitute such com-

municant a "notorious evil liver," etc., as the rubric requires? Moreover, "Article 26 of the unworthiness of Ministers," expressly says, that "we may use their ministry both in hearing the word of God and receiving the sacraments." Neither is the effect of Christ's ordinance taken away by their wickedness" (so that it would seem that our "rector" might, under the canons, be himself refused communion as "a depraver of the 39 Articles of Religion"), while Chancellor P. V. Smith, in his "Legal Position of the Clergy" tells us that in "Swayne v. Benson 1889" it was ruled, among other things, that "an incumbent cannot lawfully refuse communion to a person who occasionally attends, or even communicates at, a dissenting place of worship."

Rowland Hill, having casually dropped into a Close Communion Baptist Tabernacle, was asked by one of the officials, whether he was a member of their community, "because we don't allow anyone who does not belong to us to sit down at our table." "Oh," said R.H., rising from his seat, "it is your table, is it? I thought it was the Lord's. Good morning." Mutatis mutandis, is there not a danger of history repeating itself?

**LIBERAL-ANGLICAN PRIEST.**

(If "The Church over the way" to which our correspondent refers, is, as we cannot help suspecting, the so-called "Liberal Catholic Church," we imagine that the rector was well within his rights. The Apostle Paul uttered the dictum, to which we are certain Rowland Hill would have given a hearty Amen, "ye cannot be partakers of the Lord's Table and the table of devils." We think that "Liberal Anglican Priest" would do well to examine his own position if he be able to view without great distress of mind and soul, the growth of an altogether Antichristian cult in our midst by the apostasy of members of our own and other Christian Churches. To our mind he seems to be in danger of confusing the table of devils with the Table of the Lord.—Editor.)

**The Bush Church Aid Society.**

(The Editor, "Church Record.")

Dear Sir,—After a long-standing vacancy that distant and difficult outpost of the Church, Wilcannia, has been filled by the appointment of Rev. F. W. Harvey, late Chaplain at the Liverpool Camp and to the A.I.F. abroad. The work that awaits him is of a most arduous character. The district, which comprises several West Darling townships, has just come through a drought of unparalleled severity. The people are gallantly facing the future and are prepared to give Mr. Harvey and his wife their solid support. The parish proposes to purchase a motor-cycle—a necessity in the Far West. We would like to see a side car included in the outfit. Wilcannia has done splendidly. Surely there are churchmen and churchwomen of generous heart who will support a fund we have opened to procure the additional need. Any donations sent to our office will be gratefully acknowledged.

S. J. KIRKBY, B.A.,  
Organising Secretary, Bush Church Aid Society.

**ANSWERS TO CORRESPONDENTS.**

Albert E. Crout.—We are afraid the expenses of such memorial biographies would make your scheme quite impossible.



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The Editor does not necessarily endorse opinions which are expressed in signed articles or in the letters of Correspondents, or in articles marked "Communicated."

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## The Church Record.

JULY 16, 1920.

Should there be an Empire  
Synod for our Church?

(By Archdeacon Boyce.)

The meeting of the Lambeth Conference, in which there will be 276 Bishops, raises the whole question as to the efficient federation of the Church of England. She is far more numerous overseas than in England; the millions of her sons abroad should not for a moment be overlooked. How to bring the whole together with efficient representation is a matter for serious consideration. In civil life "Little Englanders" are cried down and told to think imperially; in Church life there is less room for "Little Englanders" than for "Little Englishmen" in the imperial. The empire of the Church is of vital consequence.

## Danger of Disruption.

There is ever some danger of separation; it is most important to maintain unity. There is an ever-present danger of drifting apart and of shattering the connections and a consequent separation. Have not judicial decisions been resented in some quarters? Do we not live in the age of Synods, or Assemblies, and cannot the observer see the diversity of methods among them that are ever increasing? Modern activity of thought and action cannot be ignored; indeed, the whole union, such as it is, should be placed on a better basis. The Empire of the Church should be federated on permanent and equitable lines.

## The want of Legislative Power.

The Lambeth Conference lacks legislative authority; it passes resolutions, issues useful reports, but they are not acts, ordinances or canons (the name varies) such as those passed by a Synod in even the humblest colonial diocese. They are mostly mere expressions of opinion. Its powers are spoken of in the report of 1915 of the English Archbishops' Committee on Church and State. It says, on page 63, "The Conference, not being a legislative body, its resolutions are only suggestions to the various churches of whose representative bishops it is composed." It repeats the word "suggestions" a few lines later. This, I think, goes too far, but is very significant. There are resolutions relating to certain of their own powers as bishops, commonly much exaggerated in the public mind, that they can pass and enforce. But that can only be very far short of the great needs of the Church to-day. The words of the Archbishops' Committee strongly emphasise the dissatisfaction with the present state of things.

Further, the Conference does not meet often enough; once in ten years is insufficient for a federal council of the Empire; indeed, through the delay caused by the war there has only been one meeting since 1897. Again, the Conference has been only a private one; the resolutions and reports of committee only are given to the public. It has been unfortunate that the press has been excluded.

## Dissatisfaction.

I thankfully recognise the great ability and sincerity of the men who form the Conference; but with some of the Bishops coming from the ends of the earth, incurring loss of time and inconvenient withdrawal

from their diocese for long periods, there should be a far more important gain, I doubt whether any Bishop is satisfied with what has resulted from the Conferences of 1867 and since. At the best it must be very disappointing. The weakness evidently has been the want of authority. The Bishops in England are limited in many different directions by law, and the conditions in the countries outside are still more so by the legal powers of their own synods. A mere conference can never be expected to accomplish what the Anglican communion urgently needs in this twentieth century.

## Why Shut out the Clergy and Laity?

The lack at Lambeth of the representation of the clergy and laity is a decided loss and is unjust. Why should the thousands of clergy be unrepresented, why should the millions of the laity? In this modern age the duty and advantage of admitting clergy and laity to co-operate with the bishops is generally recognised. Certainly in England in the enormous powers in Church matters of the Lords and Commons the lay rights are plainly emphasised. Why should there be an exception at Lambeth, the centre? Why should the policy there not harmonise with the whole? It is unfair and contrary to the genius of the Church that the clergy and laity should be excluded from its government. These are days in which democracy demands a hearing and power.

## Action in New Zealand.

In New Zealand the General Synod, representing the six dioceses of the Dominion, has passed the following sensible resolution which well expresses what large numbers feel outside that country:—

"That in the opinion of the General Synod of the Church of this Province, the time has come when the various provinces of the Anglican Communion within the Empire and the missionary dioceses of the Church of England must speak and act as one body, and the Church is to meet adequately the tasks and problems that await her in every part of the world. Therefore, there is need to consider the erection of a Federal Council of the Provinces and dioceses above mentioned which shall in some real sense represent the Church of the Empire."

Surely after fifty years there should be some advance! Surely the time has come for improved organisation because of the steady growth and expansion of the Church and with it of Synodical action. A body, no matter how respected and august, meeting only for a consultation, cannot now possibly fulfil the requirements of a Church so great as ours.

## What Kind of a Synod?

Possibly churchmen in the United States may not see their way to join in with a federal compact as we certainly think they ought, but there is no question but that there should be some synod or council (call it what you like) to federate the Church in the Empire, and with it the missionary dioceses that may be outside. It might be formed upon the lines of some General or Provincial Synods; a House of Bishops and a House of Representatives, sitting together though voting separately. It should legislate on matters that affect the communion as a whole, as distinct from those that are provincial or local. I admit that much consideration would have to be given to its powers, but with the example of general synods acting in Canada, Australia and elsewhere, each representing many dioceses, the question of non-interference with purely diocesan matters can be seen to be very effectively met. Thirty or forty bishops would be enough for the House of Bishops. The clerical and lay representatives elected by general synods, and the National Church Assembly in England, need not as a total be nearly as many as the bishops at the present Lambeth Conference. It would contain the best of the men, who would be specially fitted to discuss the higher questions of government within the Church. There are clergy and laymen brilliant in the synod in nearly every colonial diocese who stand out as master minds, and they would naturally be selected for representation at the centre. The point is that on important questions they should have some legislative powers. In Australia the General Synod passes determinations and they go on to the dioceses for acceptance. Local freedom is retained. It has been a rare thing to have any refuse to adopt or confirm. Missionary dioceses should have some special provision enabling them to be rightly represented.

## Powers and Subjects.

Touching the powers, there are limitations in England and Wales, but the formation of the National Church Assembly would largely aid in the solution; but for three-fourths of the matters that would come before a Synod, the Church at home would have full authority. Probably Parliament would grant powers, if asked to make up any deficiency. As synods govern in the overseas the trouble scarcely arises. But

everything must have a beginning, and if every subject could not be embraced at once, let a commencement be made with those that can; there would be a development.

Among the powers—a matter of great importance—I would suggest a few questions that should come within its scope:—(1) The relation of the Church with other Christian denominations; proposals for union, etc.; the central synod should be a powerful factor in the promoting union. (2) Missions to the heathen. I doubt whether any assembly in the world could take a broader or truer view of the mission field than such a synod; while existing societies would naturally be recognised and helped, much new ground might be covered; overlapping would be prevented. (3) Alterations and additions to the Book of Common Prayer. I am not thinking of proposals now before the Convocations. The Book is a heritage to our communion of priceless value in itself as one of the bonds of unity. (4) The questions of marriage and divorce and re-marriage. (5) Finance, especially with a view of trying to provide help for weaker parts. (6) The spiritual needs of seamen and emigrants; the protection of the native races; the promotion of international arbitration; support of the League of Nations. (7) Support of a College of Theology and the supply of clergy. (8) The formation of an appellate tribunal. The necessity for a Court of Appeal experience has shown to be great. (9) The formation, under the Archbishop of Canterbury, of an executive committee as a centre of advice, communication, etc., for the Church overseas and at home. At present it seems wonderful to many that the Archbishop can bear the burden of work cast upon him. He is not only a Prime Minister for the Church, but the Home Secretary and Secretary for the Colonies, etc. The work will grow. (10) Matters connected with the extension of the episcopate; the formation of provinces and archbishops and the relation of primates and metropolitans to dioceses generally to the See of Canterbury. (11) The work and position of women in the Church. (12) The status in England of colonial-ordained clergy.

Space forbids naming some twenty or thirty other questions that might naturally come before a central council of the Empire. While in many cases there would only be resolutions with recommendations and reports of committees, there would be in others the addition of the all-important authority that caused Acts to become Church law.

Early action is very desirable because there is very much to be done. Questions need settlement, divisions need healing, the heathen world needs to be won and action in various other directions is required. We should be progressive. The Church should be in advance and leading, and not behind. If it would be right to postpone, no sound reason can be given for a postponement, especially in view of the length of time before it could meet and that would be necessary for the consideration of the constitution in various parts. If it would be good and helpful, why not secure the advantage as soon as possible? I will venture to hope that the Lambeth Conference will consider the whole question and take action in the federal direction. It could arrange for a representative body to frame and submit a constitution.

## A Remarkable Assembly.

The importance of such a body would be remarkable, as it would be exceptional. The representatives would come from the much-loved mother country and from the ends of the earth. Australia, Canada, New Zealand, and South Africa, each probably to become great nations under the British Crown, would have their representatives present. Those from India and elsewhere would deliberate with those from the historic centre, which would include Scotland, Wales and Ireland, as well as England. The sun never sets on the lands of the English Church, and the sublime words of her liturgy girdle the earth. Here, the nobles of her sons, gathered from afar, would confer and act as to the incomparably great work she is called upon to perform.

## Again, Unity.

I revert to the question of unity. While there is a deep and abiding satisfaction that there is spiritually a strong bond among Christians of every name of the Catholic Church in its broadest sense, there should ever be a love among Church of England people for the organic unity in that branch to which they belong. The expansion, chiefly in growing and thriving countries, is suggestive of a possible rupture. Would that some power could show us the Church fifty or a hundred years hence! To stand as one as a whole should be the warm desire of all her sons. Do we not much need more concord and cohesion? Unity is ever strength, while disunion must be weakness. This Assembly that I plead for would bind, I hold, the Church together and organise and promote her solidarity on right lines

as no other force could. The Lambeth Conference is itself significant of unity, but a real Synod with clergy and laity included for the whole communion with some legislative power would be a much stronger bond and of infinitely greater value. Would it not be a rallying centre for the weaker parts as well as for the powerful? Could it not itself be a healer of division, and so a peace-maker as well as that which cemented in an organic whole the many recognised phases of Church life? Would it not be an object lesson to the world indicative of brotherhood among Anglicans, no matter how divided by seas and oceans? I have the confident belief that its formation would prove invaluable, it being greatly needed to rightly federate the Empire of the Church.

## The Church in Australasia.

## A.B.M. NOTES.

## St. James' Day, Sunday, July 25th.

It has been suggested, in view of the financial position of the A.B.M., that as St. James' Day falls on a Sunday this year, and is the Patronal Festival of the New Guinea Mission, special appeals should be made from the pulpit on behalf of the Mission. City clergy might exchange pulpits, and have a retiring collection for the Mission.

If clergy are in need of matter for their sermons, we would refer them to the statement of the financial position of the A.B.M. and also the extracts from the Bishop of New Guinea's report, which are to be found in this issue.

Last month was marked by the visit of the Prince of Wales to our midst, and there has been a considerable display of enthusiasm for his personal charm. It has raised up before us great hopes of the future, if the spiritual bond of the Empire is strengthened by this personal affection for our future King. On behalf of the A.B.M. a Bible was placed by the Prince's bed, with the following inscription:—

"This Bible is presented by the Australian Board of Missions to His Royal Highness the Prince of Wales for his use while in New South Wales, in the fervent hope and belief that our future King may be guided in all his ways by the Book of God."

## NEW SOUTH WALES.

## SYDNEY.

## Sydney University Christian Union.

The Sydney University Christian Union will hold a one-day Conference at Beecroft on Saturday, July 17, in connection with the visit to Sydney of Miss Frances Good, B.A., a Travelling Secretary of the Australasian Student Christian movement, who is proceeding to India in October to work with the Student Department of the Indian Y.W.C.A. Miss Good will remain a Secretary of the Australasian movement, being on loan to the Indian Student movement for a period of two or three years. Miss Good and Miss Doris Gavin, M.A., Travelling Secretary in New Zealand, who is accompanying Miss Good on the same mission, will be supported while in India by the Australasian Movement. Students and others who met Miss Good at the National Conference at Mittagong in January last are asked to take this opportunity of meeting her again before her departure for India. The Secretary of the Sydney University Christian Union will be glad to supply particulars.

## British and Foreign Bible Society.

The Rev. W. S. McLeod, Deputation Agent to the British and Foreign Bible Society, has returned to Sydney from a visit to the North Coast. At Murrumbidgee large meetings were held; a branch was formed at Uki. A visit was paid to Tweed Heads, and at Cudgen great enthusiasm was shown. At Mullumbimby nearly a week was spent in organising work, visiting Myocene, Billundgel, Crabbs Creek, etc. The after service in the School of Arts at Mullumbimby was a record, and the united Sunday School gathering created marked enthusiasm. At Byron Bay the branch was reconstructed. Bangalow was the next place visited, which included Newrybar and Knockrow. At Ballina record Sunday School gatherings and lecture took place. At Tintenbar a lecture was also given. Unfortunately, owing to very wet weather, seven meetings had to be abandoned. Alstonville meeting was also sparse owing to rain, and Rous Hill unfortunately, owing to bad roads and wet weather, had to be cancelled. At Lismore the largest meeting ever held for the Society took place, and at Numulgi an

enthusiastic gathering put in an appearance. At Coraki a live branch has been commenced. And at Clunes and Pearce's Creek good meetings have taken place. The tour completed at Casino.

## Church Missionary Society.

A great missionary rally will be held on Tuesday, July 20, in the Chapter House, at 7.30 p.m. A welcome will be given to Dr. and Mrs. J. E. Bateman, Old Cairo; Rev. F. C. Philip, M.A., Hyderabad; Miss B. I. Hassall, Albara, Sudan; and Rev. J. W. and Mrs. Ferrier, Ceylon.

A farewell will be given to Dr. and Mrs. H. Matthews, China; Miss A. Kendall, China; Miss M. McIntosh, China; and Miss Barber and Miss Nellie Smith, China.

## Prayer for Lambeth Conference.

Special intercessions were offered at St. Andrew's Cathedral and in a large number of parish churches on Sunday week, in connection with the Lambeth Conference, and special services were held on the following Tuesday for prayer for the Reunion of Christendom.

## Bush Church Aid Society.

The annual meeting of the Bush Church Aid Society for Australia and Tasmania will be held in the Chapter House (Lower Hall), St. Andrew's Cathedral, on July 26, at 8 p.m. Church-people should not fail to attend this meeting and hear how the society is attacking the big problem of the religious needs of out-back. Fine photo views will be screened.

## The Church of England Homes for Children.

We gladly draw attention to the advertisement in this issue for workers on the staff of the Church of England Homes for Children. At the Glebe Homes there are some 130 girls, and at Carlingford, seventeen miles from the city, there are at present 33 boys, and with the new home now being erected this number will be doubled. All these children, some orphans, others with but one parent, and others who for various reasons have been placed under the care of the Church, have the advantage of Christian training under the Church of England. There must surely be numbers of young women in our Churches who would be glad to devote their time and energy to the training of these necessitous children. The homes provide a distinct and effective avenue of Christian service, which should make a strong appeal to the capable young women in the Church. But for the care received in the Homes, many of these children would ultimately grow up to swell the already large army of irreligious and irresponsible persons.

## COULBURN.

## Transit and H.C.L.

The cost of petrol and horse-feed was proving a big drain on the resources of the country clergy. Towards the end of 1919 the Bishop-in-Council made the suggestion to the country parishes that they should take into consideration the high cost of living and the cost of transit as it affected their parish priests. From the annual reports it is evident that most of the parishes gave both their consideration. Seventeen parishes defrayed the entire cost of transit for the year, whilst eight gave their Easter offerings to the rector in addition. There are only three mission districts in the diocese that do not provide a minimum of £250 and a house, and these will, by reorganisation, reach the diocesan standard this year.

## BATHURST.

## Thanksgiving for Rain.

The Church News contains an item from the parish of Parkes, which probably represents the general feeling of the West. It runs:—

"Thou, O God, sendest a gracious rain upon Thine inheritance, and refreshed it when it was weary." Thus sang our choir on the morning of Sunday, June 13. It was the Psalm appointed for the day, and by a peculiar coincidence was the special Psalm which would undoubtedly have been chosen for our special thanksgiving services held on that day. How the glorious rain has changed the aspect of the whole district can only be realised by those who have witnessed the wonderful transformation that has taken place. Everything progressive in connection with the contemplated church improvements was held in abeyance until 'the drought should break,' and now, 'Forward, be our Watchword.'"

## The Jubilee Celebrations.

We have appointed November 25-30 for the diocesan celebrations of our jubilee, and we want it to be the greatest diocesan gathering in all our fifty years of history. His Excellency the Governor and Dame Margaret

Davidson have graciously consented to give us the honour of their presence. It is their intention to spend about ten days in the diocese at that time, arriving at Bathurst on the 27th or 28th and remaining till the 30th. The Primate of Australia has also promised to be with us if he can return from England in time. We hope to have other visiting Bishops and dignitaries. One promise of attendance I am glad to note is that of Archdeacon Boyce, the only clergyman now living who was present at the enthronement of Bishop Marsden. We hope to have during November 25-30 a unique gathering of old Bathurstians, and of people from all parts of the vast diocese. There will be, among other things, a Garden Party and reception in the Cathedral grounds, at which His Excellency the Governor and Dame Margaret Davidson will be present, and a great public meeting, over which His Excellency will preside.

"The celebrations will conclude with a celebration of the Holy Communion at 8 a.m. on Tuesday, November, 30, St. Andrew's Day, which is the anniversary of my consecration as Bishop of Bathurst, and when I shall enter upon my tenth year as your Bishop."—The Bishop's Letter.

## ARMIDALE.

## The Flow of Water!

"The failure of the Armidale water supply has brought all sorts of unpleasant consequences in its train. It supplied the power has to take the place of hydraulic power; and the stream of water which had hitherto flowed through the pipes finds its counterpart in the stream which trickles down the faces of the men at the lever of the bellows! More honour to them for their voluntary and self-denying labours! But such a state of things cannot go on forever. The Cathedral Council has had before it a suggestion to establish an electric light plant of sufficient power to both light the church and supply power to blow the organ. The cost might be £300 to £400. But the money could no doubt be borrowed; and, if so, the work need not be long delayed. There is no other solution of the difficulty at present in sight."—Diocesan News.

## VICTORIA.

## MELBOURNE.

## The Prince and "The Flying Angel."

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wholesome reverence for the Bible as an authority in religion and morals. They hold a theoretical standpoint and a religious experience, failing to perceive the fundamental contradiction between them. If we who take the Bible at its face value and look upon the "assured results of modern criticism" as the merest claptrap, are regarded as credulous and gullible, what shall be said of those who have neither a divinely accredited Bible nor a divinely accredited church, and yet believe in Christianity? Wellhausen himself, that pillar of the critical movement, was more logical, for on being informed that his British disciples still believed in the Christian revelation, he was amazed and remarked, "I always knew the Old Testament a fraud, but I never made God a party to the fraud as these Scotch fellows do."

**Section 2. Errors of the Critics.**—One of the assured results of this criticism, for example, is that the Pentateuch is a Jewish work of comparatively late date; that is, the time of the exile. But it is a well known fact in the science of evidence that a really strong case can be shattered by a single fact, and even if the critics' case against the Mosaic books were as complete as it is faulty, there is one fact that would explode it, and that fact is the Samaritan Bible. In the Jewish Bible (our Old Testament) the books are grouped in three divisions, "the law," "the prophets," and "the writings." But there was a standing feud between the Jews and the Samaritans, and as the law was the only one regarded as free from Jewish taint, the Samaritan Scriptures were confined to the Pentateuch.

And yet the critics would have us believe that the Scriptures which these men revered were literary forgeries written by the Jews after the ten tribes had separated from them, and a considerable portion of them dated from after the return from the Babylonian captivity. This was the very time when the action of the Jews towards them rendered them so bitterly hostile, and yet we are expected to believe that a book which originated at this time amongst the Jews was accepted by the Samaritans as their Bible.

What answer do these critics give to this? They give no answer to it whatever. They do not condescend to notice anything which is against the "assured results" of their enquiries. Are they not the sole representatives of the best and latest scholarship? And Brutus was an honourable man!

Let us hear the words of an eminent scholar of a different school, a man of such a sensitive judicial cast of mind that he is generally apt to undertake his case—the Dean of Canterbury: "The origin and composition of the Pentateuch according to those theories is of so unexampled and extraordinary a character that the most positive historical evidence would be required to justify our acceptance of such an account of it. There is no instance of an ancient book of history being composed like a tessellate pavement in which several unknown sources are dove-tailed into one another, sometimes in the most minute pieces. Still less is there any instance of an elaborate historical and legislative work having been composed with the object of confusing, or not perverting, a nation's traditions of its own history and its ancient laws; still less of such a work succeeding in the attempt. If such a scheme were difficult with any nation it would be tenfold more difficult in the case of the Jews, one of whose chief characteristics, at once their strength and their danger, is their intense tenacity, and who were always for good or for harm a "stiff-necked people." But it is impossible "to add that, most incredible, if not most monstrous, of all, is the supposition that such a pious fraud was committed at the instigation of the God of truth, and that the books which are its record and its instrument can be regarded as inspired by Him."

(To be continued.)

## The Teaching Office of the Church.

(Being the Report of the Archbishop's First Committee of Enquiry.)

(By Rev. J. V. Patton, M.A., B. Litt.)

A troop train was making its slow way across snow-covered, not sunny, Italy, on its 9 days' journey from Taranto, in S. Italy, to Cherbourg, in Western France. It was on that train, in Feb., 1919, that I first made acquaintance with the Report on "The Teaching Office of the Church," through the kindness of a fellow Army chaplain. At the Islington Clerical Meeting, in 1919, the Rev. Harrington C. Lees, in an address on this particular Report, remarked that "the Re-

ports of the Archbishops' Committee present in the domestic life of the Church the voice of the modern, as against the ancient, ideal. . . . the Report on the Teaching Office of the Church is a clear call for fresh air and open windows in our intellectual outlook. . . . So, again, let us say how gladly we welcome the report. . . . It is bewilderingly full, encouragingly firm, courageously free in its outlook and suggestions."

The Committee which drew up the Report, originally consisted of 25 members—both men and women—of considerable experience, who were thoroughly representative of the many shades of opinion in the Anglican Church. Among the signatories of the Report are the Bishops of Ely and Ripon, Bishop Gore, Dr. Headlam, the Hon. Edward Lyttleton, Dr. William Temple, and the two well-known Evangelicals, Dr. Tait, of Ridley Hall, and the Rev. T. Guy Rogers.

The Report runs into 173 pages of print, of which 65 are taken up with the Report proper. The remaining pages are occupied with appendices.

In the opening address to the two Archbishops, the Committee declares: "While the body of the Report represents our considered judgment, the Committee as a whole is not responsible for the Appendices, which express only the opinions of those who wrote them."

The introduction of the Report points out that "the Teaching Office of the Church is two-fold. On the one hand, the Church's function is to set forth the truth of the Divine revelation consummated in Christ, as contained in the Scripture, and as interpreted and evolved in the past. . . . this message is variously described as the Gospel of Christ, the Word of God, the Faith of the Church. On the other hand, it has the duty of interpreting this gospel for each generation; of expressing it in thought and language of the times, and in the light of advancing knowledge, and of presenting it to the world as a living faith."

But it is widely asserted and believed that the Church is failing to execute her functions. The Report sets out to examine "the alleged failure" of the Church. It is charged with intellectual, practical, and social failure. As a result, "the Church fails, it is urged, to hold or attract the more earnest and thoughtful of the young men and women of the country." The charge of failure is specially directed against the clergy of the Church of England. "They are deficient in intellectual alertness and intellectual courage." It is recognised, in the Report, that these charges are made, not only by Church opponents, but by Churchmen themselves, and that they savour of exaggeration. Yet, the signatories of the Report go on to say: "We feel there is much truth in the charges. The Church has not the influence it ought to have attained in the general life of the country." The causes of this failure are classified as—A, General Causes; B, Special Causes. Passing over A, let us deal at once with B.

First, there is theological failure. On the part of a great body of clergy and laity there has been a neglect of "a considerable volume of wise, reverent, and thoughtful theology" in the Church of England. Again "many people, especially among the clergy," owing to intellectual sloth and indecision, never seriously endeavour to make up their minds on disputed questions, such, for instance, as Biblical criticism. Sometimes they shut their eyes and refuse to allow that such questions exist at all. Further, there is "a general complaint that behind the devotional teaching the pastoral work and wide activity of the clergy, there is not a reasoned theology which can build up the religious life of the laity."

A second special cause of failure is the intellectual weakness of the Clergy. "While there has been an increase in the intellectual attainments of the people, the intellectual capacity and equipment of the clergy have not increased in a like proportion." There are several reasons for this—such as the greater demand for able men for public and professional life, and the inadequate payment of clergymen. But, in addition to these reasons "there has been a corresponding tendency in the Church to depreciate intellectual interests. Too many of the clergy neglect study, and give little time to the composition of sermons."

The intellectual failure of the clergy is further due to the inadequate training they receive. "The Church of England, in a way without parallel in other Christian communions, has in its corporate capacity,

done practically nothing to provide an adequate education for its ministry."

A further cause of the intellectual weakness of the clergy is the pressure of diocesan and parochial duties. This leaves little leisure, or produces a disinclination, for study.

Not only has there been a failure on the part of the clergy, but also on the part of the laity as learners and teachers. "The causes of this failure are two-fold. In the first place, it is due. . . . to the failure of the clergy to instruct the laity. In the second place, it is due to the apparent reluctance of the Church to give even the instructed laity sufficient responsibility in the work of teaching." Again, there has been failure in home influence. "Thus an enquiry into the failure of the Teaching Office of the Church really involves the problem of renewing the spiritual life of 'the home in all classes of society.'" But even in homes where the children receive religious training, they grow up with a distaste and dislike for religion. They "grow up to conceive of Christianity as something divorced from such natural instincts, as those of, joy, sympathy, venturesomeness, chivalry, and the sense of beauty." "Nursery theology," as it has been called, is responsible for no end of mischief. At an educational conference in England, in 1918, the Rev. Dr. David, Headmaster of Rugby, gave an address on "Religious Training: in Relation to the Home, the School, the State." After he had given a couple of illustrious from school life, which bore out the remarks quoted above from the Archbishop's Report, Dr. David asks "What are the roots of that distaste for religious ideas and associations, and even for the Person of our Lord?" In answer, he suggests several reasons, but I can only quote two of these. "Can it be," he says, "that the cause of this attitude of mind, which often amounts almost to rebellion, is due to a reminiscence of perhaps almost unconscious early repression in the name of religion? Does it sometimes happen that the earliest recollection of the name of our Lord, and of God, is connected with things which children are forbidden? Have we appealed to Him as part of our machinery of discipline. . . . Perhaps we have insisted on drawing morals from almost every incident of His life and every sign of His presence. In the second place, may we trace it partly to the effect upon young minds of stories from the O.T., in which God threatens, or frightens, or destroys the fear of God! That is a very easy thing to teach children, as God taught it to the world of grown-up men and women in O. T. times. But can they bear it? Ought they to be expected to bear it?"

Hence, as the Archbishop's Report states, owing to mistaken teaching, "a large proportion of (children) who have had some (religious) teaching have imbibed with the teaching a deep, though silent, prejudice, against religion."

After the Report has dealt very outspokenly with the failure of the Church, it proceeds in Part 4, to propose reforms and reconstruction. A high note is struck at the very commencement of this part of the

"And Jesus was moved with compassion toward them, because they were as sheep not having a shepherd."

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"And He answered and said, Give ye them to eat."

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Report. "In the forefront of the following section of our Report," the signatories declare, "we desire very briefly, but with all possible emphasis, to express our conviction that in regard to its teaching office, the Church's greatest need at this time is a true and practical belief in the presence and in the power of the Holy Spirit.... We desire to make all our proposals and suggestions in conscious remembrance of the promise of the Paraclete: 'He shall teach you all things.' The teaching office of the Church can only be fulfilled by:

1. The study of the Word of God. But this Word of God is something very comprehensive. It is "a doctrine about God, Father, Son and Holy Spirit; about man, his nature and destiny, his sin, and his redemption; about the Incarnation and the Atonement; about the earthly life and death of the Lord Jesus Christ, His Resurrection, His Ascension, and the mission of the Spirit; about the Church, and the Sacraments, and the Ministry.... This is the Catholic faith or the Word of God which it is the primary business of the Church to study and proclaim."

2. "Free enquiry and re-interpretation of the Christian message." Dr. Tait, Principal of Ridley Hall, Cambridge, in an appendix on "The Ministry of the Word" (Report p. 77) points out that "the conception and expression of truth are determined as to form by tradition and environment, and tradition and environment differ with different individuals, races and generations. Hence, it follows that the inspiration of men cannot render their language permanently and universally applicable. Not even the theory of the verbal inerrancy of Holy Scripture or Creed can make the conception and language of the inspired writers anything else than the conception and language of their own day and generation.... The inherited Word must be translated into the 'mental and moral speech of our time.'"

The Report frankly recognises the necessity for the re-interpretation of the faith in our age. "There is a continual movement of the Spirit of God in the World.... In our Day there is, we believe a Divine movement in the development of science and historical study, and in the progress of democracy. A new body of ideas occupies the minds of men and women, and constitutes the very fabric of their thought. It is the business of the Church and of the teachers, who speak for the Church to interpret the old Catholic message in terms of current thought and aspiration." We require "to learn to be good listeners, so that when we teach we may know what is in the thoughts of our hearers."

(To be continued.)

## Young People's Corner.

### SAPPERS AND MINERS.

(By Miss L. A. Starr, Peshawar, India.)

The work that sappers and miners do is, in the main, to dig and undermine, to make a way where there is no way, that the army which will follow them up may pass on and take the field. That is what is meant when it is said that a country was "opened up" through medical work. The mission hospitals are the outposts of the front line. What do they undermine? A few yarns from personal experience may make my meaning clear.

**Medical Missions Undermine Superstition.**  
The first time I went up to the Khyber Pass, I prepared to photograph a picturesque group of Pathan women, but the moment they saw the camera they fled off the road up among the rocks on the hill side. "The evil eye," they said. And I did not know a word of the language to explain how harmless was my interest.

I have since been up the Khyber, and met stragglers of the down-coming caravan with the correct greeting: "May you never be tired!" (Not an inappropriate wish for travellers nearing the end of the journey of some 200 miles from Kabul.) "May you never be poor!" is the reply, equally fitting to a mission hospital, did they but know it. Then: "Are there no sick folk or wounded with you?" "Why, of course!" (said with beaming faces). I tell them that fifteen miles farther on they will pass the hospital outside the city, and that early next morning they must bring in their sick. Sure enough, what ever else is short next morning, work is not!

### Medical Work is Undermining the Fear of Evil Spirits.

One morning, a mother brought her little boy—filthy, neglected, and half-starved—as an out-patient. I asked her the child's name to enter into the register.

"Dirty," she replied.

"I see he is dirty; what is his name?" Again the answer, "Khiram" (dirty). "Do you mean his name is Dirty?" I finally asked. Bending forward to me, in a whisper, she explained: "You see, I have had five children, and they all died, and when this son was born I longed to keep him. I have purposely treated him thus, and see"—(triumphantly)—"he lives!"

By her apparent neglect of the child she had succeeded in neglecting the particular bad spirit which, to spite her, would have stolen him, and despite it all—or as she would have said—because of it—he lived.

### Medical Missions Undermine Barbarous Methods.

These methods are often the result not of cruelty, but of ignorance. The native treatment of simple fractures is well known. The limb is fixed between two boards, by way of splints. The idea may be good, but sometimes it were better had they no idea of surgery, for as often as not, the limb is bound so tightly that the circulation is stopped, gangrene results, and amputation alone can save the patient's life.

On one occasion, at a first dressing, I removed over 150 live maggots from the neck of a small girl of five. She was suffering with broken-down glands in the neck, and her devoted father had taken her to no less than five ziarats (tombs of holy men), where at each place earth off the grave had been rubbed into the wounds. The child had suffered greatly, and the father had paid a fair sum for the "cure." Argument was not needed to show him which cure worked the more quickly, and I doubt whether his faith in ziarats stood the test!

### Medical Work is Undermining the Belief in Charms.

This is spade work which takes deep digging. I have by me a little chased silver casket in a red silk case, which, when I saw it first, was hung round the neck of a baby boy who had acute ophthalmia. The mother, a rich young Mohammedan woman from the city, gave it to me gladly, after careful and continued treatment had saved the baby's eyesight. "It was warranted to cure discharging eyes," she explained; "for in the casket was a paper with the name of God written on it, but it did no good."

### Medical Missions are Digging at the Root of the Word "Enemy."

"An eye for an eye, and a tooth for a tooth" is the only idea of justice on the Frontier. Consequently, every man has his enemy, and his main object in life is to pay out the other man and so make things square.

A lad of 18 was brought to hospital one day with his eyes gouged out. His enemy had found his chance to square up his account with interest. A young man was brought by his father with a bullet wound in his thigh, the result of a blood feud over the border. To save his life, it was necessary to amputate the leg; but the father would not hear of it. "He will probably die in either case," he said, "but if you operate, and then he dies, his death will not be due to his enemy, and I cannot take revenge for him."

Yet these people have their own ideas of the meaning of the mission hospital; for, in 1916, before the border fighting against the Mohmand tribe was over, a woman one day came alone to the out-patient's department. When I asked whence she had come, she replied, unabashed: "I am a Mohmand." This was too good to let pass, so I asked her if she really expected to get medicine to make her well from our hospital. "Are we not enemies?" I asked. "Oh, that does not matter here," was her prompt rejoinder. That was just it.

To Follow in the Steps of the Good Physician is the Ideal Way to Undermine False Ideas of God.

I was told that an Afghan who had heard a simple address in the out-patient's hall

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of one of our hospitals—the subject was that God having loved us, we ought, therefore to love one another—went outside, and, in complete surprise, said to his friends: "In there they say that God does not hate us, and, therefore, that we ought not to hate one another!"

There is still much digging before the sappers and miners, and recruits are urgently needed to reinforce the advance posts.

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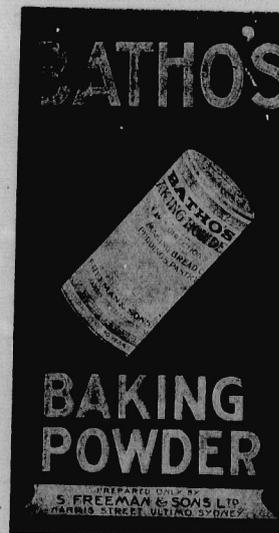
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**Current Topics.**

The Prince is still with us—Perth and the West have given him a great reception. South Australia and Tasmania have not been behind-hand in the enthusiasm of their welcome to our royal visitor. Sydney and New South Wales have again provided demonstrations of intense loyalty; and now the Northern State is doing our royal guest honour. Great preparations have been made, and we rejoice to learn that H.R. Highness is to be domiciled for the time in Parliament House, which has been specially arranged and furnished for him. We trust that the Prince will come away from Brisbane with the same happy memories of a people's devotion that he has gained in all the other parts of the Empire which he has visited. Without doubt Prince Edward is the strongest ambassador that the Imperial Government could have sent, and his gracious presence has worked potently in strengthening the ties that bind the great Empire in one.

The Prime Minister is to be congratulated on his clear and forceful remarks in regard to Dr. Mannix and the Empire. Some of his words were very much to the point and deserve to be remembered. The whole speech was a masterful utterance, breathing a spirit of passionate loyalty and Christian idealism. We quote one of the most notable passages. He said, concerning Dr. Mannix:—  
"His predecessor was a Christian, but this man, this High Priest of the Church of the Prince of Peace, goes to America on a 'non-political' mission, and he says that his one hope is that England and America will be enemies, and that Ireland will fight England, and that America will fight England. If that hope is realised we shall see a war the like of which the world has never seen. We shall see the destruction of the only bulwark of peace that exists for this country. The hope of peace in this world lies not in the League of Nations, but in that firm alliance, understanding, and co-operation which has existed for over a hundred years between America and Britain and the British Empire. The hope of the world lies in the closer association of the Anglo-Saxon race."

"That man, therefore, who seeks to make bad blood between the British Empire and America is a criminal."  
"If it is necessary to choose between the Kaiser and him as to who was the greater criminal, I know whom I should choose. The Kaiser was pushed into this, but he went into it of his own free will. Dr. Mannix is your enemy, and shall be your enemy for all time. 'By those words he stands condemned as a minister of Christ. He stands condemned as a man who said his mission was not a political one.'"  
In all this there is no objection made against the free use by Dr. Mannix or anyone else of that most precious British heritage—freedom of speech. Nor is exception taken to honest criticism of things pertaining to the Empire. There is no desire to encourage a spirit of fawning loyalty and

sychofaneity amongst our people. This would be the worst of all disasters. British people must ever preserve their right to grumble and to criticise, or Britain ceases to be Britain. And there are times when the stern voice of the prophet is called for in the interests of the nation, to protest against policy or legislation which is unworthy of the ideals for which the nation stands. But Mr. Hughes carries every right-thinking person with him when he condemns Dr. Mannix, not for playing the role of the prophet, but because he has, under this guise, really misused his sacred office for the purposes of a bitter political partisanship, and to further aims that are flagrantly disloyal to Australia herself as well as to the Empire as a whole. There are times when the nation, like the individual, needs a candid friend. But the candid friend speaks for our good, and does it in such a way as to embarrass us as little as possible. Dr. Mannix spoke against England as far as can be judged by his utterances, not from any desire to bring England to a better frame of mind and thus to serve her future interests, but with a view of belittling her before the world in the interests of Ireland. His favourite times for outspokenness have been at those critical moments in the war when the Empire had her back against the wall, and when all her sons who had any spark of loyalty were absorbed with the one thought of how to help her to avert defeat at the hands of a foe whose object was to crush her to the ground in permanent humiliation. By all means let Australia shelter men of all shades of opinion, and encourage them to say what they think. But neither democracy nor Christian idealism puts a premium on treachery. There is no claim upon us to shelter those who would use our hospitality not to help us to put our house in order, but to rend it in twain to serve some ulterior purpose of their own.

The proposal of the Ven. Archdeacon Boyce for a World Synod for the Anglican Communion has been widely published and should cause a great deal of hard thinking and is bound to evoke criticism. One correspondent to Sydney papers has rightly insisted on the danger of over-organisation and over-trust in organisation. It is a wise reminder that—  
"It was not because the early Christians were a highly organised body—for they were nothing of the sort—but because they 'out-lived, out-died, and out-thought' their opponents, that the organised and mighty paganism of the Roman Empire went down before them."  
This is the call that we are convinced, the Church needs to-day. Organisation may easily become unwieldy and idolised. As has been recently said—  
"The supreme need of the Church to-day is a more implicit dependence upon the

Spirit for power to carry on her warfare. The machine may be perfect; the mechanism may be carefully adjusted, but unless the power is switched on the machinery remains stationary. So it is with the Church. She is called upon to appropriate the divine power. The Church is called upon to 'put more war into her religion'—war that is impelled and controlled and energised by the all-conquering Spirit of God, through whom the kingdoms of this world shall yet become the kingdoms of our Lord and of His Christ."

The cessation of the Great War has caused to cease many appeals to which a loyal public used to give willing and generous response. Few Christians, comparatively, have realised the opportunity this gives of donating to the War Funds of the Church's Greater War some righteous proportion of the moneys thus released. In an Adelaide parish a lady has given a good lead for others to follow whose profession of Christianity is of any value. She has intimated to her rector her intention of subscribing 1/- per week to missions. In handing in the first quarter's amount the remark was made:—"We had to do it during wartime, and found we could do it. We should do it now for the Church."

How is it that the average Christian takes so little interest in "The King's Business"? It is surely rather hypocritical to pray, "Thy Kingdom come" unless we are prepared to do our share in providing sinews of war for the great Christian army's advance. The times are so urgent in this regard, for as Dr. Mott rightly puts it, "It is the decisive hour for the Christian Church. If it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will lose its power both on the home and on the foreign field, and will be seriously hindered on its mission to the coming generation. Nothing less than the adequacy of Christianity as a world religion is on trial."

The work of the Church of God is all of one piece. "There are no foreign missions with God," for He has made of one blood all nations of men that dwell upon the earth. Consequently we desire an equal interest in two special articles appearing in this issue of the "Church Record." The one on "The Making of a Parson" should be read, marked, and inwardly digested by all thoughtful churchmen. The sooner the laity recognise that they have a real duty in the matter of the training of ordinands the better for the Church and incidentally for themselves. The starvation of our theological colleges is one of the crying scandals of the Church, and the matter of their proper equipment is one for the laity as they, and not the clergy, have entrusted to them the stewardship of wealth. The other article is entitled "A Picture

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