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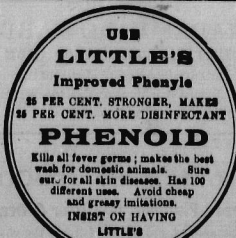
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VOL. VI., No 25

DECEMBER 5, 1919

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Post Free**Current Topics.**

The Defence Department is taking great care to perpetuate the memory of our brave dead. Our Fallen Heroes, and afford the bereaved relatives as much consolation as possible in caring for the last resting places of their loved ones. The Department has just issued to the next of kin of deceased members of the A.I.F. a circular letter asking for certain particulars of every Australian soldier who fell in the war, which are required for the following purposes:—

Firstly, so that the historians who are writing the National and Regimental histories of the A.I.F. may have for reference the record and particulars of every Australian soldier who died;

Secondly, so that the name and record of every Australian soldier who fell may be inscribed in the great Honour Roll of the Australian people in the Memorial Museum; and

Thirdly, so that the gravestones of Australian soldiers may be inscribed with the proper information.

The nearest relatives of fallen soldiers will have the privilege of having a personal inscription of their own choice of wording as an expression of personal feeling and affection. The Imperial War Graves Commission is shortly erecting the headstones, and will undertake the supervision of the inscription, charging relatives only for the personal inscription, and that at the rate of 3d. per letter. There can be no doubt that this privilege will be generally availed of and will bring a great deal of consolation to many sorrowing hearts.

The Primate has notified members of the Church of England in the Commonwealth of the receipt of a cablegram from the Archbishop of Canterbury asking for Australian Churchmen to

join in the great effort that is being made this month to relieve the acute distress that prevails, and threatens to become frightful beyond description, in the famine-stricken areas of war-devastated Europe.

It was only natural, considering the children's share in this suffering, that the Day of the Holy Innocents, December 28th, should be chosen as the occasion for special offertories for this purpose. The day is all the more aptly chosen because of its proximity to Christmas Day. The dire necessity and the Holy Season combine to enforce this challenging appeal "not to selfishly eat our morsel alone." Is it too much for the disciples of the Christ Child to be asked to severely limit their own usual luxury and festivity in order to please Him the better by our gifts of self-denial for the help of His starving little ones. We are sure the appeal will touch many Christian hearts who will find in it a means of expressing

their deep thankfulness "unto God for His Unspeakable GIFT."

The comment in our last issue upon the "Church Standard's" criticism of the action of the Central Churchmen's League in the Melbourne Synod has received very substantial support in a letter from Dr. Leeper to the Editor of that paper in its issue of November 28. Dr. Leeper's standing as a Churchman is so generally recognised that we reprint his letter nearly in globo in order to let our readers have incontrovertible proof that that party in the Church which is always crying over the petty partisanship and general narrowness of Evangelicals are not quite so innocent and ingenuous as they would have people think. The letters reads as follows:—

The Melbourne Synod.

"Sir,—You have made me the subject of a severe personal attack. You have apparently been misled by ex parte statements, and I therefore ask, as a matter of bare justice, to be allowed to reply in plain terms.

"In the diocese of Melbourne the vast majority of our laity has always been in sympathy with that type of Broad Evangelical Churchmanship which found its best exponent in Bishop Moorhouse of honoured memory. The same thing may be said of our clergy, though not quite to the same extent. But a comparatively small section of Melbourne churchmen had succeeded for some years past, through 'solidarity,' discipline, and skilful organisation, in winning and holding well nigh all the most important positions in the diocese. The period during which this state of things continued they humorously styled 'The Ten Years' Truce.' Perhaps, if I designate the party as the 'Anti-Protestant' section, I shall not give offence to anyone. Certain happenings proved that within this party there was a very active body of men who were teaching essentially Romish doctrine. People who advertise 'Midnight Mass' in their churches, and 'Requiem Services for the repose of the soul,' who use the title 'The Rev. Father,' even when it is expressly forbidden by the Archbishop, who defend the practice of prayer and confession to the Blessed Virgin, who commend her 'Assumption' as a pious belief, and who see no harm in talking of her as 'Queen of Heaven,' and 'Our Co-Redemptrix,' or in teaching a child to say 'Hail, Mary,' are no true sons of our Mother Church. They cannot complain if the overwhelming majority of our clergy and laity, after a too easy tolerance of such things, at last rose up in a body and took steps to put an end to it all, and to vindicate the Protestant character of the Church.

"To show fully the extent to which the Anti-Protestants had 'annexed' this diocese would need more space than you might grant. But take this example. They practically dominated the all-important Archbishopric Election Board. There would not have been the slightest hope of obtaining through that Board a man of the Moorhouse type of churchmanship. A member of the party is reported to have boasted to an audience of church folk in Sydney last year that with such a Board they were sure of getting an Archbishop 'of the right sort,' that is, of his sort. Again, through fine discipline and skilful working of the party ticket at successive elections, they had gained such strength in the chapter that there was not left in it a single canon who took the North end when celebrating in his own church. A vacancy having occurred in the chapter, an Evangelical clergyman of high standing and a University graduate was put forward. It seemed such a small thing to ask that one out of the eight canons

might be allowed to the Evangelicals that opposition was hardly expected. The leader of the dominant party was asked to join in nominating the candidate in question. The reply was an astounding one to receive from the leader of a party that has been complaining so loudly of harsh treatment. 'No,' he said, 'the Evangelicals are out for a fight, and they will get it.' Threats of a 'fight' are not the best way to promote peace and goodwill.

"You seem to assume that the remarkable movement in the Melbourne Synod last year was due to my efforts. You credit me with much greater influence than I can claim. But in any case I entered the contest very reluctantly, and purely because of the bellicose threats against the Evangelicals that had been reported to me. I am not, never was, and never could be a party man. Were I forced to label myself, I know not what title I should assume. Perhaps 'Eclectic' or 'Liberal' churchman would be my choice. For many years (I should say not far from 20), I had taken no part in electioneering. The last caucus I had attended before 1915 was summoned by a distinguished high churchman (now a bishop). It had been convened solely to frame a Synod 'ticket.' Among those present were several of the men who last year, when the machine somehow went wrong, became almost inarticulate in denouncing 'caucuses' and 'tickets.' Want of success seems to have opened their eyes to the wickedness of the whole affair.

"It is strange if organised voting is unknown outside Melbourne. It has been in use here for at any rate very many years. Two of the most experienced of our scrutineers lately told me that they never knew a Synod election in which there was not the surest evidence of the working of the two party tickets."

The possession of a vote is a sacred responsibility, for it means that we have a share in the election of those who are set

The Elections. for the governing of our Commonwealth. Confessedly our political life is not ideal, and a general disgust and impatience is manifest in the community with the seeming impossibility of getting men as legislators who are out to maintain the highest traditions of Parliament, and to seek in every way and at all times the welfare of the country over which they have been set. No doubt things are bad, and there is a great deal to discourage those who love their country and desire its best; but we must beware lest discouragement lead to apathy. The Christian patriot must always recognise his responsibility as a member of the common life, and ever seek to win that country's best even though it means hard toil, unpopularity, and not infrequently other kinds of suffering. From all sides we hear that there is not much interest being evinced in the elections. It will be a sorry day for Australia if, in view of the great problems with which we are faced politically, the citizens do not seriously seek out for their legislators men who are capable, morally as well as intellectually, of tackling those problems.

Recent events have revealed to us that one important section of the community is always seriously interested and can be relied upon to give practically a block vote in the fancied interests of the Church to which they belong. The men whom it usually supports, if Archbishop Mannix is any

criterion, are men whose patriotism is not very reliable. If the Protestant section of the community be still content to maintain its ostrich-like attitude towards the machinations of the Roman section, they will have no reason to blame anyone but themselves if they find too late that they have been the dupes of a system which seems to have blighted every land over which it ever had any measure of real power. (S. Taylor, 6 Pitt St., Sydney.)

We desire to give a wider publication to a much needed warning, published in the Editorial of the "C.E. Messenger." The Editor, Rev. A. Law, writes under the headlines, "Exploiting the Spiritual," "Rome's Cardinal Error," and refers to the confident attitude adopted by such Roman leaders as Archbishop Mannix towards the coming elections. He then goes on to say:—

"But what confidence must be (i.e., Dr. Mannix) possess thus to put everything to the test, and what resources guaranteeing victory must be to inspire such assurance of triumph over a free and enlightened people? Is it a fact that our freedom and our enlightenment are counteracted by other qualities such as our differences and our indifference, which will prevent the full use of our liberty and the true expression of the real mind of Australia?"

"There is serious application in this to the Church of England. We must close our ranks, and heal all division, and cease imitating Rome within by our ritual and doctrine. We must first cast out the beam out of our own eye, then shall we see clearly to cast out the mote out of our brother's eye. For it is as a beam is to a mote when comparison is made between our knowledge of the ever-present Christ and His liberty and love, and the bondage of ordinances and superstition presented in Rome's legal way to Heaven. Rome's favourite passage of Scripture contains warning for us who see Rome applying the text of Holy Writ to suit herself. But we must not do likewise, nor adopt another carnal and worldly policy in seeking to check Rome. We dare not exploit the spiritual, that is, we dare not so demean ourselves as to be Protestants for the sole reason of defeating Rome. Our policy must be spiritual, and not merely political. We have most to fear from those Protestants who do not pray, or attend Church, or who would use the Church for personal advantage in politics. We should fear indeed a Protestantism which does not pray more than a Romanism which prays and persecutes. We must be careful as the fight increases in intensity lest we render railing for railing, and grow unkind and uncharitable, and therefore are rendered weaker in our position and in our consciousness of right."

"The call is to consecrated effort as never before. It is incumbent on all Anglicans to be well informed about their own Church History as one of the best ways of countering Rome, and not to heed the silly talk which is permitted in some Anglican pulpits in Melbourne that the Reformation was a mistake. Anglicans, if they are to be true and faithful, must also talk and seek to influence that large percentage of nominal Church people who rarely, if ever, go to church, not even on Go-to-Church Sundays. And Anglicans must pray. And they must read their Bibles. The weapon against spiritual adversaries is 'the Sword of the Spirit, which is the Word of God.'"

NEW LECTIONARY.

December 14, 3rd Sunday in Advent.—**M.**: Ps. 73; Isa. xxv. 1-9; Luke iii. 1-17 or 1 Tim. i. 12-ii. 7. **E.**: Ps. 75, 76, 82; Isa. xxvi. or xxviii. 1-22; Matt. xxv. 1-30 or Revel. xxi.

December 21, 4th Sunday in Advent.—**M.**: Ps. 94; Isa. xxxii. 1-18; Luke i. 26-45 or 2 Tim. iii. 15-iv. 8. **E.**: Ps. 96, 97, 98; Isa. xxxiii. 2-22 or xxxv; Matt. xxv. 31 or Revel. xxii.

December 25, Christmas Day.—**M.**: Ps. 19, 89; Isa. ix. 2-7; Luke i. 1-20. **E.**: Ps. 132; Isa. vii. 10-14; 1 John iv. 7.

The logic of evidence places the burden of proof on those who maintain the hypothesis. One imaginative mind can propose more hypotheses than ninety-nine men can disprove.—Jastrow.

Judgment to Come.

By Right Rev. F. S. Guy Warran, D.D.

Judgment to come is a fact, a disagreeable fact no doubt, but a fact to be faced. Avid all the uncertainty as to detail which beclouds our vision of the last great day, this one thing stands out more clearly than any other: it will be a day of judgment, a time of separation, when the great Judge will sit to sift the history of all time and of every individual.

The circumstances of that great assize are only revealed in picture and parable: it is the separating of sheep and goats, or the rewarding of servants. Of the time and place and method we are told nothing. But of the fact itself there is no possible doubt. Common sense demands it, heathen philosophers have seen its necessity, Scripture reveals it in its nature and method. Common sense demands it as the only solution of one of the most difficult riddles of life: the prevalence of evil and its often prosperity. Wrongs which never seem to be righted, and right which suffers unavailing, alike demands redress. The pagan philosopher, Plato, who lived four centuries before Christ, gives us a picture of judgment. Rhadamanthus and his two fellow-judges sit beyond the veil of death where all the roads of earth meet, and with naked swords pierce into the naked souls of men. The souls that are seared and crooked and deformed pass along the road to the House of Punishment called Tartarus; the fair and beautiful souls pass along the only other road to the Isles of the Blest. What common sense demands and Plato depicts, the Bible reveals. Judgment is a fact. It is often misunderstood and sometimes ignored, but it is a fact of tremendous importance for us all. Here are a series of simple statements about it which will not only tell us the main features of that final judgment, but which will, by the grace of God, show us the effect which the anticipation of it should have upon our lives now.

Christ is the Judge.

The Lord Jesus Christ is ordained of God to be the Judge of quick and dead. This is the most important fact of all, the sweetest and most awful. For those who have tried to serve Him, it is the Jesus Who died, Who loves, Who is loved. For those who have ignored Him, it is Jesus the despised and rejected. For all, it is the Jesus Who, amid all the enigmas of life, will assuredly do right. Some day we must all face Him. It is a fact to be pondered.

The Judgment is Universal.

Before Him shall be gathered all the nations. We must all stand before the Judgment seat. There is no evading the issue. For the life that God has given us, to God we must account. Some ignore Christ and leave Him out of their lives; some postpone Him to a more convenient season; some have no time for Him. Some day you and I must stand before Him, and there can be no escape.

The Judgment is Final.

Again and again this is made clear to us. When the wedding feast began, the door was shut. When the time of harvest came, the tares were burnt. At the king's supper, none of the guests which were bidden and refused to come were allowed to taste of the supper. These shall go away into everlasting punishment, but the righteous to everlasting life. Good and evil will be separated for ever. The good will have good for ever, the evil will have the evil that they have loved.

The Judgment is Just.

If we read the parables of judgment in the Gospels, we see that there is nothing extraordinary in them. Sheep and goats are gathered into separate folds, as every wise shepherd would gather them. Wheat is garnered and tares burnt, quite a natural happening. Good fish are kept, the bad are cast away. Proud guests are refused, the poor are welcomed. The five virgins are rejected, not because they were a few minutes late, but because they were unknown to Christ. Man is judged not by his reputation or his professed belief but by what he is, his character in the sight of God. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven." Human justice may make mistakes, Christ never. He loves, He understands, and so He judges.

Judgment is the Final Declaration of Things as They Already Are.

It always ought to be so. The prisoner in the dock is guilty or innocent all the time, long before the judge speaks his decision. They are sheep or goats all the day, long before they are separated. It is wheat and tares growing together, long before the harvest. John is John and Judas Judas long before the revelation of the fact. Some, says our Lord, are condemned already, because they have not believed in the Name of the only begotten Son of God. Some have life, and have it already, because already they have believed in Him.

The Key of Judgment is Our Attitude to Christ.

Christ is the stone set for the rising and falling of many. Now the question is: what shall I do with Jesus? Then everything depends upon our answer now. We have only to do with ourselves, not with others, certainly not with the heathen, whom it is our business to convert and not to discuss. At the judgment if we are in Christ we are safe. To be in Christ means to trust in Him for pardon and for power, and to live for Him in service. Now we allow ourselves to be attracted or repelled by Him. Then He will know His own, and, like a magnet, draw them to Himself. For those in Christ the judgment has no terrors, for those who have rejected Him it means eternal loss.

The Judgment Divides Into Two Classes Only.

Obviously. Of those who know nothing of Him, nothing is revealed. For all others it is attraction or repulsion, and indifference is repulsion. So we get the divisions: sheep or goats; wheat or tares; "I know you," "I know you not"; "ye did it unto Me," "ye did it not unto Me"; blessed, cursed; eternal life, eternal loss. The two classes are distinct now, in the mercy of God they are not now irrevocably divided; those who know Him now may yet get to know Him, if they will, while there is time.

This is the question of immediate importance: Where do I stand now, where shall I stand then? To help us, Christ came to earth. He revealed God to us. He set us an example. He compelled us to face the question by which we shall be judged. But example alone leaves us impotent and in despair. He came to show us love and sympathy, but that was not enough. He came to die for our sins. Sin condemns in the judgment. It is no more possible for sin to enter heaven than by the law of nature for tares to become wheat, or goats sheep. For us sinners to enter Heaven needs a miracle. Calvary was the miracle of pardoning love, the empty tomb the miracle of living power. By that miracle, the miracle of our conversion became possible. Through the Cross, we weak and guilty sinners shall stand in the Judgment Day.

Judgment Now, and Then.

In a true sense for us to-day is the judgment day. To-day we are refusing or accepting Christ, rejecting or being attracted to him. If we hunger and thirst for God answer to Christ's call, Heaven is ours and we are satisfied. If we love evil and are indifferent to God and to good, we may have evil in abundance, and taste its fulness in hell our life naturally attracts us to. To-day is the judgment day. You put this paper down, accepting or rejecting God. God in His infinite mercy may not make your choice final now, but it must one day be final. For that final judgment we must stand before Him. It is being decided now, the paths are distinct, though we may not see much difference. God grant that by our decision now, we may all stand on the right hand of the King, amid the great multitudes who have washed their robes and made them white in the Blood of the Lamb.

We must all stand—we are standing to-day—before the judgment seat of Christ. On which side are we standing now? Among the sheep or among the goats? Blessed or cursed? For Christ or against Him? On the one side or on the other? Which is it? The Lord is coming. Which?

God help us to face the question, and to take it to the Cross of Christ, to find pardon for sin and power for service, and the glorious assurance that we shall win the Master's word of blessing when He comes to judge.

"By all means let us cultivate an open mind, but not one so perforated with loopholes that much that should remain out, drifts in, and much that should be rigidly retained drops out."—Jastrow.

The Interchange of Pulpits.

(From a Correspondent in England.)

When we turn to the objections which have been raised to the proposed interchange, we observe that three different attitudes are taken up in the matter. There is the attitude of uncompromising opposition. No one is more capable of setting forth the case of those who take up this attitude than Bishop Gore. He has three specific objections. It would, he is confident, promote unreality in the pulpit of which we have already too much. "Now, I cannot imagine myself," he says, "in the pulpit of another religious body to which I have been invited (to speak) without a certain restraint upon free speech imposed by 'good feeling.' I should not have the feeling that I am a messenger of a word of God which I am commissioned to deliver to those who hear me whether they will hear or whether they will forbear."

Though Bishop Gore is quite certain that others would feel the same, surely he is only expressing his own feelings in the matter, and he can hardly expect these to be binding on the Church. Still, he anticipates that the exchange of pulpits would promote the tendency to preach a "cheap" gospel and the tendency on the part of the preacher to say what will please. On all this, Dr. Carnegie Simpson remarks: "Do not thousands of people in the Churches read sermons by preachers of some other Church with the greatest spiritual edification. Where the 'cheapness' then of hearing them? Of course, there are shallow and weak people in all the ministries; and they might spend the time in self-conscious explanations and apologies, and so on; these must just be discounted. But the idea that ministers generally—either in Conformist or in Nonconformist Churches—would, if in a strange pulpit, preach 'cheaply' to 'please' is really a libel, and, so far as I know, my brethren, I repudiate it." A more effective reply to Dr. Gore is made by the Bishop of Hereford: "Bishop Gore is justly concerned for 'reality,' justly scornful of 'a cheap Gospel.' But of all unrealities none are so indefensible and so morally debilitating as those which are seen and felt to be such. Does he not see that the desire for an exchange of pulpits springs, not from a perverse fondness for humbug, but from a waxing passion for reality? Can he not understand that, for ordinary English Churchmen, who do not share his abhorrence of the Reformation, and do not accept his 'Catholic principle,' the really painful unreality is that which prohibits within the parish churches the acknowledgment of a spiritual agreement which everywhere else finds frank and inevitable expression?"

In the second place Bishop Gore, feeling quite sure that in the main the proposal will commend itself to those only who regard matters of order as on a different plane of importance to matters of faith, says that "deep in the heart of the Catholic principle lies the equating of faith and order as equally essential elements in the Christian religion, as it was delivered to us." To this, Dr. Henson bluntly states: "That polity and faith are equally essential is the distinctive assumption of the Roman Church," and goes on to point out that it is superfluous to accumulate evidences, for the point has been thrashed out ad nauseam, to prove that neither at the Reformation nor later has the Church of England placed episcopacy on the level with faith. Dr. Simpson has something effective and interesting also to say on the appeal to "Catholic" order. "When our Anglican friends speak to us of the episcopal order as early and, for many centuries, universal, and, as therefore a basis for unity, we listen, and indeed our representatives agree. But when Bishop Gore would further rule out Nonconformist ministers by an appeal to Catholic order, it simply will not do. His own episcopal house has too much glass about it for him to throw that stone. If he goes to Catholic episcopal order, to Catholic episcopal order he must go; and if a council of the entire episcopate of Christendom met to-morrow, it would not recognize him as Charles Gore, Bishop."

The third point, put forward by Bishop Gore, is one that he and others have used before when they have seen evidence of a determination to go forward on a course of which they disapprove. It is a threat of schism. To quote his exact words, "I feel convinced that the authorizing of this proposal would stir in the minds of those members of the Church of England who most value the Catholic tradition, so profound a resentment that whatever breaches it might head would be balanced by the breach it would create." One might reply to this that, "Those who most profoundly value the Catholic tradition, have not always considered whether or not their policy would drive others into schism. The value of the Catholic tradition has been held to justify every excess." Or one might reflect that: "If there is a split in the great Anglican Church out of resentment against, e.g., Dr. Jowett preaching Jesus Christ in Westminster Abbey, it will be something for the church historian of the future, in a happier age, to elucidate to his perplexed and pained Christian readers." Or, again, one might remember the history of the failure of the non-jurors, despite the respectable reasons which the political situation of their day provided, and anticipate a similar fate for the new schismatics should Dr. Gore's fears be realised. But it is better to point out that those who are eagerly pressing for Reunion must take care lest their last state is worse than their first. It is no use admitting Nonconformists through one door to the church if you push men like Bishop Gore out the other. Frankly, if it comes to a choice between those of our own household, with whom we often disagree, and those at present outside, we prefer the former, and every sound Nonconformist would respect our preference. But this does not mean that we must allow a minority to hold up the march of progress for ever. Nor does it mean that we should give up the proposals of the Bishop of Norwich. The "Catholics" may resent them, but the most wild and woolly "good churchman" will hardly commit the stupid sin of separation on their account.

There are many who occupy the same doctrinal position as Bishop Gore, but who do not follow him altogether in this question. They hold to "Catholic" principles, but find great difficulty in reconciling these with their Christian principles. Dr. Talbot, the Bishop of Winchester, is a good representative of this very fine type of High Churchman, who is unable to regulate his beliefs and actions by the rigid logic that Bishop Gore displays. No one more heartily desires reunion than Bishop Talbot, but perhaps his idea of reunion is to treat the Nonconformists fairly and lovingly, so that by sweet reasonableness we may at last bring them back home to the Church. If this is his attitude, one can readily understand why he thinks that the "Bishop of Norwich has unwittingly done us a great disservice" by "queering our pitch." (The Bishop of Norwich replies that the only pitch he may have "queered" is Bishop Talbot's.) Admittedly, however, the proposals and the answer to them have placed the Bishop of Winchester and his friends at a disadvantage, since they are put in the position of rebutting a generous answer. Regarding the letter of the Seven, the Bishop writes: "If it were treated only as a strategical move it would be masterly; made swiftly at the right moment, with a wise judgment of risks, in order to secure a position hitherto unbreached. But, of course, it is not strategy that we are concerned with here, nor, with the action of adversaries." So he puts forward counter proposals which are, briefly, that joint meetings partaking of the nature of conferences should be multiplied. Such meetings may perfectly well be held where so desired in churches, quite distinct from the church services, and using

what in many places is the most convenient and edifying place. Bishop Gore and others think that the distinction between this and "exchange of pulpits" will be a vanishing line. They may be right. But to my mind, the two things are wholly distinct. The sermon, in the one case, is an organic part of the common worship of the community, addressed by one of its own officers; the other is an opportunity for such members of the community as desire it to come together specially and hear a Christian teacher belonging to another allegiance."

The Bishop of Bombay has a similar suggestion. After describing some united services recently held in the churches of the different denominations in Bombay, he goes on to point out, "Such services, as we have held, were not, in any sense, denominational services. They were united services. It is true that I went to a Congregational Church, but not to assist in a Congregational service, but in a united service. Similarly, the Presbyterian and Congregational Ministers who assisted in my Cathedral, assisted not at an Anglican service, but at a united service. If one takes part in conducting an ordinary denominational service, the action seems to imply that one approves of the denominational organisation, as it is, and of those things which it most stands for. That is an implication that I would rather avoid. In principle, these two Bishops do not differ from the Bishop of Norwich. They raise no objections to Anglicans listening to nonconformists in a parish church, or in a chapel. And this without safeguard. What they want to guard against are 'implications' as to church order and its recognition. The Bishop of Norwich's restrictions are aimed likewise at such 'implications,' and he thinks under his proposals there will be no implication.

(To be Continued.)

Summer Holidays in China.

(From our Melbourne Correspondent.)

Miss Alice M. Cooper, who has been working in connection with the Church Missionary Society for nearly two years, writes of her station in the far north. Sanyan was first occupied by C.M.S. ten years ago, and the opposition was so active two years later that the Rev. R. Whiteside, under whose direction Miss Cooper is working, was stabbed and seriously hurt. Now the people are friendly and there are many opportunities for penetrating still farther among neighbouring tribes, and even calls for help if only one could be spared to go. But not only is this impossible, but, owing to his wife's illness, Mr. Whiteside will be obliged to go home in 1920 for a short furlough. This is the more disappointing, as the work has never before been so promising. Last Whiteside five men were baptised and four women are now being prepared for baptism. At time of writing, the missionary party, Mr. Whiteside and family and Miss Cooper, were spending some weeks in the hills, where they were sharing a Chinese farmhouse. This is to escape the great heat and the mosquitoes of the city. Travelling in China has its drawbacks. The scenery there is very fine, but the "inns" are not quite so delightful. The first night they reached a city where there were a number of soldiers who had commandeered all accommodation.

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After waiting in the street for some time they coolly managed to get them one room, out of which some opium smokers had to be turned. This had to do for the whole party with the aid of a curtain, and then the noises round made it impossible to sleep. Two other nights were spent in a "mule inn" where vermin abounded. They were very glad when at last they reached their destination. In a great part of China people travel by chair carried by coolies, who also carry their stores and belongings. The missionary party made quite an excitement entering into the city with their procession of 26 coolies. The church members and evangelists met them at the gate and decked their chairs with red silk and left crackers all the way to the house. Miss Cooper is busy with her language study while away, and her teacher comes three days a week. Next conference, she tells us, means examination and fresh location.

Correspondence

The Second Advent.

(The Editor, "Church Record.")

Sir,—The article on above subject, written by the able pen of my friend the Rev. W. H. Yarrington, M.A., LL.B., calls for some comment. With a good deal of the article I am in agreement, but with some of its dogmatic statements I join issue. My esteem for the writer of the article would have kept me silent, but my allegiance to the Word of God requires that I record my dissent from statements which I believe to be contrary to the revealed mind of God on this subject; and Mr. Yarrington needs to be reminded that he may in his point of view be also among those whom he terms "earnest although mistaken students."

"Mr. Yarrington's object is stated to be 'not to propound any particular doctrine or theory of the Second Advent,' but to draw attention to some of the many questions which must be carefully considered before any positive conclusion can be arrived at, and any definite doctrine taught and insisted upon as unquestioned truth." Yet in the article two very plain statements of Holy Scripture are dogmatically denied, viz. the thousand years' reign of the Christ (Rev. xx. 1-7) and the prophesied return of the Jewish people to Palestine. How the writer can reconcile the preface to his article with what he wrote I cannot understand.

Professor Charles, whom Mr. Yarrington quotes fairly fully, may be an authority on the "Pseudonymous Apocalyptic writings" of centuries B.C. and A.D. 1, but that surely does not give him the right to deny what the Prophets wrote concerning the Messianic Kingdom, or the millennial reign of Jesus Christ recorded so definitely by St. John in the Book of Revelation. Apparently John wrote under the influence of these Pseudonymous Apocalypses, and not under the influence of the Holy Ghost—at least so I infer from Mr. Yarrington's quotations from Professor Charles, Stuart Russell, and the anonymous but "distinguished Australian Theologian," who asserts that "this doctrine of the millennial reign of Christ upon earth forms no part of the Christian revelation."

But when it is dogmatically asserted with regard to the Jews, "the idea of their return as a nation, setting up the Old Dispensation with its Temple and Sacrifices will never be fulfilled"—I say this is virtually to give the lie direct to the teaching of the Old Testament prophecies concerning God's ancient people. The striking epistle for the Sunday next before Advent—the Sunday after Mr. Yarrington's article appeared in the "Record"—taken from Jeremiah xxiii. 5-8, is only one of the many plain statements given by God through Isaac, Jeremiah, Ezekiel, Amos, Micah, etc., in this connection, and by no stretch of imagination can anyone say that as yet the prophecy has been completely fulfilled. And to deny its literal fulfillment ultimately I can only regard as I have already stated as a negation of the Word of God.

Dean Alford (whom Mr. Yarrington quotes with approval) can be quoted in absolute opposition to the views propounded in the article on Rev. xx. 1-6 and Matt. xxiv. 34. I quote Dean Alford's words as being applicable to those who give a spiritual interpretation of Scripture prophecies, whether of Old or New Testament. He wrote (Rev. xx. 1-6), "It will have been long ago anticipated by the readers of this commentary that I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole Church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors, who are among the first in reverence of antiquity, complacently cast-

ing aside the most cogent instance of consensus which primitive antiquity presents. As regard the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion."

The revealing of the mind of God to the prophets by inspiration of the Holy Spirit, and through them to His people, was plain, definite and clear. God revealed the future of His people in no uncertain terms; not only the immediate but the far distant future—even to "the times of the end." What history has to say on the subject confirms what was written over 3000 years ago; and to those not wilfully blind nor obsessed with a principle of exegesis which (to quote Dean Alford) "puts an end to all significance in language, and wipes out Scripture as a definite testimony to any thing"—to those who are prepared to accept God's word at its face value, the happenings of our own times seem to indicate that those days foretold by Prophet Jeremiah are about to come. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and the King shall reign and prosper, and shall execute judgment and justice in the earth; in His days Judah shall be saved and Israel shall dwell safely; and this is His name whereby He shall be called the Lord our Righteousness."

Yes, it does indeed seem as if we are about to see ushered in that time foretold in these further prophetic words of Jeremiah: "The days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt. But, the Lord liveth which brought up and which led the seed of the House of Israel out of the North Country, and from all countries whither I had driven them, and they shall dwell in their own land."—Jeremiah xxiii. 5-8.

H. G. J. HOWE.

Leichhardt, 28/11/19.

Re-Union.

(To the Editor of the "Church Record.")

Dear Sir,—In Current Topics of November 21st, I note, and approve your question: "How far should the Christians of Australia be content to perpetuate the division of the older Christendom?"

Here are two statements (1) that the division has no place in our land; (2) that the fault is ours if it goes on.

The personal equation comes in at once when we start to collect and arrange the facts, for each sees but part of the world and arranges according to the labelling of his own mental pigeon-holes. My collection and arrangement probably are wrong, but here they are for discussion.

Firstly, Australia is not England, nor a part of England, but a new Britain which may become better or worse than the old. Some of the ideas that came here from the old land have flourished and yielded abundant fruit, but if ever seed fell among the stones the seeds of English denominationalism did so in Australia. We labour hard to make them grow and flourish, but we see that the average Australian is undisguisedly surprised at our efforts to keep the various sections of Christ's church apart. He is interested mainly in the character of the "minister," and not in the system: "He's a man—he'll do me."

Secondly, the work of the Church, having won men to a higher life, is to unite them in Christian love and fellowship. This fundamental work of the Church is to-day impossible, because just as social motives, in addition to religious, were potent in causing division, so now are they equally potent in maintaining it.

Do we not know how often our own church has been invited to open up at a new centre because of a local quarrel, and oftener still has received accessions of strength (1) for the same base reason.

In the third place, re-union is difficult, but not impossible here, at any rate, not so difficult and more possible than in England. What then should we do? Certainly first get liberty to act.

For years past there has been an agitation: (1) to make General Synod more representative; (2) to give it some real powers; and (3) to break the legal nexus.

Certainly, to-day, it is clear that if ever we in Australia are to consider seriously the plans for re-union we must have liberty to act, or else the whole business is a farce. Further decision must be made by someone final body, not by a jumbled mass of Dioceses, and that final authority must be representative or its decision will be worse than useless.

The present work of seeking common ground with other Christian bodies must continue, and frequently test votes should be taken in the various Synods to define the opposition and support of the various plans.

It is certain that any practical plan of union will, if accepted, cause some to leave our Church, and if rejected, cause others to go.

Also, it is plain that inaction is not only sinful and cowardly, but, like most cowardly things, more dangerous, for it is like sitting down on a quicksand.

A matter requiring consideration is the possible action of the English Church.

It is hardly to be expected that any action will be taken for at least two generations, but if there be anything, then, either our action must be approved, and the Australian Church accepted into communion and all will be well, or else in case of rejection shall we be much worse off? Our orders will not be acknowledged, but are they at present under the Colonial Clergy Act?

If we act according to Christ's will, does it really matter what outsiders do?

I know, Sir, that this is a matter on which men differ strongly—not as to the theoretical desirability of union, but with regard to the practical side, and, therefore, I must expect opposition. But surely, Sir, the time has come for us to begin to act to secure in our own land some relief from these sinful divisions, and no longer to throw the responsibility on the shoulders of those abroad. I have a duty to the world, but I have a nearer duty to Australia, and Union should like missions begin "from Jerusalem."

Yours sincerely,

C. P. BROWN.

Mr. Patton's Paper.

(The Editor, "Church Record.")

Sir,—The admirable paper on "The Education of our Children," which in September was read by its author, the Rev. J. V. Patton, at a conference on the spiritual and social work of the Church, was recently discussed at a conference of clergy summoned for the purpose by the Archbishop of Sydney. Here it became evident that approbation of the paper, though general, was not universal. Things had been said, or were supposed to have been said, which aroused so acutely upon the current conceptions of some of those who were present at the conference, that they found themselves unable to co-operate in the work of Mr. Patton, who is Director of Education, and

General Secretary for Religious Instruction in Public Schools in the Diocese of Sydney. Indeed, it even seemed to be thought that if some parts of Mr. Patton's paper were true, Christianity could no longer be taught at all.

Now, although there may be much to regret in such an attitude, there is nothing in it to cause surprise. It is simply a living illustration of the very mischief which Mr. Patton is so anxious to avert, the mischief, namely, that comes from teaching to children ideas about the Bible which, at the cost of personal risk and distress, may have to be radically re-adjusted in later years. Like countless others of my own age, I grew up in an atmosphere in which the most genuine belief that the canonical Scriptures are verbally inspired and free from error. The process of disengagement from such a mixing up of things that differ is long and painful, and involves the risk that wheat may be pulled up along with tares. Hence it is extremely desirable to beware as far as possible of creating the tangle.

At a brief and inadequately equipped conference it would manifestly be quite idle to attempt to discuss fruitfully such an immense and intricate subject as the literary and historical criticism of the Bible, a subject which is still undergoing a laborious sifting at the hands of scholars. But it might perhaps be useful to those who are harassed by the change in point of view, if they would make a really serious effort to imagine what the shock would have been like, if they had lived at the time when the true shape, size, position and movements of the earth were ascertained. Or again, if they would try to realise what their feelings would have been at the time when the discoveries of geology broke in pieces traditional beliefs about the age and history of the earth's crust. Doubtless the mental reconstruction would be pale and thin compared with the situation as it existed in fact, but nevertheless the effort might prove instructive and wholesome. It might do a good deal to encourage the reflection that, just as the dissenters can to-day sleep soundly and go peacefully about their worship and business, notwithstanding tremendous and revolutionary discoveries which in their time were supposed to conflict with the Bible, so there is no need to fear lest allegiance to Jesus Christ should be imperilled by the clearing up of misconceptions which in the course of ages have gathered round the ancient, fragmentary and multifarious records of the religious training and development of the Hebrew people. There have been times when a man might perhaps have felt driven to say that, unless the earth is standing still at the centre of the universe, or unless it was created out of hand in six days of twenty-four hours apiece, he should have to give up teaching Christianity, and return to secular life. But if such a man were to suppose that what is at work in his mind is nothing else than a determination to stand up at all costs for the truth of what he has been taught, would he not be forgetting to make allowance for the unreasonable stiffness which hardens round our preconceived notions like a casing of reinforced concrete, and which needs to be qualified or counteracted by the consciousness of ignorance and the trained power of suspending judgment? Which is more reasonable, to say that "unless my ideas of the history and structure of the Bible are correct, the Bible is no good," or to say that "the Bible is obviously of unique and quite enormous good, and it is my place, with a patient and teachable mind, to learn all that I may, alike of its inner spirit and its outer form?"

W. HEY SHARP.

November 27.

(We have read the "Paper" referred to, and could wish that the writer had displayed the same "sweet reasonableness" as our correspondent. The Paper seems to us purposely provocative, not to say flippant, and manifests a lack of that reverence in approach which is so indicative of the true educationalist.—Ed.)

Country Press Liquor Advertising.

(To the Editor of the "Church Record.")

Dear Sir,—For several weeks past the country papers of New South Wales have been publishing lengthy articles in opposition to prohibition. There is nothing in many of the papers to indicate that such articles are advertisements. It is well that your readers should know that they are being paid for, and as such are, in many instances, protected from reply, unless replies are paid for at standard rates.

The big deception that the articles are bona fide reading matter, constitutes a new phase in Australian journalism that must cause many a country newspaper proprietor to wonder how he can henceforth reconcile

this deception (this conspiracy between the brewers and the press—to deceive the reading public) with seathing articles in which he pleads for political morality, clean politics, etc., etc. Whilst conscience-stricken editors may lose sleep, the smug liquor men, with their signed contracts and exorbitant terms—just grin.

At the Country Press Conference there were angry protests made against the tying up by city representatives of the country papers as indicated, and it is contemplated that certain newspapers are prepared to assert their independence regardless of consequences, and cease to be partners to such deceptive journalism.

Those of our readers who subscribe to the offending newspapers are urged to immediately write to the editor and demand that where advertisements appear in the liquor interests, they should bear some mark that they are such.

Many of our friends are wondering why the statements appearing have not been challenged. To be perfectly frank, the Alliance has not the financial strength of the liquor monopoly, and therefore, cannot absorb the necessary space to reply, but steps are being taken to fully inform citizens of the deceitful character of this campaign, and to generally meet the situation by the publication of facts in support of prohibition in another way.—Yours sincerely,

JAMES MARION.
General Secretary, N.S.W. Alliance.

Personal.

Rev. W. H. Irwin, M.A., C.F., has sailed from England and is due in Melbourne about January 9.

Rev. Alan Whitehorn, M.A., formerly Acting Vice-Principal of Moore College, Sydney, has now been appointed Vice-Principal.

Rev. G. E. Aickin, rector of St. Paul's, Bendigo, has accepted the parish of Mornington, Victoria, to which he has been appointed by the Archbishop.

Rev. R. G. Nichols has resigned the position of Warden of the Gippsland Divinity Hostel. He is relinquishing active parochial work for six months, in order to qualify for the final B.D. degree of London University next June. He will continue as acting-rector of St. Paul's, Sale, till the end of the year.

Rev. Donald Haultain, Th.L., late C.M.S. Missionary in Nairobi (E. Africa), vicar-elect of St. Paul's, Sale, will take over the Cathedral Parish as from January 1, 1920. Mr. Haultain has just reached Fremantle en route to Sydney by the s.s. Arabia.

Rev. C. C. Crowley, formerly assistant curate at St. Andrew's, Brighton, who found he was unable to undertake the work at the Seamen's Mission, has gone to work as assistant to the Rev. C. Crotty, at St. John's, Launceston.

Rev. T. L. Lawrence, C.M.S., Uganda, has accepted the curacy of St. Columbs', Hawthorn, for 1920. Mr. Lawrence has recently been engaged in deputation work in South Australia

and Victoria. He is still suffering a good deal from malaria.

Miss Greenwood, daughter of Rev. W. Greenwood, of Coogee, N.S.W., has entered Deaconess House, Sydney, for training.

Rev. Cecil Edwards, who returned to Brisbane by the steamer Port Denison, is now on furlough in the south. He will return to the parish of Holy Trinity, Woolloongabba, of which he is rector, after Christmas.

Rev. G. Hanbury has been appointed vice-principal of St. Francis' Theological College, Nundah, and he will leave England for Queensland in about a month's time.

Rev. H. Matthews, of the Mitchell River Mission, was ordained to the priesthood on Sunday, November 9, at All Souls' Quetta Memorial Church, Thursday Island. Rev. B. S. Cole will leave the Mitchell River Mission on furlough next month.

Archdeacon Bartlett, preaching at the Choral Eucharist in St. Saviour's Cathedral, Goulburn, on Sunday, 16th November, made reference to the death in England of Miss Emily Rushforth, who years ago was headmistress of the Bourke Street Public School, where she not only proved herself a capable teacher, but also a friend and an influence to hosts of girls who still remember and cherish her in later life. Again and again before leaving for England, when too ill to walk, she was brought in her invalid chair to the Cathedral for her Communion. She had hoped to return to Australia, but the shipping difficulties of the last few years prevented it.

We learn with regret of the death of the wife of the Rev. J. Auchinleck Ross, rector of Granville, N.S.W., which took place last week.

News from Hyderabad states that Mr. L. S. Dudley has arrived safely, and is commencing his work in the School immediately.

A message of sympathy from the C.M.S. of N.S.W. was sent to the Parent Committee of the C.M.S., in connection with the decease of Sir John Kennaway, for 30 years its honoured President.

Rev. S. H. Denman, who has gone from Woolloomooloo to Drummoyle, Sydney, was the recipient of a handsome Cutler desk and an oak chair in appreciation of his work at Woolloomooloo. Mrs. Denman was presented with some silver vases.

Canon Seymour, rector of Bangalow, diocese of Grafton, has been laid up for a week with a severe attack of ptomaine poisoning.

Rev. E. J. Withycombe, M.A., of Middle Park, Melbourne, has been ap-

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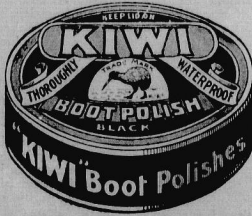
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The FAMOUS KIWI BOOT POLISH



During the war the "Aussies" much desired to never be without their tried friend "Kiwi."

The following letter, written by a soldier to his father at No. 9, Queen Street, Melbourne, is typical:

"You ask if there is anything I particularly want. There is only one thing that I can think of, that is Dark Tan Kiwi Polish. There is nothing in the world to touch it. The man with a tin of KIWI is envied by all his pals."

pointed vicar of Holy Trinity, Merriwa, diocese of Newcastle.

The Ven. Archdeacon Howell, of Grenfell, was at Synod made the recipient of an illuminated address and a cheque by the Bishop, clergy and laity on the diocese as a mark of their appreciation of the manner in which he had administered the affairs of the diocese as Commissary for the Bishop.

Rev. P. J. Bazeley, who is at present in Tasmania, will act as Chairman of the Summer School at Brighton (December 26 to January 1, inclusive).

Matron Tompson, A.T.N.A., of Dungog, has been appointed Matron of the Church of England Grammar School for Girls, Goulburn, and will take up residence in January next. Mrs. Tompson is not unknown in Goulburn.

Archdeacon Boyce, rector of St. Paul's, Sydney, has recently spent four days in his old parish of Rockley, where he laboured fifty years ago. On November 8 he addressed the public school children at their Peace picnic, and met a number of old friends. On the Sunday morning he preached to a large congregation at Burruga and dedicated a brass cross as a memorial to Sergeant Thomas Leslie Smith, who was killed in action at Ypres. At night he preached at the parish church and dedicated a memorial organ given by the congregation as a thank-offering for peace. On the Monday night the Archdeacon visited Trunkey, and was there on Armistice Day, which happened to be the jubilee of that mining town.

It is understood that all of the bishops in the eastern States with the exception of the Bishop of Bathurst, who only recently returned from Europe, have decided to attend the Lambeth Conference next year.

Mr. C. R. Walsh.

When the Chief Justice and Justices Gordon, Harvey and Ralston took their seats on the Bench on Friday, November 21, the Banco Court was thronged with members of the legal profession. As it was the last day of the Fourth Term, the Prothonotary was probably taking his seat for the last time prior to his retirement at the end of the year. He had entered the Public Service in July, 1872, and for 14 years was in the Crown Solicitor's Office; during the greater portion of that time being in charge of the Common Law Branch. In 1886 he became Chief Clerk of the Supreme Court, and since 1896 he has been Prothonotary. Hence the farewell words which follow:—

The Attorney-General, Mr. Garland, K.C., said: I understand that this is the last occasion on which the Prothonotary will sit in the Full Court as such. I therefore desire, on behalf of the Bar, to take advantage of the occasion to express appreciation of his faithful service and invariable courtesy during the time he has occupied the position, extending over a period of twenty years. Mr. Walsh has been brought into intimate contact with the members of the Bar who have had countless opportunities of realising how faithfully and well he has performed the duties of his high and responsible office. He has performed these duties with great ability under many Governments, and we, as members of the Bar, desire to express how much we appreciate his work as Prothonotary, in which office, as I have said, he has rendered inestimable services to the State. We understand that he is now a member of our branch of the legal profession. We welcome him to our ranks and feel that the Court's loss is our gain.

Mr. A. M. Hensley, representing the Incorporated Law Institute of N.S.W., said: In supplementing what has been said by the Attorney-General, may I be allowed to add, on behalf of the legal profession that we regret that, as a result of an apparent conspiracy between the law of the land and Father Time, Mr. Walsh has been called upon to relinquish his position as Prothonotary. To all members of the profession he has, through his long period of service, been

most courteous and considerate. His advice at all times has proved of the greatest value to solicitors practising in the Courts, and we are glad of this opportunity of associating ourselves with the members of the Bar and joining with them in the sentiments so gracefully expressed by the Attorney-General. We wish him long life and health to enjoy the rest which his many years of faithful service entitle him to.

The Chief Justice said: On behalf of myself and fellow Judges, I desire to express the pleasure I feel at hearing the words of approval spoken regarding Mr. Walsh. They confirm the very high opinion which I and my brethren of the Bench have formed of him. Perhaps more than any of my colleagues during the ten years of my occupancy of the position of Chief Justice of New South Wales, I have been brought into close association with Mr. Walsh. I have been in almost daily contact with him and the other superior officers of his department, and I have always been much struck with his diligence and his fitness for the high and onerous position which he has so long and faithfully filled. There can be no doubt of the inestimable value of Mr. Walsh's services to the community, and I think the State has been most fortunate in having had such an officer. He would indeed be a credit to the world, and I think it would be well if persons charged with the government of States like ours would endeavour at all times to secure men of the stamp and character of Mr. Walsh for positions of high responsibility such as he has filled. Apart from his capacity for the ordinary duties devolving upon him, I might say that every suggestion that could be made for facilitating the business of the Court, for improvements in the methods of administration of justice, or conducting the transaction of business between members of the public and the Court, has always been placed at my disposal, and furthermore, always heartily and faithfully carried into effect when such suggestions have been added. I would also like to say a word about his added duties within the last few years in the important office of Sheriff. I hardly think the responsibilities falling upon the Sheriff are always thoroughly appreciated by members of the community. On the Sheriff seems to me to depend, more than on anything else, the purity and proper administration of the jury system of this country, a system upon which so much of the rights and liberties of the people depend. That duty was undertaken by Mr. Walsh and carried out during the last two years. Now, so far as age is concerned, I feel sure I express the opinion of all the members of the Bar when I say that he will prove himself fit for the years of work which yet lie before him.

Mr. Justice Gordon said: I should like to add a few words to what has been said by the Chief Justice. I first met Mr. Walsh in October, 1880, thirty-nine years ago, at the Circuit Court, Wagga Wagga. He was then representing the Crown Solicitor. I was then Associate to the late Mr. Justice Hargrave, the Presiding Judge. Since that time I have had the privilege of enjoying a close and intimate friendship with Mr. Walsh, which has become still more close since I went on the Bench in 1910. No one who has been brought into contact with Mr. Walsh could fail to entertain the highest admiration for his ability, for his energy, and for the unselfish devotion to duty which he has carried out the responsibilities of his high office. No one could fail to feel the greatest esteem and affection for the men himself, with all his personal charm, and admire the integrity and uprightness of his life and character.

By the retirement of Mr. Walsh, the public will lose the service of a most valued and devoted officer, and we on the Bench will also lose the almost daily association with a dear friend.

Mr. C. R. Walsh, who evidently spoke under deep emotion, said: I am sure that you will all appreciate that while this is a very gratifying moment for me, it is also a very trying one. A man would, indeed, be devoid of right feeling if he were not deeply moved by the exceedingly warm and kind words which have been spoken by your Honors, by the Attorney-General on behalf of the Bar, and by Mr. Hensley on behalf of the Law Institute. My life here had necessarily to be lived in an atmosphere largely militant. From the very nature of much of the work there was strife and contest that was unavoidable. But I am thankful to know that it has been appreciated, that my endeavour was to exhibit courtesy and consideration though vigorously carrying out my duties and giving my decisions without fear or favour, affection or ill-will. It is a matter of the utmost satisfaction to me to be able to retire from the position of Prothonotary and Sheriff assured that I carry with me the almost uni-

versal goodwill of the members of both branches of the profession. Personally, I would gladly have avoided this trying moment. But it gives me an opportunity to heartily acknowledge, as I now do, the goodwill and friendship your Honors have always graciously extended to me. That has made life very agreeable to me. It enables me to thank the Attorney-General and the members of the Bar for the kindness I have invariably received at their hands; and to acknowledge the warm greeting they have given upon my becoming a member of the Bar of New South Wales. It also enables me to thank, as I do from the bottom of my heart, the Solicitors of the Court for the appreciation and kindly help they have afforded me at all times.

I am especially glad, too, of the opportunity to publicly thank my old friends and colleagues of the Prothonotary's staff, and more recently of the Sheriff's office, for the admirable assistance they have rendered me at all times in the discharge of my work. It would indeed have been utterly impossible to carry on, with any measure of success, unless I had been so supported.

One word in conclusion, I must add my heartfelt acknowledgment of the assistance and co-operation I have had from my dear friend and colleague, Mr. Saddington. Whenever matters arose about which I thought fit to consult Mr. Saddington he was always ready, in the most strenuous way, to oppose any view I put forward, and he would adhere with great ingenuity and tenacity to the opinion he advocated. This attitude either helped me to see that I was wrong or tended to confirm me in the view I had taken.

But most valuable of all has been his splendid allegiance. His loyalty has been true and unwavering ever since our association together. I was able to go to England on two occasions without a single care or anxiety, knowing into what able and trustworthy hands I had relinquished my duties.

Once more let me express to your Honors, to my friends of the Bar and to the other members of the profession my deep and grateful thanks for the generous references that have to-day been made to me and my work.

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The Church Record.

DECEMBER 5, 1919.

THE CHRISTIAN MINISTRY.

Before our next issue the Ember Season will be with us, when prayer is wont to be made of the Church for "those which shall be ordained to any holy function" in the Church. This approach of Embertide, together with the interesting news of the ordination to the sacred ministry of the first fruits of the new work in the Torres Straits Mission, and an additional two to the same sacred office in the New Guinea Mission, should surely quicken the prayers of the Lord's people for those who are set apart for ministry in the Church of Christ.

The question of the ministry is a very live one at the present day, because of the enthusiasm for Reunion which is abroad throughout Christendom, and the growing strength of the demand for interchange of pulpits with men of other denominations. This desire for Reunion is not enthusiastically entertained by the extreme section of the Anglican Communion, because it is being forced upon them that Rome will have none of it, except upon her own condition, i.e., submission to the Papal See; and Reunion without Rome would endanger the Catholicity of the Church—as conceived by some—by too large and weighty an influx of Protestantism. The Lambeth Quadrilateral is probably going to provide a basis for Reunion, and on that account, in order to stay the flood, strong emphasis is being laid upon what is therein called the Historic Episcopate as being absolutely essential to the very being of a church. The validity of the sacraments, in that judgment, depends upon their being administered by episcopally ordained men. So late as 1914 the English Church Union laid it down in a document of importance that "In accordance with the teaching of the Church of all ages, the Church of England has always taught, and must continue to teach, the necessity of Episcopal Ordination as a condition of exercising the ministry of the Word and Sacraments." Of course those who adopt such a position logically refuse to recognise the validity of ministries outside the Episcopal Churches. But that is a position they must not foist upon the Church of England. In the Preface to the Ordination Service and the doctrinal Articles, our Church has been careful, while maintaining episcopal ordination for her own ministry, not to pronounce negatively upon the validity of the ministry of the non-episcopal Churches. Indeed, so fair a

thinker and scholar as the late Professor Sanday, of Oxford, said:—

"It should be distinctly borne in mind that the narrow sweeping refusal to recognise the non-episcopal Reformed Churches is not, and can never be made, a doctrine of the Church of England. Too many of her most representative men have not shared it; Hooker did not hold it; Andrews expressly disclaimed it; Cosin freely communicated with the French Reformed Church during his exile. Indeed it is not until the last half of the 19th century that more than a relatively small minority of English Churchmen have been committed to it."

We have recently read an Ordination Sermon preached in 1873, at an Ordination held by the then Archbishop of Canterbury. The preacher was the late Dr. Andrew Suter, Bishop of Nelson, N.Z., and the sermon was printed at the Archbishop's request. The preacher, after emphasising the spiritual nature of the work of the ministry went on to say:—

"Neither is the calling of these to the work materialistic. As is the work, so is the calling to it. The validity of their calling depends on a spiritual link, not a material one, between them and the Apostles. We claim an essential union between the work of to-day and that of the first Apostles. We have succeeded them in a work, and the portion of it on which nineteenth century is written is for us to do; but I deny that our Church believes, or sets forth, any idea of a materialistic connection with the Apostles being necessary to the validity of ministerial acts. It claims authority as a Church, and that men are not to go as ministers untried. Experience proved the evil of want of vocation, and so we have Article XXIII. The Church is a body of men holding a certain set of opinions based on facts, and bearing on practice. After those opinions, and the identity vanishes. It is the truth professed by it which constitutes the Church. If the truth is the same the holders of it partake of its identity. It is a degrading statement to hear men resting the validity of their orders, or, at least, the assurance of their validity, on their being able to show merely their material succession from the Apostles."

"Surely there have been, in the history of the Church, many men who have been very well able to prove their succession, whom, nevertheless, St. Paul would scarcely have owned as his successors."

"If your work is the Apostolic work; if your work is not thoughtlessly, lightly, superfluously, conceitedly taken up by you, but you have been called to it by the voice of God, speaking in providence and in His Church; if you have the same Lord as the Apostles—the same Holy Spirit as they—the same work and aim, then are you in the best sense their successors. A man could not help being a priest under the old dispensation; he was made by the law of a carnal commandment, but not in that sense are you priests at all. Those whom Christ sent He designated as messengers, disciples, and apostles, and they considered themselves as servants of God, ministers of God, ministers of Jesus Christ, Soldiers of Jesus Christ, helpers subordinate to Christ, shepherds, pastors, elders, presbyters, overseers, bishops, messengers, ambassadors, heralds, teachers, bringers of glad tidings, interpreters of God's will, prophets, stewards of God, stewards of the manifold grace of God, but they are not called sacrificing priests. The office is didactic and pastoral, not sacrificial."

"Brethren, prizing a materialistic succession for the well-being of a Church, I protest against its being required for its being; and I feel bound to warn you against satisfying yourselves with such materialistic derivation of ministerial authority."

"If I were to meet St. Paul, and he were to ask me for my credentials, I should not refer him to lists of bishops, however accurate, and parchment rolls, however attested; but I should say, 'This is my faith.' 'This is my life'; and if I could be sure of hearing that it was the same as his, I should also feel sure of his acknowledging me as a helper and brother and successor of the Apostles. I should not have any greater satisfaction because I could trace it through men whose teaching and conduct Apostles would refuse to endorse, but I would look with confidence to hearing such an approval from an Apostle as this, 'Receive him, for he worketh the work of the Lord, as I also do.'"

"Can you fancy St. Paul perusing some of the zincographic facsimiles of the mutilated parchments without a smile? Can you not fancy his distress at finding, as, alas! he might, many disturbed about some missing link in the succession, or some Nag's Head fable? and when you handed him up the well-attested roll, can you not hear him repeat what he said to his first successor,

'Give no heed to fables or endless genealogies, which minister questions rather than godly edifying, which is in faith.'"

It is well for Anglican Churchmen to get a due understanding of their Church's teaching and attitude on this important question—all the more important when the Spirit in the Body is working upon the members, very manifestly, with a view to a clearer consciousness and open witness of unity for the better carrying out of the great work which Christ has committed to His Church.

We are Christians and Churchmen; Churchmen because we are Christians and not otherwise. We must confidently and persistently stand for the truth as God reveals it to us, and not be dragged behind the chariot wheels of a materialistic and mechanical Churchmanship that presents small evidence of kinship to the Church of the earliest days of Christianity. A leader of Evangelical thought in England indicates the hardening change that has quietly yet surely taken place of recent years, when he says, "A century back the Church of England was in communion with other Protestant Churches at home and abroad. To-day all that is changed. I feel the shame and bitterness of it all, but such is the penalty of a false theory deliberately adopted and maintained—the doctrine of the ministry known as 'Apostolic succession' is mechanical in operation, uncatholic in tendency, and fatal in result. It is not found in Scripture, there is no trace of it in the Prayer Book, it is incapable of proof, it is the most degrading view of the ministry ever put forth, it is untrue."

If this be so, it is our manifest duty not to accept the inferences of such a theory or belief, but quietly yet persistently, in season, out of season, to witness to our Church's position, and resist the disuniting influence of those who are misrepresenting the Church's beliefs and retarding the coming of that Reunion of "all those who love the Lord Jesus Christ in sincerity and truth," which would bring nearer the fulfilment of the prayer of our Divine Master—

That they also may be one in us:
That the world may believe that Thou
has sent Me.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

St. Paul's Church, Cobbley.

On Thursday week, the Rev. Allan Franklin Pain, B.A., for many years the honoured Chaplain of the Mission to Seamen in Sydney, was inducted to the cure of souls in this parish. The service was conducted by the Ven. Archdeacon Martin, M.A., who delivered an impressive address on Christ's Commission to the Church. There were present also: Revs. Canon Charlton, Cecil King, R. B. Robinson, I. D. Armitage, and G. N. MacDonnell.

A large congregation assembled for the service, which was arranged for 4.30. At the conclusion, a social was held to welcome the new Rector and Mrs. Pain.

"In Many Tongues."

A very interesting report is received from the Sydney Bible House regarding the remarkable number of translations sold during October. The total number of Scriptures sold was 2876 copies, and, apart from the authorised and revised version editions, and Braille for the Blind, no less than 69 different versions are included in the total. Imagine what a Babel of tongues if a simultaneous gathering of such a company took place in the Bible Depot! We could recall the beautiful words of long ago: "We do hear them speak, . . . the wonderful

works of God." The following list of languages is of great interest:—

Europe.—Greek, Yiddish, Hebrew, Danish, Dutch, Norwegian, Swedish, Flemish, German, Perm (Russian), Spanish, Polish, Russian, Roumanian, Latin, Turkish, Latin (Whyte), French, Asia.—Persian, Cantonese, Wendi, Urdu (India), Hindostani, Marathi (India). North American.—Cree, Blackfoot (Rocky Mountains), Philippines Islands.—Tagalog, Pangasinan, Ilocano, Bontoe Igorot. New Guinea.—Toripi, Wedaw. New Hebrides.—Pankuma, Malo, Weasisi, Tasariki, Santo Bay, Hog Harbour, Futuna, Fanning, Nougugu, Nguna, Eromanga. Sumatra.—Toba Batta, Nias.

Torres Straits and Papua.—Mer, Mabuiag, Binandere, Dobu. Solomon Islands.—Bogulu, Lau Mivalo, Ulawa, Saa Mivala. New Britain.—Duke of York Island, Gazelle Peninsula. New Caledonian: Honaitou. Loyalty Islands.—Mare, Uvea, Borneo.—Dyak, Java.—Javanese. South Australia.—Dieri, Malay Archipelago.—Sanguir, Bismarck Archipelago.—Blanche Bay. New Zealand.—Maori, Africa.—Shilla (Morocco), Arabic. Society Islands.—Tahiti. Friendly Islands.—Tonga. Fiji.—Rotuma.

Home of Peace.

The dedication and official opening of the new wing at the Home of Peace, Petersham, will be performed on Tuesday next, December 9, at 3.15 p.m. The Archbishop will dedicate the building and then Lady Davidson will officially open it.

Katoomba Convention.

The trustees of the Convention announced the meetings of the 17th Annual Convention at "Khandala," Katoomba, for Monday, January 5, to Friday, January 9. Daily meetings are to be held at 3.30 and 7.30 p.m. In their circular of invitation the trustees say:—

"The days of Peace, with the reaction from the strain and stress of the past years of war, find us with lower standards of morality and an increasing disregard for God on the part of the great mass of the people. Confusion and lawlessness are everywhere apparent, whilst rationalism and deadness in the professing Church is producing a falling away even from nominal membership."

"We are also faced with the growth of 'isms,' which draw men aside to the contemplation of, and allegiance to, forms of religion which deny the divinity of the Lord Jesus and rob Him of His glory."

"It is, therefore, more essential than ever that when we meet (D.V.) at the coming Convention our aim should be to give our Lord Jesus Christ the pre-eminence, to make Him the centre of our worship and the object of our meditations, and to seek with true definiteness of purpose 'to know Him and the riches of the inheritance' which infinite grace has bequeathed to us in Him."

"Doing Their Bit."

The students of Moore College are holding a Grand Floral Fete and Sale of Work in aid of the Diocesan Peace Thankoffering Fund, by which the finances of the College are to be placed on a worthier and more stable footing. The function is the students' effort on behalf of the fund, and is to be held on Wednesday and Thursday next, December 10 and 11. Lady Cullen is to officially open the Fete on Wednesday at 3 p.m., and Miss Bull on Thursday at the same hour.

A Peace Bell.

Katoomba Churchpeople are erecting a new Bell 330 lbs. in weight, to celebrate Peace. St. Hilda's Church is so favourably situated that the sound of the bell will be heard far and wide.

NEWCASTLE.

Sailors in Newcastle.

This is the title of the Annual Report of the local Mission to Seamen. The committee report that the Mission has had a busy year. The Senior Chaplain, Rev. W. F. Haire, is away on leave, and Rev. H. K. Vickery is in charge. The Treasurer announces that the income totals £509, an increase of 50 per cent. on that of the previous year.

The Ladies' Harbour Lights' Guild is especially commended for its activity. The Chaplain's report makes interesting reading. He writes:—

"The aim of the Mission in 1914 ports is to bring the Message of Jesus Christ into the hearts and lives of our sailors. This is how we try to carry it out:—

First and foremost by ship-visiting. Ship-visiting in the stream and anchorages presents a better opportunity for pastoral work than ship-visiting in docks. There the men are freer, and there is less noise and turmoil on board when the cargo is being discharged

or loaded. Generally, there are opportunities for quiet talks in the cabin or fo'c's'le, with officers and men who appreciate friendship and are glad to have a yarn about the deeper things of life with one who knows and understands some of the difficulties of their lives and can sympathise with and help them. Always a cordial invitation is given to all to come to the Institute and Church during their stay in port. Many accept this invitation."

The statistics for the year were: Visits to Ships by Staff, 982; Visits to Seamen in Hospital, 176; Attendances of Seamen at Church Services, 2594; Concerts and Socials held, about 166; Attendances of Seamen at Institute, 6931; Picnics and Football Matches, 17; Letters written by Seamen at Institute, about 1035; Letters received by Seamen at Institute, 767; Holy Baptisms, 7; Marriages, 2; Sailors' Funerals, 5.

GOULBURN.

Church of England Grammar School for Girls, Goulburn.

Miss Emily D. Bishop, B.A. (London) has been appointed to the position of headmistress of the above school, vacant by the resignation of Mrs. C. M. Brimacombe, B.A., who has secured an interest in the Claremont School.

Miss Bishop holds at present the position of language teacher at the Wagga Wagga High School, under the Department of Education. Her previous appointments have been in England, where she taught in the Municipal Secondary School at Ipswich, and the Suffolk County Council Pupil Teacher centre, and in South Africa, where she was for four years mistress, and later, vice-principal in St. Cyprian's (boarding) Diocesan School for Girls, Cape Town.

The School will continue in its present premises for the next term or so, in order to give time to do justice to the new buildings it is proposed to erect on the West Goulburn Glebe. This is an ideal site for a school, a beautiful situation, great views, ample scope for extension and unbounded possibilities for sports. It is hoped that a wing of the new building may be ready for the second term of 1920, and that by the provision of motor transit to and from the school that it will prove practicable to continue the day school. The kindergarten will probably remain in town.

A Year of Progress.

Boorowa has had a year of progress. A parish motor car has been purchased at a cost of £250; a new organ has been installed at a cost of £147, of which £90 remains to be met.

The country churches are also being improved, and additions and furnishings provided. A larger scheme of complete restoration of St. John's Church is contemplated, and it is hoped to raise £500 during December for this purpose alone.

New Buildings.

1921 promises to be a big year in the matter of building throughout the diocese. The parish of Tumut contemplates new churches at Red Hill and Tomorrora. In Goulburn, it is hoped to re-roof and otherwise improve St. Saviour's Church Hall. In June the Church of England Property Trust propose to develop their Belmore Street property, and also make a commencement with the larger scheme of rebuilding the property in Lorne Street, known as the Junea Glebe. On the West Goulburn Glebe, the directors of the Church of England Girls' Grammar School hope, by extension of the present rectory buildings and the erection of new buildings, to erect a modern school building, in every way adapted to the needs of an up-to-date secondary school. The parish of Junea intend extending their new parish hall by the erection of further classrooms. Gundagai, Cooma, and Wagga also have ambitious building schemes in view.

Diocesan Missionary Council.

The Missionary Council met on the 18th November, and considered again the possibility of co-ordinating the Australian Board of Missions and the Church Missionary Society Thankoffering appeals. The Council decided to adhere to their original resolution, viz:—

That the Diocese of Goulburn adopt at its diocesan thankoffering for missions the appeal by the A.B.M. for a peace thankoffering for the missions of the Church, and invite the representatives of the C.M.S. to take part in the raising of this thankoffering under the general direction of the Diocesan Missionary Council.

- That this invitation includes full facilities for the distribution of C.M.S. Thankoffering literature, and such facilities for deputational efforts as are capable of adjustment with the thankoffering deputational work of the A.B.M.
- That both A.B.M. and C.M.S. agents are requested to appeal for missions of the church in general.
- That all contributions to the missionary thankofferings are to be sent to the diocesan registry.
- That all parishes and individuals are free to allocate all or part of their thankofferings to the C.M.S. thank-offering.
- That the general fund of the diocesan thankofferings not already allocated by contributors is to be allocated to the missions of the church in such proportion as the diocesan missionary council may decide.

3. That the appeal for the thankoffering be made during Lent, 1920, and that the period of collecting contributions in response to the appeal terminate on Whitsunday.

4. That efforts be made to increase the amount of deputational work by exchanges among the clergy of the diocese for the purpose of preaching missionary sermons, and that the visiting deputations of the A.B.M. and C.M.S. be co-ordinated with this plan of exchanges, and to express the hope that the Church Missionary Society would see their way to accept the facilities offered. It was resolved to ask the Bishop's Council to afford an opportunity in synod for the delegates of both organisations to speak on the subject of the diocesan missionary thank-offering. The Bishop announced that he had asked the Reverend W. J. Scott, the thank-offering commissioner for the Australian Board of Missions, to preach in the Cathedral at evensong on the Synod Sunday, and to conduct a quiet morning for missionary purposes on the Saturday morning.

VICTORIA.

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of the coming college year. One is to be available for a missionary student, and application should be made to the Secretary, Church Missionary Society, Cathedral Buildings, Melbourne, who will furnish particulars. The other two scholarships are for ordinary students, and in the case of these, conditions of the scholarships can be obtained from the Principal, Ridley College, Sydney-road, Melbourne.

GIPPSLAND.

"The Memory of the Just."

The oldest resident in the Shire of Wooyay—Mrs. Shingler, of Leongatha—passed peacefully away at her home on Saturday, 25th October, at the ripe age of 95 years. She possessed all her faculties to the last. The deceased lady, who was loved and respected by all who knew her, came from England 36 years ago, and settled for a short time at Inverloch, and then selected land at Leongatha, where she lived for 32 years. There was only a bush track to the property in the early pioneering days of South Gippsland. Finding that there were no religious services held, she wrote to Bishop Goe, who sent Archdeacon Langley to make arrangements for the conduct of church services. This being done, the first service was held in Mrs. Shingler's home, when 30 people attended.

QUEENSLAND.

BRISBANE.

(From a Correspondent.)

Mr. R. O. Bourne, for many years Churchwarden and Synodman of the Cathedral, passed to his rest on Tuesday, November 19th, in his 77th year. Appropriate reference to his death, and the loss the Diocese has sustained, was made by the sub-Dean (Canon Batty) on Sunday, November 23.

For some time past, in addition to the usual plain celebration of Holy Communion at 8 a.m., a choral celebration, with a short address, has been held in the South Chapel of the Cathedral; this at 9.45, lasting about an hour. So thronged has the service now become that there is not room for the congregation. Steps will have to be taken to utilize the nave for the purpose. The usual 11 o'clock service follows on immediately. Some folks say the clergy have not work enough!

The Rev. Canon Campling, the new Principal of St. Francis' Theological College, preached in the Cathedral on Sunday evening, November 10, and made a favourable impression. He is a dignified and earnest extempore preacher, evidently keenly interested in the spiritual advance of the student committed to his care, whose regard he is eminently fitted to secure, apart from the distinction as a Chaplain that he won in the late war.

A gift of £100 has been made by a supporter of the Church of England, in the name of the Church of England Boys' and Girls' Schools, Warwick, towards the completion of the public swimming baths at Warwick.

A start has been made in the arrangement of the Newsboys' Christmas Camp, which, under the direction of the Church of England Mission, has done so much for years past to add brightness to the lives of the lads who earn their living selling newspapers.

At the monthly meeting of the Cathedral Church of England Men's Society, an interesting address was delivered by Mr. Williamson, late captain of the A.L.F., on his experiences in France.

A women's league is being established in connection with the work of furnishing St. Martin's Church of England War Memorial Hospital.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

The annual meeting of the Adelaide Diocesan Missionary Association was held in the Town Hall. Although the attendance was sparse, it was a very fine meeting. The speakers were the Bishop of the Diocese, Mr. Sage, of Melanesia, and Miss Holloway, of China.

Diocesan Thankoffering.

The fund now stands at £9,700.

The Goodwood Case.

A rumor has been in circulation for some time that this case had been referred to England. A suggestion to that effect, which appeared in "The Register," called forth a

letter of protest from Canon Wise. From the current copy of the "Guardian" to hand, we learn that the Chancellor of the Diocese has resigned owing to his appointment to a State Court Judgeship. The inference is that this has caused the delay in proceeding with the case. There is also published an official denial of the above-mentioned rumor regarding England.

A Leading Article.

At the head of the leading article (contributed) in the current number of the "Church Guardian" stand these amazing words: "The Failure of Mr. Hughes." The Editor should have suffered this to appear in his last issue before the elections, is to us nothing short of astounding. We are two-thirds through a full-page article before we arrive at Mr. Hughes at all, and then a fair-minded man will be at a loss to know what it is that that statesman could have done that he has failed to do. The "Guardian" has been recently wonderfully free of ecclesiastical pettiness.

NEW ZEALAND.

AUCKLAND.

The Missions to Seamen.

On September 25 we had the pleasure of entertaining Viscount Admiral Jellicoe at a garden party given at Bishopscourt, Parnell. The Admiral very kindly spoke in terms of appreciation of the work being done by the Missions to Seamen in Auckland.

Two British India Co.'s steamers have visited Auckland recently, and each vessel had over 30 cadets amongst the crews. We have had the pleasure of providing amusement for these lads, and have taken them over to Northcote and Birkenhead on several occasions, when, thanks to the wholehearted support of the residents of these districts, recreation was provided for the boys. Some of the men from H.M.S. "New Zealand" made use of our club-room, and others joined in parties provided by us. The two captains of the training vessels were warm in their expressions of gratitude.

(A. P. Cowie in "Church Gazette.")

CHRISTCHURCH.

The City Evangelist.

A sum of £250 per annum was voted from the funds of the Dean and Chapter Estate for the salary of a priest to continue and extend the work formerly done by Mr. Small as Evangelist in the Police Court Mission and elsewhere. The Rev. P. Revell, who is appointed to this task, will become a Minor Canon of the Cathedral.

A Provincial Church Paper.

At the Standing Committee of the General Synod this year it was decided to establish a Provincial Church newspaper. The title of this paper will be the "New Zealand Churchman." It will be issued together with the existing Diocesan "Church Chronicle," and will contain matters of interest to the Church at large in New Zealand, such as Foreign Missionary News, questions of Education, and General Church News at home and abroad. A fund of £200 will have to be raised in order to give the new venture a proper start, but there should be no difficulty in raising this amount.

The Editor has not yet been appointed.

Notes on Books.

"With One Voice." A study in Prohibition in U.S.A. by Robert B. S. Hammond. Mr. Lloyd George said recently that he had an open mind on the subject of Prohibition, and that its results in America should be closely watched. It was just for the purpose of studying Prohibition on the spot that Rev. R. B. S. Hammond visited the United States and Canada, and he has given the general public the benefit of his impressions in a very readable book entitled "With One Voice." The first trip was made in 1917, and the second in 1917. A Foreword by Mr. W. J. Bryan is followed by a map indicating the route of Mr. Hammond's tours. The map is useful as showing the extent of the investigations, and as indicating

that fresh ground was covered on the whole of the second trip. It suggests at first glance a map of St. Paul's missionary journeys, and truly Mr. Hammond's labours in the cause of Prohibition are Pauline.

The book is a marvel of concise information gathered from many cities in many States, and from just the kind of people most qualified to give an opinion. The author in his desire to bring back a correct report has gone not to temperance enthusiasts, but to leading public men, Governors of States, public officials, leading business men, even proprietors of hotels, are the kind of men who speak "with one voice" and encourage us to believe that Prohibition will work wonders, not only for the sobriety of the nation, but for its commercial advancement and its general progress, without entailing the bogeys of unemployment, slydog or the drug habit. We are given the benefit of interviews with such men as Joseph Daniels, Secretary of the Navy, Dr. Indies, Chief of Police at Detroit, Major Pullman, Chief of Police at Washington, Mr. Thomas E. Kilby, Governor of Alabama, Mr. Ole Hanson, Mayor of Seattle, Dr. Saleeby, and a host of others of like prominence, who, after some experience of the working of Prohibition are without a doubt of its desirability and its assured success. The significant thing is that it is those who have had longest experience are most enthusiastic in its praise.

Mr. Hammond speaks of the "converting power of Prohibition." He points out that when Colorado carried Prohibition in 1916 by a majority of 11,572, it carried Denver with it, which had a "wet" majority of 9000. In November of the same year, Denver recorded 19,000 a "dry" majority. But it is worth while to go on and quote Mr. Hammond's own words: "A wet amendment was submitted in 1916, after the law was enforced. Voted on towards the end of 1916. Defeated by 85,792 votes. Dry sentiment increased by 71,220 votes in two years: Law had been in operation eleven months. A bone dry amendment was presented to the people to be voted on November 5, 1918. Was carried constitutionally by over 50,000 majority. Increase from 1914 being a little more than 38,000. This was a greater victory than the wet amendment being defeated in 1916, for it showed 50,000 for a bone dry Colorado, and the strongest laws possible. Colorado ratified the Federal Prohibition Amendment by over 50,000 January 15, 1919, the vote in the House being 63 to 2, and in the Senate 34 to 1."

The book should be read by all who want to know the facts on this vital subject. There are many interesting touches in reference to things American, but the book is essentially what it sets up to be, an up-to-date encyclopedia of facts, figures and opinions in regard to the working of Prohibition in America. Our copy is from the author. Orders can be sent to the N.S.W. Alliance, Macdonell House, Pitt-st., Sydney. Price, 2/6 per copy.

PUBLICATIONS.

C.F.S. Calendar. We have received a copy of the Girls' Friendly Society Calendar for 1920. It is excellently arranged and printed in violet and black, and contains illustrations of the Cathedrals of the Commonwealth. The texts and other quotations have evidently been carefully chosen. We like the opening message, "To-day begins a new year. The date on the Calendar does not matter. Each new dawn is therefore a fresh opportunity to begin aright." Copies may be obtained from Miss M. F. Wright, G.F.S. Room, Church House, Sydney, 6d. each, or 4/- per doz.

Two outline study books from the Australian Student Christian Movement Corporation, Melbourne. (1) Christ and Human Relationships, by E. H. Stugnell, M.A. Five studies based on Rauschenbush's Social Principles of Jesus. The subject is of intense interest, as indicated by the study headings—The Value of Life, The Ideal Social Order, The Law of Leadership in the Kingdom of God, The Place of Wealth in the Kingdom of God, and Jesus Christ's Ideal as a Challenge to the Individual.

(2) The Apostle Peter, by John Mackenzie, M.A. Studies in the life of St. Peter. There are seven studies, arranged obviously for a seven weeks' study, and giving a topic and daily readings for each week. The lessons and warnings of the Apostle's life are well indicated. Jesus Christ, as the closing meditation so well puts it, was the inspiration of the great uplift and service of St. Peter's life.

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**The Enabling Bill.**

By Rev. W. H. Irwin, M.A., C.F.

The Case for the Enabling Bill.

The advocates of the Enabling Bill labour under the disadvantage that they are divided among themselves as to why they give their support to the measure. For it is quite patent that even the most prominent advocates are actuated by diametrically opposed motives in their efforts for this scheme of self-government. This gives an opportunity to the critics of the bill to fasten on certain declared objects of a section of the Bill's adherents and to claim that the views of these men indicate the true inner meaning of the new departure. For the ambitions of these extreme churchmen are the very thing for a skilled controversialist like Dr. Henson to set forth in such a way, that could he convince the public that these ambitions are likely to be realised by the bill, its rejection by the House of Commons is a foregone conclusion. But these extreme hopes are not shared or desired by the majority of those supporting the Bill—in fact a large number explicitly disown them. They try to keep to the forefront of the discussion the reformation of abuses and the helplessness of the church in the present state of affairs. These abuses and the unanimous conviction that they must go have already been stated. Opponents and supporters of the Bill alike proclaim the wish for reform. It is the method by which the reforms are to be obtained that causes division among them. Instead of accepting the Enabling Bill, the opposition calls for the appointment of a Royal Commission to inquire into the abuses and to advise Parliament what course it should pursue regarding them. To those in favour of the Bill this seems but a means for obtaining delay; its only advantages being to give time to opponents to formulate an alternative policy. But time presses. The need for reform is urgent if the Church is to seize its present opportunity to serve the nation. A Royal Commission will only waste time. Even supposing that Parliament passes an Act abolishing the present abuses, others will grow up in time, and all the old difficulties about Parliamentary action will recur unless the Enabling Bill becomes law. There is a deeper objection still to the method of a Royal Commission. Should Parliament do all that is required of it, we should still have Parliament reforming the Church—a thing that is anathema in the eyes of many, being, they think, pure Erastianism. On the other hand, it is probably for this reason that the Royal Commission method is so eagerly advocated by opponents of the Bill. The Bill makes for efficiency, and this is the strongest argument that can be brought forward in its favour in the political sphere. However, it is as well to remember that even when the Bill is passed all that it will provide is mere machinery to promote reforms. The reforms will still have to be tackled. The Bill only opens the door to reforms, but it does open the door.

Support from Both Sides.

Though diversity of views is in some respects a handicap to Enablers, yet the fact that men of the most diverse ecclesiastical opinions are supporting this scheme of reform tells very strongly in its favour. Opponents may loudly proclaim that Dr. Gore is the father of the Enabling Bill, and that it is the outcome of the aspirations of one party in the Church, but it still remains true that this Bill appeals to men of all parties. In the Lords, the Primate was able to ask those who said that the Bill's supporters belonged to one school, were men of extreme thought, and were those who were trying to run on particular Church lines a question of this sort, to read again the list of men who were supporting the measure. In view of the composition of that list, was it not almost trifling to say that this was the work of a section? Dr. Temple has also said that the membership of the Life and Liberty Movement, as well as the composition of its council, convinced him that it was not the case that the main support for the proposed changes came from the High Church Party. Now the reason that many are supporting the Bill is that it gives for the first time a direct voice to the laity in the administration of church affairs. It cannot be said that it is a very democratic measure. The method of election adopted seems to aim at securing that the members of the House of

Laymen will be a very select body indeed, and does not betray any strong trust in the people. Further, the sight of well-known conservative politicians pleading eloquently for the passage of this Bill, on the grounds that it is a democratic proposal, is interesting, but hardly convincing. Nevertheless, we may regard it as certain that once the laity are admitted to the rather small share of control that this Bill gives them, the force of logic will pass into their hands. Various reasons are given for introducing the laity into the councils of the Church. In their presence lies the safeguard against clericalism and the hope of retaining liberty in the Church. Unless they bear a share in the management of the Church they will never fully realise their membership; and so the Church will not receive the full benefit of their services. "In days when democracy is the spirit of the times, the Church should revive in the whole body of the laity powers of control, both in parochial affairs and in the Church at large, which have been allowed to sleep, but have never been and never can be abolished." (Gore.) Before the abolition of religious tests and disabilities, Parliament might well be regarded as representing the laity of the Church. "But now that Parliament is elected by, and consists of men who may be of any religious opinions or none, its suitability as an ecclesiastical legislature is reduced to vanishing point." Hence, some other way must be provided to enable the laity to express their views on matters connected with the Church.

Re-Union.

We now come to the question of Reunion. Dr. Henson cleverly took advantage of the presentation of a recent petition to the House of Bishops in convocation. This petition presented by the ex-Bishop of Oxford, set out that the signatories cannot take part in united services, in no circumstances can they invite non-episcopalians to preach in their churches; it is not permissible for them to admit even a dying person to communion if that person is a member of a non-episcopal body, and more in a similar spirit. Dr. Henson says that this "full-blown and logical denominationalism has certainly been a powerful, perhaps the most powerful influence in the movement for 'self-government,'" which the Enabling Bill expresses, and he asks it is not reasonable to think that it will be not less powerful in the so-called "National Assembly," which the bill will create. If so, what are the chances of Reunion? Yet, among the Bill's supporters are those who would go farthest in the matter of Reunion. In a letter to the "Times" five well-known and very representative advocates of Reunion wrote: "We desire in the plainest terms to state that we are working ardently for the Enabling Bill because, amongst other things, we believe that its effect will be exactly the contrary (i.e. to jeopardize any prospect of securing a reunited Church). We secure that larger liberty with regard to the state which Free Churchmen have always held to be indispensable to a vigorous spiritual life. We, therefore, hail this measure, not as one that perpetuates preferential treatment, but, rather, as liberating us for that wider fellowship for which we crave. The Enabling Bill and the Reunion Movement are part of a common enterprise."

The Bishop of Peterborough gives his vigorous support to the Bill because it contains precisely those notes which the rising generation imperiously demands in the religion which desires its allegiance. The first is reality. The scheme scraps the pretence that the Church is so extensive with the nation upon which the present relationship between Church and State is based. The second note is the sense of corporate responsibility. What ever the National Mission failed to do it at least brought a new and vivid consciousness of their corporate responsibility to multitudes of Church people, who had hitherto been but passive in their membership. On a vast scale, it changed mere passengers into workers. They want to take their part in the affairs of the society to which they belong. They now see a definite prospect of doing so. The third note is that of action. Our younger people are impatient of talk. They are weary of the eternal apologetic for the administrative abuses of the present system, and the Bill gives them a chance of getting on with some work. In it they find a status and a scope.

(To be continued.)

The Second Advent.

By Rev. W. H. H. Yarrington, M.A., LL.B.

(Concluded.)

Conybeare and Howson say, "the early Church and even the Apostles themselves expected their Lord to come again in that very generation. St. Paul himself shared in that expectation, but being under the guidance of the Spirit of truth he did not deduce therefrom any erroneous practical conclusion." But for all this, it is held that they had every reason for their expectation. "We which are alive a thousand and more years after. The second epistle was written to correct the mistake of some of the Thessalonians who thought that the Second Coming had already taken place. St. Paul tells them that certain events must happen, such as, the Apostasy and the Revelation of the Man of Sin. (To those who are now expecting the Parousia it will be most necessary before expressing any decided opinion to be absolutely clear as to the meaning of these terms.) The conclusion arrived at by Russell is that our Lord did descend at the time when Jerusalem was destroyed, and that in 1 Cor. xv. 51 and 1 Thess. iv. 17 did then take place and consequently that Acts i. 11 was literally fulfilled. With regard to the rapture of the saints, it is said that those saints living at the time of the Parousia would be qualified to enter into the Kingdom of God without experiencing the pangs of dissolution. Flesh and blood cannot inherit the Kingdom of God. Hence the necessity for a transformation of the material and corruptible into that which is immaterial and incorruptible. When the change of the living saints "in a moment in the twinkling of an eye," Russell says, "It is difficult to understand how so rapid a transition could be the subject of observation. We know nothing of what residuum it leaves behind, of what dissipation or resolution of the material substance. The corruption puts on incorruption, etc." From this it would seem that the saints, who are caught up must pass through the death of the body—the corruptible—and then that the spiritual, resurrection body, will be given (2 Cor. 5), in which the living at the time of the Parousia will be "caught up." There would therefore be no ground for the idea that people are likely to be taken up bodily and disappear miraculously, as some say has happened, people mysteriously disappearing, as they are clad, in their daily dress. In fact, Russell's argument, which throws a light on present anticipations (which are quite fallacious according to him), is opposed to any of the material ideas of a sudden bodily rapture of the saints. What proof is adduced that the rapture of saints took place at the destruction of Jerusalem? The answer is that the fact of the rapture of the saints at the destruction of Jerusalem is proved by the historical evidence that there is a complete blank in the history of the Church which takes place just at this time. There were none left but a few Ebionites and Nazarenes. The historian finds that a silence which is expressive falls upon him, and the light suddenly fails. Where are the hundred and forty-four thousand? From the end of the Acts of the Apostles there is historical silence for sixty or eighty years as the result of the rapture of the saints. The writer of this paper, although he states these interesting arguments, by no means identifies himself with them.

In his opinion the pre-Millennarian theory held by many most excellent and beloved brethren is contrary to the view universally held by the Catholic Church. When taken in a strictly literal sense, it is difficult to reconcile it with the teaching of the New Testament as a whole. That teaching is distinctly that when our Lord comes it will be, as the Creed says, "at the end of the world," and the judgment will then immediately take place. This is, as it has been said, "fatal" to the Millennarian teaching. In all our Lord's sayings, parables, etc., there is only one coming, and that to judgment, when "the door will be shut." When Christ did He said, "it is finished." Millenarianism says in effect "it is not finished." Our Lord ascended to the Right Hand of the Father; the new theory would bring Him down from thence to live again at Jerusalem, from whence to govern the nations. Although reigning upon earth, yet it would at length culminate by Satan being let loose, etc. Our Lord is now reigning in the hearts of His people, and Satan is for them bound. The prevalence of sin is a great mystery, doubtless, but the true meaning of the whole of the Book of Revelation is that Christ will yet conquer, overcoming Satan not in the literal sense of

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Revelations xx., but in a spiritual, eschatological sense.

Christ being at the Right Hand of God now is interceding for us, and thence He sent down the Holy Spirit to apply His finished work. Is this to be undone by introducing a new Gospel of salvation? Surely not. The millennial view is that the reign of Christ has been for nineteen hundred years in great measure a failure, and that His reign will only really begin when He comes again. There is no teaching of this kind in the words of Christ or any of the Apostles as recorded. The new theory has led most excellent men into strange statements. Dr. Bonar and others would teach that all missionary effort is comparatively of little avail, although that preaching is in the Lord's hand to be the means of converting the world—and Christ promised, "Lo, I am with you always, even unto the end of the world, amen." There is nothing in this about a Second Advent. Yet it is said that the missionary's only hope is this Second Advent, and the "gathering out of the elect." The Second Advent would surely seem to imply a third Advent—to judgment. Endless confusion would follow the adoption of the theory in question, which St. Augustine sufficiently laid on one side in his great work, "City of God." Augustine gave the death blow to Chiliasm (the thousand-year interpretation) in the early Church by his identification of the Church with the Kingdom of God on earth (D. R. Shuler Mat. hews). This same learned commentator says, "The fundamental difficulty of erecting the pre-millennarian theory into a doctrine of essential Christianity is that it pre-supposes conditions and expectations carried over from Judaism which the course of history has shown to be without foundation." One of the unsafe results of extreme views on the subject of pre-millennarian doctrine is Seventh Day Adventism, with its unfortunate attempt to do away with the Lord's Day for which error others holding pre-millennarianism are of course not responsible. Among other developments was "The Catholic Apostolic Church," or Irvingite Church, which was founded on the belief in the speedy Second Coming of our Lord, and an "Elias Ministry" was appointed. A new body of twelve Apostles was separated on July 14, 1835, at which time the Second Advent was expected, as also on that day, July 14, for several succeeding years. Especially was the Lord expected on Christmas Day, 1838, the twelve hundred and sixtieth day after the Separation of the Apostles. The year 1846 was also specially looked forward to as being twelve hundred and sixty years from the decree of Phocæs. The new Apostles, a misleading title, have long since passed away, and predictions of the Advent have all failed. The whole system has proved how futile such speculations, however well intentioned, have been.

An explanation of Revelation xx. has been given to the effect that the vision describes no period of blessedness at the close of the present dispensation; it is an ideal picture of results attained already by the Redeemer, by His death and resurrection. "He has bound Satan for them. He has always been triumphant, and in His triumph His people now have part—His people cannot sin because they are begotten of God." The impossible view of this difficult passage, it has been said, is the literal millennarian one: it is true that Christ may come at any moment, either by our own death or by His coming in glory. There will, however, be signs before His Advent, which will be unmistakable—about which there will be no questioning whatever. For this coming we must always be prepared. At the same time there may be the possibility that the world will exist for perhaps many thousands of years yet, during which time the Gospel will be preached among all nations, and accepted by them; then the nations will learn war no more; no class hatred, no poverty, and then there will be the true Millennium and "the glory of the Lord shall cover the earth as the waters cover the sea."

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Now think hard for a minute! By the way, what do you do when you think hard? Most children do this: they frown, and put their lips tightly, very tightly, together; or they look up at the ceiling, or out of the window; or they bite hard at the end of their pencil. I once knew a boy, and every time I asked him a question, and he wanted to think hard to get the answer. He used to look hard at the top of my nose!

Well, now—where were we? Oh, yes! We were thinking hard why Christmas should be the time of gifts and joy. Well, now, what other time in your life each year is a time of gifts and joy? Your birthday, did you say? Of course! Well, do you think the idea of a birthday has anything to do with Christmas? Of course, when I put it that way I can see all your hands put up because you have guessed the answer. Gifts and joy at Christmas, of course, for Christmas Day is Christ's birthday! On that day God gave us the best and greatest gift we have ever had. Read St. John's Gospel, the third chapter and the sixteenth verse. What does it say: "God so loved the world that He gave His only begotten Son." On the first Christmas Day when Jesus Christ was born, God gave us a Saviour, and that is why Christmas is a time of gifts. And, of course, having a Saviour, and knowing it, means making us joyful. So now you have the full reason. Jesus Christ is God's Great Gift to us, and the cause of our Great Joy. I think you can understand now why it is that there is no Christmas among the heathen, and no gifts and joyful wishes at Christmas time, because they don't know yet that God gave us His Son. You say, "Why don't they know?" The answer is a sad one. It is because we have neglected to tell them. The missionaries are trying to do it, but there are not nearly enough missionaries to tell them all, and we have not got nearly enough money to send out and keep in distant lands the missionaries who might come along. Will you help us?

Now let me point out to you a very strange thing. Suppose it is mother's birthday. She has many children, and has been so loving and kind to them, preparing their food, making their clothes, and nursing them when they were sick. Well, it is her birthday, and they all begin to wish each other a happy day—but nobody wishes the mother a happy day! And they all give nice presents to each other—but they give nothing to mother!

Now, wouldn't that be a funny family! And yet that is the way a great many people treat Jesus Christ on His Birthday, December 25, Christmas Day. They go off for a picnic, and never go to church on that day, or think of kneeling down at their bedside early in the morning to speak to Him and make Him glad. They give gifts to each other, but never give one for Him whose Birthday it is. Now children, generally can tell the difference between right and wrong, and I'm sure you will agree with me that it is wrong, and not right, for us so to forget our loving Saviour on His own Birthday.

But you say: What can we give Him? What does He want? What would He like for His Birthday? He tells us Himself. First of all, He says: "Give Me thy heart." That means "Just love Me—give Me your

love." And He will treasure your love far more than anything else you can give Him. And then hundreds and hundreds of years ago He was promised something, and only part of it has been given to Him. What was that? "He shall give thee the heathen for thine inheritance, and the utmost parts of the earths for thy possession." Only some of the heathen belong to Jesus Christ just now, but they should all be His. They should all be able to know about Him, and then know Him and give themselves to Him. But they can never do that till they are told about Him. And who tells them? The missionaries! So you see if you are helping the missionaries by praying for them or by giving some of your money to assist them in their work, you are giving Jesus Christ His birthday present! Now, this Christmas, do not forget Him when you are thinking out what you will give your friends. And, remember, He is the best of all your friends.

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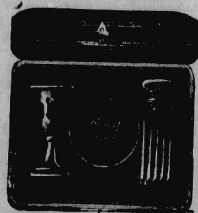
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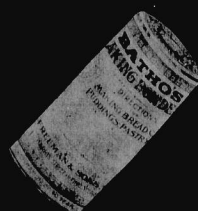
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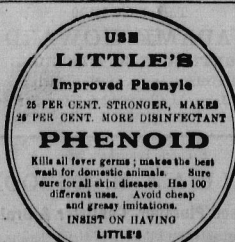
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"The Lord shall give His people the Blessing of Peace."



"He is our Peace."



"Thanks be unto God for His unspeakable Gift."

Current Topics.

To all our friends we send once again the old-time wish of the Festival of Christ—"A very A Christmas Wish, happy Christmas to you." And as we utter the wish, lo! it rises Godward, and becomes a prayer.

And as we think of the prayer we remember that for man the conditions of happiness are found in the three fields of the material, the emotional, and the spiritual, corresponding to the threefold need of his body, his soul, and his spirit.

How greatly enhanced must be the happiness of Christmas for those who during the preceding year have had a faithful part in the high enterprise of Christ for the blessing of humanity! On that day of joy every necessary material good—food, health and home—every comfort of material prosperity must surely bring an additional gladness in the knowledge that they, His servants, have given help to the needy and healing to the sick through the Christ-like work of philanthropic effort.

How greatly deepened and blessed must be the joy of the Christmas reunion of relatives and friends where there is the assurance that far away from home, as a result of the prayers and sacrifices which have been offered, the deep, sweet love of Christ has been infused into the lives of many loveless ones, and has brought a new lustre to family affection.

And how real must be the Christian joy of this Christmas Day to all whose heart and conscience testify that they have sought to fulfil, in some way or other, Christ's great command to publish the Good News in all the world, lifting thereby the burden of its sorrow and its sin!

Once again, then, to you who in the tender mercies of Christ have cared for the broken bodies, the broken hearts and the broken spirits of a weary world—once again to you, "A very happy Christmas."

We are glad to be able to issue a special Christmas Supplement with this number of the "Church Record," because there have come to hand no less than four English mails with their budgets of

news during the past fortnight; and more especially because two sets of that news reports fully the great Church Congress held at Leicester—the first congress since 1913, because of the interruption caused by the Great War. There is only one opinion expressed in the English Church papers concerning that Congress. "The Church in the new age" was the general subject, and the interest seems to have been fully maintained right through. The Bishop of Peterborough evidently made an ideal president, and certainly his opening address was a fine and weighty utterance. In a suggestive manner he linked up the Leicester Congress with the last one which was held at Southampton in 1913. He said:—"We take up the story where Southampton left it. In those days it may have sounded impractical—even academic—to assert that in the Kingdom of God alone can be found the solution of all our problems. But now we know it. During these last five years it has been irresistibly proved. Not all the science of the nineteenth century, not all the educational progress of the age could avert the disaster. Science can be the handmaid of destruction; education, however technically perfect, can be prostituted to a false ideal. It may be urged, indeed, that in this common failure religion must be included. Yet it is not on religion but on the want of it that the blame must be laid. It is not the Kingdom of God that has failed, but the men and women who, though professing allegiance to its ideals, never believed that they were practical, and declined the sacrifice by which alone they could be reached. We now see that they are so practical that, apart from them, the days of civilisation are numbered. . . . The new age is opening; what contribution is to be expected from the Society of Christ?"

The President's opening note remained dominant throughout. The Archbishop of Canterbury, in his sermon, said that the present-day need of the Church was not the theologian but the prophet; for the theologian systematises the experience and teaching of the past, but the prophet seeks the vision of the future. It is, after all, the greatness of the task to which the Great Master summons

His Church that should every time control the minds and wills of those who are called to share in it. There is always the danger to mortals to overlook the main issues of life in view of trivial details that press upon their attention. The recent Congress was fortunately able to sustain right through the appeal of the new age with all its potentialities and its problems pressing for solution; and the fact of that uncertainty and unknown seems to have kept men of a variety of temperaments and convictions serious and united in the aim to discover the right path.

The humidity of the summer atmosphere in the large Australian cities is proverbial, and it is, Ocean Breezes: therefore, probably a fortunate thing after all that for the most part they are to be found on the coast. Hence the seaside resorts are generally crowded at this time of the year, and the city almost empties itself on the beaches near at hand. There is something very bracing in the ocean breeze, something suggestive of the strength of the element over whose broad stretches it has travelled, and the wide horizon out of which it comes, and it is a true instinct which sends the tired city man in search of the tonic which the sea breeze gives. It is a tonic which we would heartily recommend to the Churchmen of those city dioceses as one likely to blow the cobwebs away and give them a broader, larger vision of the Church and her task. We speak especially to such people as diocesan officials, younger clergy, and presentation boards, and we assure them that such a tonic is needed. Standing as we do for a federal outlook we cannot but be anxious about two characteristics of church life in our larger dioceses which we feel cannot but be harmful to the life of the whole Church in Australia. One cause for anxiety is the extreme unwillingness of so many clergy to leave the city areas for work in country centres, and the other, which helps to keep it alive, is the apparent opposition on the part of diocesan nominators to the appointment of men from other dioceses to important parishes in their own. Must our ecclesiastical horizon be always bounded by diocesan limits, and must a man's years in holy orders be counted from the time when he en-