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Current Topics.

The forward movement of the Church
of England Men's Society is one which
claims and deserves the
sympathy and support of
every Churchman in Aus-

tralia. The Church has a man's part
to play in this new world of to-day,
and she needs to organise her virility
if that part is to be worthily played.
There can be no doubt that within the
old Church there are wonderful re-
sources of man-power, quite sufficient,
in the hand of God, to discharge the
Church's mission and renew the world.
Neither, in the light of our magnifi-
cent proportion of enlistments in the
recent war, can it be a matter of doubt
that our manhood will respond to the
call of high enterprise and lofty ideal,
when it clearly hears them call. Yet
somehow we don't seem as a Church
to be getting there. Our men need
organising and inspiring, and we need
to find an interpretation of the Gospel
and an expression of the Church's ideal
which will be big and imaginative
enough to win their whole-hearted al-
legiance as the war did. A very valu-
able first step towards the realisation
of this object would be the binding of
the scattered units into a fellowship
for prayer and witness and service, and
such the C.E.M.S. is striving to do.
It comes before us with a frank con-
fession of failure in the past, and a keen
determination to do better now in the
light of that experience and the inspi-
ration of the present task. We must
have some such organisation, and here
is one to hand: shall we not support it
with all our might and help to make
it go? A splendid lead has been given
by the already sadly-overworked Bish-
op of Bathurst, who, despite his extra-
ordinarily busy life, has thrown himself
energetically into the movement. He
is a brilliant and inspiring leader! Shall
we all fall in behind him and help the
effort along?

The Students' Christian Movement
is in the midst of a week of special
meetings at the Sydney
University, the aim of
which is to emphasise the
uniqueness of the Person of
Jesus Christ as God and Man, and to
seek to imbue students with the ideal
of service in the practice of the
various professions of their after life.
The aim is a great one and should
have the prayerful sympathy of the
Christian Church. The title of the effort
is suggestive—"Religion and Life!"—
for too often the ordinary man looks
upon life as separable from religion,
mainly because he has a wrong con-
ception of both, and because so many
professing Christians divorce the prac-
tice of the life from the profession of
their faith. And yet the pages of the
Old and New Testaments alike reveal
a faith that takes for granted a life of
practical goodness and witness to the

power and love of God in the midst of
that social environment in which the
Christian's earthly life is set.

That there is an urgent need for the
appeal of this movement and the leav-
ing influence of a band of earnest
"practising" Christians in the student
life of the community is sufficiently
clear as soon as it is stated, but the
criticism of the Rev. M. Scott Fletcher,
Principal of Wesley College in the Uni-
versity of Sydney, makes its urgency
appallingly clear. In the great admix-
ture of life and thought of a large secu-
lar university, with teachers whose re-
ligious principles may be not merely
negligible but even antagonistic to the
Christian Faith, there is of necessity
a constant danger in the direction of
lowered ideals of life. The aftermath
of the Great War accentuates this dan-
ger, and consequently makes possible a
scathing criticism upon "conversation
and jests" heard within the University
precincts which were "not creditable."

The signs are not altogether so
hopeful as we imagined they would be.

The figures giving the results
of the voting by what are
termed the greater Noncon-
formist bodies are very unsatisfactory.
The Presbyterian Church, with its
41,496 for and 28,389 against, points
to the present hopelessness of the posi-
tion. Of course what is termed "The
Basis of Union" is without doubt caus-
ing many votes against union which,
if the basis had been on more conser-
vative lines, would have been in favour.
It is to be hoped that the Lambeth
Report, which will soon be to hand,
will give such bright prospects of a
fuller reunion that the various separ-
ated Churches will be encouraged to
face the question again. There are
certainly indications that the bishops
have decided to give a strong lead in
the matter, and it will be in the respon-
sibility of the various sections to fol-
low that lead as closely as possible in
order to do away with the present con-
fusion and scandal of the separation
from open fellowship of members of
the same living Lord.

Of course there are bound to be dif-
ficulties of varying descriptions placed
in the way of reunion.
The voting here in Aus-
tralia shows how strongly
prejudices work and how
hard it is to eradicate
them. In our own Church we have to
face a "high and dry" conservatism
and caution, and also the extreme sec-
tion of Churchmen who look with more
desire towards Rome than to their
Protestant brethren. Quite recently
an illuminating letter appeared in the
English "Guardian," the moderately
High Church paper, criticising the atti-
tude of the Anglo-Catholic Congress.
The writer was the Rev. E. A. Mailey,
rector of Thundersley, Essex. He
wrote as follows:—

"The Anglo-Catholic Congress seems to
have done much to show that we are near
to a great cleavage in the Church of Eng-
land, unless it is made clear that non-
essentials should not cut man off from
the Christian Church. The vicar of St.
Alban's, Birmingham, pointed out at the
Congress that 'It is worth while at this
point to ask ourselves whether for some
time there has not been a tendency among
us to regard as essentials some matters
which are not fundamentals.' The sub-
committee appointed by the Archbishops of
Canterbury and York's Committee and by
the representatives of the English Free
Churches' Commissions, in connection with
the World Conference on Faith and Order,
put out a statement as to what they con-
sidered foundation truths, in February, 1916.
They also put out 'A Statement of Agree-
ment on Matters Relating to Orders,' and
further, 'A Statement of Differences in Re-
lation to Matters of Order, which require
Further Study and Discussion.'"

"The Anglo-Catholic Congress evidently
does not seek a reunion on the basis of
fundamentals as put out by the committee;
it is to be a union on the basis of the non-
essentials. When the vicar of St. Alban's
said that none of them wished to be
separated from their Evangelical brethren,
the applause was very weak indeed, but
when the Bishop of Zanzibar drew his
picture of union with Rome, with a school
of Cardinals presided over by the Pope of
Rome, the applause was loud and general.
This would not matter much, since all men
must be free to follow that which is best
for them, were it not for the fact that be-
fore this union with Rome is brought about
the disruption of the Church of England
must be accomplished."

"We have had our lectures to show the
continuity of the Church of England; we
have had our apparently misguided attempts
at securing for ourselves a part in the Apo-
stolic Succession, but now all this is to go.
The Anglo-Catholics will swallow the Greek
Church's attitude towards remarriage after
divorce in order that they may attain to a
union which is as shallow as some non-
essentials, and deny their Order to satisfy
Rome."

"We seem to be suffering at the present
time from an attack of Zanzibarism with
its 'insanity of genius' which makes domi-
nant, forceful assertion to far outweigh the
truth and 'the best to be the enemy of
the good.' Dr. Sanday has done well in
asking in the 'Times' for a suspension of
judgment on 'Christ and His Critics,' which
he is afraid portends serious trouble. Of
what avail is our Christianity if we are
not to have the best of scholars on our
side? You can refuse to argue, as the
Bishop would in the presentation of Christ
to the African negro, but for most men you
must justify to the head what the heart feels
and loves. Like the Bishop, we all have
our deep faith, but we cannot leave it stowed
away in the recesses of feeling. When Canon
Sparrow Simpson, in his book on 'The
Resurrection,' tells us that our Lord did not
take into heaven the Body with which He
rose from the dead, which returned again
to the earth, he removes a difficulty of one
kind, but brings us face to face with the
difficulty of believing that it is possible to
worship in front of the tabernacle. If Bishop
Gore is right in telling us that the story of
the Fall is to be regarded as an allegory, he
removes the scientific objection to the narra-
tive, but do not difficulties about sin at once
arise?"

"Of course, there are some still who have
the same feelings about the Church of Eng-
land as those expressed by Archdeacon
Holmes at St. Augustine's, Kilburn; but the
great majority follow at all times the
revolutionary, and nightly pitch their mov-
ing tents a day's march nearer Rome, where,
with Newman, they can shift the responsi-
bility of being mistaken from themselves,
although the choice is theirs."

Comment would be superfluous!

The Synod of the Diocese of Adelaide has earned for itself an enviable notoriety in refusing to support the Prohibition movement. The following newspaper announcement makes sad reading:—

ADELAIDE, September 8. "A motion submitted to the Anglican Synod at Adelaide to-night, urging members of all Churches to give all possible moral and material support to the Prohibition movement, was lost after trenchant criticism, and the following amendment was carried:—"That this Synod deplores the evils of intemperance, and calls upon the Churches to carry out the existing legislation." "The Rev. Dr. Milne said that Prohibition might easily lead to pharisaism. It came from America, the land of wonderful discoveries, where they were always finding something to put everything right. It was not their duty as churchmen to go into these fancy things—these patent medicines of religion.

"Several clergymen described Prohibition as anti-Christian."

Dr. Milne's phrase, if he be correctly reported, placing the prohibition policy amongst "these patent medicines of religion," shows how completely his judgment on the question is warped. The policy is not a "patent medicine of religion," but a common-sense effort of social reformers to root out from the community probably the most lawless, iniquitous, soul-defiling and body corrupting traffic that we have to do with. Those people must be blind indeed to the evil of the liquor trade who think that the Churches are able "to carry out the existing legislation." The Trade simply laughs at all attempts to curb its hideous and callous evils because, added to the selfishness of the appetite for drink, it realises all the powers that belong to a full purse. It is a cancer in our common life that requires eradication, unerring and complete.

On the top of this action of the Synod of Adelaide comes the fulminations of Archbishop Duhig of Brisbane. We are glad to know that the Brisbane Synod and its episcopal leaders hold a different view of Prohibition from that of Adelaide. No doubt this accounts to some large extent for the Roman Archbishop's special pastoral on the subject. All the authority of "The Church" (sic) is put forth against a policy which has been adopted, evidently in spite of "The Church" in the United States and Canada. As a matter of fact Archbishop Duhig is very much at variance on the subject with many of his episcopal conferees in America; and doubtless in their case the authority of "The Church" has been utilised in a much more Christian direction, against the monstrous traffic which is a traffic in the souls of men and women.

It is all very well to talk about regulation. Why have not such ardent reformers as Archbishop Duhig and those Adelaide clergy who agree with him been found in the forefront of the battle against the unbridled insolence of a trade that openly flouts the law on every possible occasion. We strongly suspect that if "The Church" of which Archbishop Duhig speaks, were only to get to work on this matter with serious purpose a great many, if not a great majority, of the hotels in the Commonwealth would be kept in better order.

Many of our readers will be interested in the extensively advertised coming of the well-known novelist to Australia; but there will be a general regret in Christian and other centres of thought

that he is coming as an "Apostle" of that mischievous and anti-Christian cult which is a menace to the wholesomeness of our common social life as well as to the faith of many weaklings of the Christian Church. We remember reading some years ago a sermon by the late Frank Swainson, of London, the devoted leader of the biggest men's Bible Classes in England, which treated of what he called "The Three Black 'I's' of Spiritualism—Infidelity, Immorality and Insanity," and in which he produced some fairly strong proofs of his indictment. Some of our readers who read an article from England "boosting" the coming of Sir Conan Doyle, will probably have been impressed with the simplicity of the "gospel" he has to preach—the reality of the unseen life and the certainty of intercourse between us and those who are living in the unseen world of spirit life. But our visitor has written a book entitled "The New Revelation," in which, beyond all shadow of doubt, it can be seen that he goes very much beyond the above simplicity of statement, and reveals himself as utterly at variance with the old and well tried revelation of the love of God in Jesus Christ. Consequently those who are disciples of Jesus Christ, "God of God—very God of very God," will do well to approach the consideration of the statements of and concerning this new arrival with the utmost caution. One who has carefully studied his book has adduced a few points on which the teaching of Sir Conan Doyle is strongly contrasted with the teaching of the New Testament. They are as follows:—

1. **An Unchanging Gospel.**—St. Paul utters the most solemn warning against teachers of a new Gospel (see Galatians i. 8). Our Lord declares Himself to be Alpha and Omega. The First and the Last (Rev. i. 2). "The same yesterday, to-day and for ever" (Heb. xiii. 8). But Sir Conan Doyle informs us that "Christianity must change or perish." p. 70.

2. **The Fall of Man.**—St. Paul teaches that "by one man sin entered into the world and death by sin" (Rom. v. 12). But Sir Conan Doyle announces that it has "become certain that man has never fallen," p. 72.

3. **The Person of Christ.**—St. Paul teaches us that in Christ "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). Sir Conan Doyle tells us that there is "an ever-ascending hierarchy above us in which the Christ spirit finds its place," p. 69.

4. **The Atonement.**—St. Paul teaches that "Christ was made sin for us" (2 Cor. v. 21). Sir Conan Doyle tells us "there is no justice in a vicarious sacrifice," and that there is "far too much stress on Christ's death." "It is no uncommon thing to die for an idea," p. 75.

5. **The Knowledge of God.**—Our Lord teaches that "this is life eternal, that they might know Thee the only true God and Jesus Christ" (John xvii. 3). Sir Conan Doyle says that "since God is so infinite He is not within their (the spirits') ken," p. 75.

6. **Human Destiny.**—Our Lord teaches that everlasting punishment is reserved for the ungodly (Matt. xxv. 46). Sir Conan Doyle tells us that "Hell drops out altogether," p. 75.

7. **Comparative Religions.**—The Apostle Peter teaches that "there is none other name (except Christ's) under heaven given among men, whereby we must be saved" (Acts iv. 12). Sir Conan Doyle tells us "no religion upon earth has any advantage over another," p. 100.

8. **Faith and Unbelief.**—Our Lord warns the Jews that if they believed not in Him they should die in their sins (John viii. 21 and 24). Sir Conan Doyle tells us that "religious belief makes no difference whatever in the after-state," p. 149.

The writer adds:—

"Pilgrims to Zion in Bunyan's immortal story were brought by the shepherds to the top of a hill called Error, and bidden to look down. There they saw some dashed to pieces by their fall, and a little further others blinded, wandering in the tombs. Do we not need the pilgrims' warning still?"

IF YOU ARE INTERESTED IN THIS PAPER, PLEASE PASS THIS ISSUE ON TO YOUR FRIENDS, AND GET THEM TO BECOME SUBSCRIBERS.

English Church Notes.

Personalia.

Rev. W. J. Cole, vicar of Aston and formerly Canon of Sheffield, has been appointed Hon. Canon of the Birmingham Cathedral.

The death is announced of Lord Polwarth, at the age of 82. His strong interest in evangelical work made him a great power, not in Scotland only but in a far wider area.

The King has approved of the appointment of Mr. Ernest Barker, M.A., Fellow and Tutor of New College, Oxford, to the office of Principal of King's College, London, in succession to the late Dr. R. M. Burrows.

Rev. G. F. Irwin, B.D., vicar of Wallington, Surrey, was married on July 28 by the Bishop of Chelmsford to Miss Forbes, of Hillsborough Lodge, Sheffield.

The Bishops in England.

All kinds of receptions have been held for the Bishops visiting England for the Lambeth Conference. The C. and C.C.S. at their reception on June 25, had an interesting time; the speakers were limited to six minute speeches, and amongst the speakers were the Bishops of Willochra, Grafton, Mombasa, and Bombay, who in turn spoke highly of the good work of the Society in helping the scattered work in large and difficult dioceses.

At the S.P.C.K. reception the Archbishop of Melbourne caused some amusement by pointing out that the editorial secretary was his own son, and that he had been taken for his brother!

At the C.M.S. reception there were some 180 Bishops present, amongst whom were the Primate of Australasia and the Archbishop of Rupertland. The latter, in acknowledging the President's words of welcome, paid a high tribute to the work of the C.M.S. among the Indians and the white settlers in Canada. "We owe practically everything to you," he said; and, alluding to the fact that at the end of this year the C.M.S. is withdrawing from Canada, his Grace feelingly added, "In bidding you farewell we thank you from the bottom of our hearts, and wish you a hearty God-speed in your work."

Anglo-Catholics in Conference.

The Anglo-Catholic Congress has come and gone, and has left the Church unmoved. Great things were expected of it; it was to explain what Anglo-Catholics are out for; it was to convince the bishops of the Lambeth Conference that the Anglo-Catholic movement must be reckoned with; and it was to do a hundred and one other things in support of the Anglo-Catholic position. But, in fact, it has accomplished very little; it wholly failed to capture the imagination of Churchmen; it told us very little we did not know before of the aims of the party; and we believe we are correct in saying that in regard to some at least of the bishops, its proceedings provoked mild amusement rather than anything else. So far as the Congress set itself to vindicate the Christian faith against the attacks of Modernism, we could watch its proceedings with interest and sympathy, although the description given by one speaker of the Bible as "that volume of rustic Semitic folk-lore" seemed strangely out of place in such an assembly. We can and do admire the zeal displayed for foreign missions, when men and women in response to impassioned appeals, gave not only money but also emptied their jewels into the collecting plate, with the result that more than £25,000 of the £50,000 asked for was subscribed. Hitherto the interest of Anglo-Catholics has not been markedly shown in the sums contributed to foreign missions, and we hail with delight this new departure. But concerning the doctrinal position of Anglo-Catholicism and the insistence upon a ritual (e.g., at the celebration of "High Mass") which, like the doctrine it represents, is wholly alien from the teaching of the Church of England, we can only say that the Church will have none of it. The attempt to undo the work of the Reformation can never be tolerated. It had been proposed that the Congress should be answered by a counter-demonstration, but wiser counsels prevailed. It is not by demonstrations that the truth is forwarded, but rather by quiet, patient, plodding work. The nature and extent of the Romeward drift is now generally acknowledged, and it is for Evangelical and other loyal Churchmen to counteract it by clear, definite and steady teaching in their parishes and elsewhere, as opportunity may offer. Anglo-Catholicism will have no chance with well-instructed Churchmen.—"The Churchman."

Smaller Dioceses.

At a meeting of the Additional Bishops Committee, held on Monday, July 19, under the chairmanship of the Earl of Shaftesbury,

the following resolutions were unanimously agreed to:—

(1) That it is desirable that a general scheme for the division of the dioceses of the Provinces of Canterbury and York be prepared without delay.

(2) That a diocese containing 200 parishes is not too small if a Bishop is to be a true Father in God to his flock, and if the clerical and lay representation upon the Diocesan Conferences is to be direct.

(3) That the appointment of Bishops to a new diocese, created and endowed by the Church, should be in the hands of the Diocesan Synod and Diocesan Assembly of the newly-constituted dioceses.

Oxford University Honours.

At Oxford a Convocation was held recently, at which the honorary degree of D.D. was conferred upon the Archbishop of Armagh, Primate of all Ireland; Dr. Donaldson, Archbishop of Brisbane; Dr. Thorne-lore, Archbishop of Algoma; Bishop Westcott, of Calcutta; Bishop Gailor, of Tennessee; Presiding Bishop of the Episcopal Church of America; and Bishop Okey Nash, Bishop Coadjutor of Cape Town.

Overseas Bishops and C.E.M.S.

In July a party of nearly fifty Bishops from overseas, including four from the United States, met and conferred with the Archbishop of York as to the future of the Church of England Men's Society abroad. Members of the Society in all parts of the world have loyally accepted the new form of the rule of life put forward at the annual conference last year. At their own request a number of those present (including the Bishops of Gipsland, Grafton, Tasmania, Christchurch, Assam, British Honduras, Victoria (Hong Kong), Chekiang, Ontario, and Swansen) made their personal renewal of the pledge of membership in the Society, receiving from the Archbishop the new badge. Other Bishops present had either already made this renewal or were deferring it till their return to their own dioceses.

The Salford Case.

The E.C.U. appeal against Judge Coleridge's finding for the Bishop of Manchester in the refusal of the bishop to institute the nominee of the patron because of his extreme ritual, has been withdrawn at the eleventh hour. Whatever the true reasons may have been, the Bishop has won his point, and has proved to his brother bishops that they have a remedy for lawlessness if only they care enough to use it.

Keswick.

The Keswick Convention was held in July and had a record attendance, and the accommodation of the town was strained to the uttermost. Preliminary Webb Peplow, in spite of his 80 years, attended and addressed the conference.

Westminster Abbey.

Lovers of Westminster Abbey will rejoice to know that the Dean's appeal has already resulted in over £100,000 being received. The magnificent gift of £10,000 from the Anglo-American Oil Company was particularly welcome as an indication of the forces at work cementing the bonds of friendship between America and Britain.

The Fire of Christianity.

(A Sermon preached on St. James's Day, by the Most Rev. the Primate of Scotland.)

"And it came to pass when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem. And sent messengers before His face; and they went and entered into a city of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples, James and John, saw this, they said, Lord, wilt Thou that we command fire to come down from Heaven, and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."—St. Luke ix. 51-56.

"I am come to send fire on the earth."—St. Luke, xii. 49. Some of you may remember that the ancient Greeks traced back their civilisation to Prometheus. According to their legend it was Prometheus who, out of passion for the race of men, stole a spark of fire from the hearth of Heaven, and bestowed upon the mortals what the jealous gods had hitherto withheld. And, as the story runs, he had to suffer for his generosity; but he was repaid by the reverence and gratitude of men. Our Lord said: "I am come to send fire on the

earth; and what will I if it be already kindled?" There is another saying of our Lord's preserved by the first Christians, which we do not find, however, in the New Testament or in the Gospels: "He that is near Me is near the fire." And our Lord Himself was said by John the Baptist to baptise men with the Spirit of God, and with fire.

We think of Christianity in many ways, all of them true, and all of them having their place. We often think of it, of course, as a relationship, as a family relationship to God our Heavenly Father, and as a Brotherhood in Christ and with one another. Or we think of it as a kind of life, a special kind of spirit and temper which we have learned from the character and teaching of our Lord—the spirit and temper which is summed up in that great word "love." We think of it as a faith, as a personal trustfulness in God based upon our knowledge of His character. Or, again, we think of it as a hope, the glorious hope which carries us through times of darkness and perplexity and sorrow when they come upon us. And sometimes we think of it as a great society, the Kingdom of God on earth of which we are members and citizens.

I.

But this morning I want you to think of our religion as a fire, a fire kindled by Jesus Christ: not the sort of fire that St. James, whom we commemorate to-day, wished to call down upon those people in that Samaritan village, the fire of indignation and vengeance, the sort of fire that is too much reflected sometimes in our religious controversies to-day, and sometimes too much reflected in our relationships with one another. Not that kind of fire. The life and love of God which Jesus Christ came to reveal on earth are heat as well as light; and Christianity, so far as it is akin to the spirit of our Lord, is a burning as well as a shining light. Christianity may look out calmly on the world of men and things with a passionate intensity for the interests of God. But does it always do it? Do we always do it? What was it that kindled this great fire, this fire that was to overspread the world? When the Saviour was on earth He inspired enthusiasm in the hearts of the men and women with whom He came into contact. Men and women caught the fire of His great love, and they passed it on to others; but they knew very well that the real fire could never be kindled until He had sacrificed Himself to achieve the redeeming purposes of God. He had to suffer for bringing the Divine fire to men (not in the wrath of Heaven, like Prometheus), and realising the Divine love in human life. It was by His Cross, followed by His Resurrection, His Ascension, and the coming of the Holy Spirit, that the great fire of Christianity was kindled. Now and again the burning intensity of His faith and its power would break out from Him. You remember how it was. Our text is an instance of it. No matter what the cost to Himself, what the suffering,

what the sacrifice, even though it be death—anything to see the fire burning among them.

Christianity, then, is a fire. There have been other fires in the world, and they have burned out. But this fire is still burning and spreading, in spite of what some people may tell us to-day, burning so slowly at times, burning so fitfully, as it seems. There are other fires in the world, strange fires we may call them; but this seems to have a desperate struggle to keep alive and to hold its own. Why is it? Do you ask why? Our great Scottish writer, Carlyle, once said to an English bishop, "Bishop, have you a creed?" "Yes," was the reply, and the older I grow the firmer that creed becomes to me. But there is only one thing that staggers me about it, considering what it is—the slow progress that it seems to make in the world." Said Carlyle: "With such a creed you can afford to wait." That is true, but it is not everyone that has the right to take that consolation to himself or to herself. It is only those who are on fire; that who desire to become real Christians and better Christians, and who are on fire to spread Christianity throughout the world; they only have the right to comfort themselves with this reflection. For we have no right to fold our hands comfortably in front of us; and to take things easily, and to be content with our Church privileges, and to leave the hard work to be done by others, because He tells us that ultimately, of course, the will and purpose of God must triumph.

II.

And that brings us back to that whole question, What about my own religion? What about my own Christianity? Has it anything of the glow, and the brightness, and the intensity of the fire about it? We could hardly tolerate those people in the war who had no patriotism, or whose patriotism and loyalty did not burn strong and clear for our country and its cause. Yes, but what about our attitude toward those Christians who have no fire in their Christianity? What is our opinion of ourselves as we try to take stock of our own religion in our more serious moments, and look in vain, as we shall often have to do, for any traces, or, at least, for many traces, of a burning, fiery zeal in our service for God, and in our faith and devotion to our Blessed Lord? Are we content that it should be so? If we are not content, not quite easy in our minds and consciences, in our heart of hearts we shall long to be more enthusiastic.

What do we need? Well, two things we shall need at least. In one of the great scenes of "The Pilgrim's Progress" Bunyan tells how Interpreter showed Christian a fire burning against a wall; and there was one standing by it, and he was casting water upon it to quench it, "yet the fire did burn higher and hotter." Then Christian was shown at the back of the wall a man with a vessel of oil in his hand, which he did continually cast, but secretly, into the fire. "This," said Interpreter, "is Christ, Who

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Correspondence

Biblical Criticism of the Pentateuch.

(The Editor, "Church Record.")

continually, with the oil of His grace, maintains the work already begun in the heart." How well, how sadly well, we all know how much there is in our daily lives to throw cold water, douches of it, on our religious faith and our Christian enthusiasm and perseverance. What is to save us? Only keeping near to Christ. Yes, but for God's sake do not let us allow that good and pious phrase just to mean anything to us. You know what it means, without my telling you, where worship and the Bible are neglected, and the Sacraments and the Eucharist, and all those opportunities and means by which we may, if we will, keep near to our Lord, and by which He kindles the fire of Divine love within us by His Presence, by His Spirit, and by His help.

III.

And the second follows directly upon it. Jesus Christ only kindles the fire through His grace. And He has shown us once for all that there is no such thing, as Christianity without the Cross, and that the Cross can only stand for one thing always: for sacrifice, for effort, for service. So it meant for Mary Magdalene, who stood by the Cross of her Lord, and was the first to welcome Him after His Resurrection. So it meant for the faithful disciple and apostle whose memory we venerate to-day. And so it must mean for every true and earnest follower of our Lord. Here is the simple message that I would humbly ask to leave with you this morning—our Lord's great saying, "I am come to send fire on the earth." If there be any truth in all this talk about the failure of the Church in our day, then we cannot but recognise that much of it must be due to that lack of fire in our own Christian witness and profession. Who of us is there who does not often need to remember, with a new fervour and a fuller intensity, those words of the old hymn, so often on our lips:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

C. M. S. Notes.

An Appeal from Persia.

The Governor of Shiraz has expressed a strong desire for the re-occupation of the city by the Church Missionary Society, and was prepared to impose special taxation on the people to enable him to meet the necessary capital expenditure by the C.M.S. After a long conversation with Bishop Linton, in which the true Christian idea of education was explained, and Persia's great need of men of moral character pointed out, the Governor professed that he was a true disciple of the bishop's and that Bishop Linton "had got him body and soul."

A New Mass Movement.

The Rev. A. G. Fraser, who is the chairman of a commission on village education, has been visiting different parts of India during the past few months. In the C.M.S. "Gleaner" he gives a graphic account of a mass movement towards Christianity among the Bihls, an outcaste and criminal tribe living in the Nizam's dominions, Western India. After pointing out that the Mohammedan Government have recognised that those who have become Christians are more truthful than their neighbours, Mr. Fraser continues:—"Here is what happened to-day. There is a Christian merchant who lives in the city, and he goes out and sells things from the city to the villages, and buys the village produce and brings it to the city. He sells more than most merchants because he is honest and is trusted; and everywhere he goes he preaches Christ. To-day, while we were looking at a big school, eight Bihls came to see the Indian pastor, who is a splendid man. They came from the greatest of all the Bihl villages, and are considered the highest representatives of the Bihl community, and other Bihl villages look up to them. These men had come in because this merchant had preached to them the Christ, not once, but for many years, and at last they and their community had decided to accept Him. At first the whole village had meant to come on a pilgrimage to the Indian pastor, but the merchant persuaded them first of all to choose twenty-five and then lessen to eight. The pastor read to them the story of Christ's calling the sons of Zebedee to make them fishers of men. They said: 'That's a marvellous thing; we are fishers of fish, but what do you mean by fishers of men?' And he said: 'It means that God has called you to tell all your people of His love in Jesus Christ, and to bring them to follow the Christ.' Then a great smile came over their faces, and the eight of them held up their hands and said, 'With God's help we will fish them all.'"

Correspondence

Biblical Criticism of the Pentateuch.

(The Editor, "Church Record.")

Sir,—May I, through your columns, offer a reply to your contemporary by requesting an answer to a few questions? I know that it is easy to ask questions, but these are not put in a captious spirit, but are the result of personal study.

If the Pentateuch in its present form is the result of "redaction at the hands of post-exilic priestly writers," why is it that there are 435 words and phrases in the Pentateuch that are peculiar to it, and not found elsewhere in the Old Testament; and only 21 that appear in the Pentateuch, and once in the post-exilic period; and 24 that appear more than once, that could be designated as specially post-exilic words?

Why is it that the Pentateuch records that as the Hebrew Ishmaelite, Midianite and Moabite tribal nations were closely related and occupied adjoining territories that possibly overlapped at some points, and an alliance existed between the Midianites and Moabites at the period of the Exodus, that after the period of the Judges and therefore for upwards of 750 years, the Ishmaelites and Moabites drop entirely out of the records, except in a commemorative ode in the Book of Psalms. There was no information after the exile to suggest the existence of three independent nations.

Why is it that in the story of Balaam and Balak each principal actor invariably uses a distinct and different word or phrase to mean "curse." Balaam, one that contains the idea of divination; and Balak a distinctly Moabite word connected with the idol-worship of Baal-peor; and why was Phinehas' act of executing judgment spoken of in later years as a valiant and courageous act?

In the ordinances concerning the tabernacle worship the following phrases are peculiar to the Levitical code and entirely absent from the priestly code in the last section of Ezekiel: "An offering made by fire," "sweet savour," "oblation," "mercy seat," "anointing," "to pour over, mingle." These are key-words found throughout the Mosaic story, and rarely found elsewhere. If the Mosaic ordinances belong to a priest's code based upon the final section of the book of Ezekiel, and introduced into Ezra's temple after the Captivity, it is a remarkable fact that the keywords of the Mosaic ordinances should be entirely absent from the later emendations of the movement. Those who have been helped by some Christian Union will always be ready to help the movement; those who have not come into touch with it will surely be anxious to help others through it. The University of Sydney aims at raising £200 this year. Donations will be gratefully received by Miss M. Spencer, Women's College, Newtown, and Mr. C. Vickery, Wesley College, Newtown.

EDWARD G. VEAL.

St. James', Dandenong.

World's Student Christian Federation.

(The Editor, "Church Record.")

Sir,—I should like to bring before your notice a religious body which by its nature claims the interest and support of all Churches and church members—that is, the Student Christian Movement.

This movement was commenced late in last century by men who felt that it was necessary for Christianity to have a big influence in university life. One of its earliest supporters was Professor Henry Drummond, who gave a great impetus to it in Edinburgh.

The work expanded in Britain and America until, in 1895, a conference of members of all its branches met and formed the World's Student Christian Federation. Of this John R. Mott was chosen general secretary, and to him is largely due the wonderful success of the movement. Its total membership to-day of about 180,000. Such a world-wide association of Christians can do and has done much to strengthen the brotherhood of men of all nations.

The Australasian Student Christian Movement has organised Christian work in all the universities, and also in other educational institutions of Australia and New Zealand. The value of the work in the universities can hardly be over-estimated, touching as it does the lives of so many young men and women who are to go out into positions of influence in the community.

The Sydney University Christian Union is a part of the A.S.C.M., and as such adopts the aims of the movement, which are:

1. To set forth Jesus Christ as the supreme manifestation of God and of true manhood and as the Saviour of the world, so that students may be led to knowledge of, and faith in, God, Father, Son and Holy Spirit, as revealed in and by Jesus Christ.
2. To present this Christian faith as challenging students to the devotion of the whole life to the service of the Kingdom of God in the practice of their profession or

business, in the application of Christian principles to all problems of individual and social, national and international life, and in active co-operation in the evangelisation of the world.

3. To call students to enter the fellowship of worship, thought and service which is the heritage of the Christian Church.

4. To promote among them regular habits of prayer and Bible study, as means by which the Spirit of God may operate in and through their lives.

The presentation of the claims of Jesus Christ to students at the most critical period of their lives, when they are thinking of their future careers, has led many to give themselves wholly to Christian service, both at home and in foreign fields.

The influence of the movement is far-reaching and many of its methods have been adopted by other institutions. It has always advocated the circle method for Bible study; other bodies have also found that conferences run on similar lines to student conferences are a valuable means of intercourse and spiritual growth.

The absolutely interdenominational character of the movement is most important. Students meet to study the Bible, social and national questions, to pray and to hear addresses, without a thought of differences of creed. Co-operation in practical work creates a spirit of unity and deepens the sympathy between members of different Churches. Speaking of this greater sympathy, Rev. E. W. Barnes said recently, "That is wholly good. It makes Christianity a stronger and more effective force in national life—and such an outcome of our work we clergy or laity of every denomination ought to use all our efforts to support."

Do church people realise the need for this work among students? If so, they can help in a very practical way. To keep the movement alive and working there must be organisation. There are in Australia and New Zealand eight secretaries who give all their time to the work, as well as a special secretary to attend the World Conference in Geneva this year. There are no endowments, therefore the continuance of the work depends solely on the financial support of those interested in it. Those who have been helped by some Christian Union will always be ready to help the movement; those who have not come into touch with it will surely be anxious to help others through it.

The committee of the S.U.C.U. would consider it a great favour if you would publish in your paper the above statement. I know that many members of your Church are deeply interested in the work.

OLIVE PRICE.

Hon. Sec., S.U.C.U.

Manning House, University of Sydney,
September 13, 1920.

Church Hall, Kurrajong.

(The Editor, "Church Record.")

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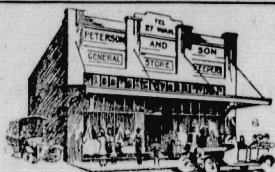
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A. J. B. KING, C.F.

Ex-President Colo Shire Reprtn. Ex.

Clerical Dress.

(The Editor, "Church Record.")

Sir,—In the article on "Clerical Dress" in your last issue, "Vestis" informs us that the "dog collar" which encircles the innocent necks of so many clergy nowadays, is without any authority. "Vestis" asks, moreover, what is the correct outdoor dress for a Sydney clergyman of the 20th century? May I suggest an answer to this question by asking another: What reason is there for the convention which expects the official representative of the most joyful society in the world to dress in gloomy and depressing attire? Granted that his garments should be "grave and seemly" is it necessary that they should be positively ugly as well? Another disadvantage of this strange custom is that it acts as a barrier between clergy and laity. I have heard of one Christian man saying to another, after a glance at his collar and tie, "I can discuss this frankly with you because you're not a parson." If Christians, including clergy, are the salt of the earth, it seems a great pity that any tailor's device should prevent the mingling of the salt with what it is meant to savour.

I was present at a seaside party when a well-known Sydney clergyman arrived, suitably and comfortably clad for the occasion in an ordinary sac suit, soft collar and black tie. Presently the individual who had been sent to meet him at the station turned up. On being introduced he said, "Well, I saw you, but I didn't speak because you looked more like a man than a parson!" In the light of such a remark as this, it would seem that with some people "reverence for the cloth" (hateful term) has been substituted for regard for the spiritual power, moral worth and intellectual excellence of the man who wears it. Perhaps the Church would be more acceptably "democratic" if the dignity and influence of the clergy depended upon their strength and beauty of character rather than upon their style of dress—upon what they are rather than upon what they wear.

"DORCAS."

(The Editor, "Church Record.")

Sir,—I have no wish to trespass upon the theological and ecclesiastical grounds of Mr. Coucher's letter. Doubtless you are fully able to deal with such matters without any lay assistance. But I have dabbled somewhat with English literature, and I hate to see even Alexander Pope (bitter Roman as he was) misquoted. Pope wrote "A little learning is a dangerous thing," not as Mr. Coucher makes him say, "A little knowledge," which isn't true anyway. "EGERIA," B.A.

(Letters held over from want of space.—"Liberal Anglican Priest" and "Fairplay."—Ed.)

Personal.

Miss K. L. Nicholson, of Fukien, China, has tended her resignation to the Church Missionary Society.

Rev. H. R. Holmes, M.A., of the C.M.S., Santalia, Bengal, hopes to reach Melbourne for furlough in March next.

Revs. Seaheld Deuchar and P. W. Stephenson, are engaged on a deputation tour in Tasmania in the interests of the Church Missionary Society.

A military wedding of some interest in Church circles took place in St. Thomas' Church, Toowoong, Q., on September 1, when Lieut. Edward Fortescue Morris, M.M., late 14th Light Horse Regiment, A.I.F., second son of Mr. W. E. Morris, of Wahroonga, for many years the highly-esteemed registrar of the diocese of Melbourne.

was married to Eirene Cecil, elder daughter of Mr. and Mrs. H. C. Wade, of Brisbane, and niece of the Revs. A. L. and Eustace Wade, the latter being the Principal of Ridley College, Melbourne. The officiating clergyman was the Rev. Norman Osborn, M.C., late C.F., and Major Basil Morris, D.S.O., R.A.G.A., brother of the bridegroom, was the best man.

Miss E. D. Bishop, B.A., headmistress of the Church of England Grammar School for Girls, Goulburn, has been appointed to a similar position at the Girls' Grammar School at Rockhampton. Miss E. Gordon M.A., who has had considerable teaching experience in Sydney and elsewhere, has been secured by the Board of Directors for the vacant position in Goulburn.

Rev. F. W. E. Wilkinson, who has been rector of Pittsworth (Brisbane) for the last three years, was presented with a wallet containing £27 prior to his departure for Kilcoy.

Rev. H. Lilley was inducted as first vicar of St. Cuthbert's, Tweed Heads, on the Feast of the Transfiguration, by Archdeacon Tress, Administrator of the diocese of Grafton.

Rev. Edgar Barstow, lately of Southport, was inducted to the living of St. Francis', Nundah, on Saturday, September 4. Minor Canon Simmons, who, 32 years ago, had presented the new vicar for confirmation in St. Francis' Church, acted as Commissary for the Bishop.

The death occurred on Saturday last of the widow of the late Bishop Pain, at Beecroft, N.S.W., after a very short illness.

We regret to chronicle the sudden death of the Rev. M. D. Williams of the Ballarat Diocese. The deceased clergyman was found dead at the driving wheel in his motor car. Some sudden shock had seemingly brought on heart failure.

Rev. F. Sampson, who has been acting as Vicar of Seddon and Ward, has accepted the position of Secretary to the New Zealand Church Missionary Society. As soon as possible Mr. Sampson will take up his residence in or near Nelson.

Miss Bertha Crutch, who has been in training for some time at the A.B.M. hostel at Waverley, Sydney, sailed by the Changsha for the Mitchell River Mission.

The late Dean McCulloch, of Bendigo, who was rector of St. Paul's for over fifty years, has been commemorated by a marble bust in the Bendigo Art Gallery. The bust has just been completed by a local sculptor, Mr. John Walker.

The Bishops of Bendigo and Gippsland are expected in Sydney at the end of this month.

A Wellington message reports the death of Mr. G. E. Blanch, headmaster of Christ's College, Christchurch, at the age of 57 years. Deceased went to Christchurch from Melbourne six years ago, and intended to retire at the end of the year.

The good wishes of churchmen generally will go out to the Ven. Archdeacon Boyce of Redfern, Sydney, upon his marriage with Mrs. Burton, widow of the late Captain Burton,

R.N.R. The Bishop of Armidale performed the ceremony in St. Andrew's Cathedral on September 8.

Dr. Leeper was the only person nominated for election to the vacancy on the council of the University of Melbourne. As is customary in such cases, the time for the receipt of nominations has been extended for seven days, closing on September 25.

Rev. A. Craven, having resigned from the charge of the parish of Geraldton, W.A., left the State for England. Rev. H. Vine, rector of Queen's Park, has been appointed rector of Geraldton.

Rev. R. W. Needham, rector of Kellberrin, has been appointed rector of Queen's Park, W.A.

Rev. T. Smith, B.A., has been appointed to the parish of Ross, Tas.

Mr. C. F. Gillman was ordained to the diaconate on September 18 at St. Francis' College, Nundah, Brisbane.

Miss Alice Kendall and Miss Maude McIntosh, of N.S.W. C.M.S., sailed for China on Wednesday. A valedictory communion was held in the morning at St. Philip's Church, Sydney.

Notes on Books.**My Child's Prayer.**—A letter to parents and other sponsors with "A Child's Prayer." (Obtainable at Diocesan Book Depot, Melbourne, price 6d.)

We heartily recommend this little booklet as likely to be of great use in leading parents to understand their responsibilities towards their child's true life, and in teaching them how to help their child to understand and cultivate the use of the wonderful privilege of prayer.

"Returned Empty." by Florence L. Barclay, author of "The Rosary" (published by Putnam's Sons, London and New York. Price 5/-). Our copy from Dymock's Book Arcade, 428 George St., Sydney).

This is the weird story of the re-birth of a husband who had been drowned—reborn in answer to the wilful demand of his heart-broken and adoring widow. The sequel gives no encouragement to Spiritualism or Theosophy—but shows how selfish and wrong the prayer was, and that true joy can only be gained at the cost of love's sacrifice. There is something awfully pathetic in the seeking of the reincarnate soul, from babyhood to manhood, for its mate, grown old and grey-haired before the sought was found, and in the cry of the soul. "It is dangerous work to tamper with the dead. The dead are safe with God." "My soul remembers that Divine security; but I have left it and there is no return."

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

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The Church Record.

SEPTEMBER 24, 1920.

AN IMPORTANT PASTORAL.

The Heads of the Anglican Dioceses of the Province of Victoria have issued the following Pastoral on the Liquor Question:—

To the members of the Church of England in the Province of Victoria.

Dear Brethren,

You are doubtless aware that a referendum is to be taken at the forthcoming Parliamentary Elections on the question of the continuance, reduction or non-renewal of licences for the sale of intoxicating liquor. The drink traffic is costing more in both life and money than war and the horrors associated with it are little, if any less than those of war. A strenuous effort is now being made to secure, if possible, a vote for No-Licence. Bearing in mind that the community seems to be really desirous of doing something to reduce our four great evils—Poverty, Crime, Disease and Inefficiency, in all of which intemperance is recognised to be a chief factor—we trust that you will be able to see your way to support this Movement. We believe that limiting the sale of intoxicants will be a long step in the right direction. It is not right that needless temptation should be placed in the way of the young and the weak, as it is at present. Harmless substitutes for intoxicants are now available. We fully realise that the proposed restriction will mean a real sacrifice on the part of many who can use stimulants without abusing them. But Christian charity should be equal to such a sacrifice, of which the benefits are so undeniable and so far-reaching. We think therefore that the Church should give a lead here, as it is doing elsewhere, and dare to point out the need for the proposed restriction, as there appears to be no other means of effectively controlling the traffic. We therefore urge you to carefully and prayerfully consider what is your duty in this matter, and be careful to record your vote when the time comes.

T. H. WANGARATTA,
Acting Metropolitan.
W. G. HINDLEY,
Vicar-General of Melbourne Diocese.
W. F. TUCKER,
Vicar-General of Ballarat Diocese.
H. B. HAYNES,
Vicar-General of Bendigo Diocese.
ARTHUR E. F. YOUNG,
Vicar-General of Gippsland Diocese.
17th September, 1920.

ST. MICHAEL AND ALL ANGELS.

It is strange that the spiritual existences, designated Angels, whose being and service to man were so real to the men whose inspired writings are preserved for us in the Bible, should in these later days be treated as utterly negligible in thought and their service for man practically disbelieved. The striking happening at Mons on that well-known and fateful occasion was received with mingled feelings and explanations by the Christians at home.

In some directions men are far from being credulous to-day in regard to the happenings of the unusual or unexperienced in their every-day life. The story of the Sadhu, Sundar Singh, while listened to by many with profound respect, has almost certainly received a very scant acceptance in the minds of the great majority even of Christian people. And yet we find people on every hand swallowing with ease the curiosities of the various "isms" that are brought to their notice. It almost seems as if the message of the truth is bound to be rejected, even as the Truth Himself was rejected; while, on the other hand, that which is the reverse of true finds an easy acceptance in the minds of the great majority of the people.

Practical materialism is more all-pervasive than we realise, and so the spiritual is always discounted.

And yet the fact of the existence of spiritual beings is after all one easy to allow; and the further fact that such beings have of necessity some sphere of service should also be easy of acceptance.

The New Testament takes for granted such a ministry, and instances abound of that ministry being utilised in the interests of man. To Mary and Joseph the angels bring the announcement of the coming Messiah. To the shepherds outside Bethlehem they herald the wonderful message of the birth of one who is Saviour and Lord. To our Lord, after the stress of a special time of temptation, angels come ministering. To our Lord in the dire hour of weakness in Gethsemane angels come to strengthen Him. To the sorrowing women is given the joyful news of the Resurrection by angels. Angels still continue a ministry realised, and in some cases visible, in the Apostolic history. The immergence of angels into the field of physical experience and sight given at certain crises of moment, keep the early disciples in a state of assurance that they are "ministering spirits" sent forth to minister for them who shall inherit salvation; that "the angel of the Lord encampeth round about them that fear him and delivereth them"; that God "gives His angels charge" concerning His saints.

Both warning and comfort are suggested in Holy Writ because of the ministry of angels. Our blessed Lord Himself, in warning men against irreverence to child life, uttered words pregnant with meaning:—

"Their angels do always behold the face of My Father which is in heaven"; and in the Presence of God, in that vast company of angels which do Him continuous service, "there is not a wish that one of these little ones should perish." How utterly at variance then with the mind of those who wait upon His will and command are those whose influence and actions affect for ill the true life of a child. It is an affront to God, and a distinct act of war against the hosts of God who are set for the strengthening of the children's life.

While all suggestion of adoration of angels is strictly discountenanced in the Word of God, yet we are bidden to remember that these benign beings do the Father's service on behalf of those who are the Father's children—a service of supply for need, of strengthening in weakness, of protection in the time of temptation and danger, of deliverance from evil, and when life is ended the

"Angels are attending near
To bear him to their bright abode."
They are the strong and kindly messengers of God surrounding our lives,

in obedience to His will, with gracious presences through whom the Father works unremittingly for His children's good. And so, oh that we might ever realise it! "Earth is crammed with heaven," and all around us are the hosts of God.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Farewell to the Governor-General.

The following correspondence will be of general interest to Churchpeople:—

To His Excellency the Right Honorable Sir Ronald Craufurd Munro Ferguson, P.C., G.C.M.G., Commander-in-Chief in and over the Commonwealth of Australia.

Your Excellency,

It is with feelings of deep regret in that your long and honoured period of the holding of your exalted office is coming to an end, that we approach you to say good-bye.

You and Her Excellency Lady Helen have helped the Church of England greatly by your many attendances at various functions, by the wise and gracious words you both have spoken, and by the moral and material support you have constantly given us; and we are appreciative and grateful.

As citizens and members of the Church we noted with strong sympathy and admiration the help you gave Australia and the Empire in your devoted attention to our Sailors and Soldiers; and for your kindness of spirit and so much helpfulness to them, with deep respect we offer you our thanks. May we say, Sir, to you and to your noble wife, that we shall not forget you, and that we pray that our Gracious Lord God for Whom in serving humanity you have laboured, will ever befriend and keep you.

We regret that owing to the absence of the Archbishop of Sydney from Australia, His Grace cannot personally present this address, for we know that he would cordially associate himself with us and say as our leader all that we have tried to express.

On behalf of the Standing Committee of the Diocese of Sydney, and of the Chapter of St. Andrew's Cathedral, we are your Excellency's obedient servants,

(Signed) GERARD D'ARCY IRVINE,

Vicar-General and Commissary.

(Signed) A. T. TALBOT, Dean.

13th September, 1920.

(Copy.)

To the Standing Committee of the Synod and the Cathedral Chapter.

I would thank you for the very cordial terms in which you have expressed your regret at my approaching departure. It has been a great pleasure to me to take part in many of your beautiful Cathedral services, and to witness the great activity displayed in many branches of Church life. As Commander-in-Chief of His Majesty's Australian Forces, I would also thank you for the fine provision you made within the Cathedral precincts for the entertainment and welfare of the men of the Australian Imperial Force.

I am very sorry that owing to the absence of the Archbishop from Sydney, I shall not have the pleasure of bidding him farewell. I sincerely trust that the blessing of God may rest on your labours, and that all your efforts may tend to the ennoblement of national life.

It is with great regret that Her Excellency and I bid you farewell, and we deeply appreciate the kindly sentiments and good wishes you have expressed to us on behalf of the diocesan representatives of the Church of England in Sydney.

(Signed) RONALD FERGUSON,

Governor-General.

Sydney, 13th September, 1920.

Conference of Clergy.

A conference of clergy of the various denominations was held in the Chapter House for the consideration of the secularisation of the Lord's Day. A committee was appointed to consider a possible policy in order to safeguard the day, to report to a further conference of clergy.

A matter of some importance was submitted to the conference in relation to the publication of low and blasphemous criticisms of the Divine Lord. The matter is to be brought under the notice of the Attorney-General.

"Havilah."

A function which marks another great forward step on the part of the Church of England took place on Saturday last at Wahroonga, when the Vicar-General dedicated the newly-acquired property, "Havilah," to

the sacred purpose of a home for orphan and necessitous children. Immediately after the dedication Dame Margaret Davidson officially declared the home open. In addressing the large attendance of sympathisers, numbering some 400 persons, Dame Davidson said that such work always had a great appeal to her sympathy. She was glad that the Church of England had awakened to a sense of duty. Mrs. Albert Littlejohn, in a short but vigorous speech, proposed a vote of thanks to Dame Margaret. She appealed to the audience for a hearty support of the home; £1000 per year would be needed for the upkeep, and already nine cots at £30 per year were being supported. Mrs. Littlejohn also appealed for some philanthropic donor to build a much needed babies' home on the property.

Two stalls, produce and flowers, found a ready sale for their goods, by which some £30 was taken. The admirable arrangements for afternoon tea were in the hands of Mrs. C. Taylor and a large army of willing workers. The local organisation arrangements were in the capable hands of Mrs. R. H. Bode, of Wahroonga, who has all through been an enthusiastic supporter of the enterprise.

The property, consisting of the home and 16 acres of land, was acquired by purchase from Mr. T. Harrison for £6000 by the Church of England Committee for Homes and Hostels, of which Mr. Albert Littlejohn is hon. secretary. A debt of £2000 still remains on the property.

Interesting Presentations.

At the annual meeting of the Mothers' Union, the hon. secretary, Mrs. R. Taylor, senr., was presented with a wallet of notes in appreciation of her work in connection with the Union.

The Associates of the Deaconess Institution made a presentation to Miss Wright in recognition of her work as acting superintendent during Miss Pallister's absence in England.

Religion and Life Week.

(From a Correspondent.)

Great things are expected from the religion and life week which is being conducted at the University under the auspices of the Students' Christian Union. It is evident to anyone who was a member of the University a few years ago, and has returned within her walls this last year, that the general tone of the life there has deteriorated to an alarming extent. The committee of the Christian Union decided that this deterioration was largely due to the growing spirit of materialism and neglect of the fundamental principles of Christianity. Accordingly they are striving to bring a very important fact before the eyes of all the members of the University, that Christianity is essential to character. With the realisation and acceptance of this fact by the general body of students lies the resuscitation of true university life.

The opening meeting, which was for students of the second and third year of the faculty of Arts, was conducted by Rev. P. Watson at noon on Monday. The attendance was very good, and those present received much help from the words of the speaker. He reminded them how useless it was for men to seek for an ideal man in the world. We are not satisfied with any man, no matter how great or good he may be. There is always something lacking. There is only one true perfect man to whom we all may look and be perfectly satisfied.

A general meeting was held in the Union Hall at 1.30, at which Bishop Long was the speaker.

B. & F.B.S.

The annual meeting of the British and Foreign Bible Society will be held at the Pitt Street Congregational Church on Monday, September 27, 1920 at 8 p.m. Chairman, His Excellency Sir Walter Davidson, K.C.M.G. Speaker, Rt. Rev. Dr. Long, Bishop of Bathurst. Special anthems will be rendered by the Presbyterian Combined Choir. Organ recital 7.30 to 8 p.m. A cordial invitation is extended to all lovers of God's Word.

Annual Meeting of the Church of England Homes.

(From a Correspondent.)

The thirty-fifth annual report of the Church of England Homes at Glebe Point, submitted at the annual meeting held in the Chapter House on September 16, was of particularly encouraging and gratifying character. Mr. Justice Backhouse occupied the chair, and was supported on the platform by Canon Cranwick, Rev. S. M. Johnstone, Rev. R. Rook (clerical secretary), Messrs Evans, A. E. Finch, W. E. Cocks (superintendent of the Boys' Homes), and Messrs A. J. Hare (hon. secretary) and R. B. Trindall (hon. treasurer). In the audience were Revs. C. Hughesdon, W. L. Langley and G. Manning.

The clerical secretary read extracts from the report, which showed a year of distinct

progress and development. Each of the existing five homes was free of debt, while £2000 was in sight toward the cost of the new Boys' Home at Carlingford. Rescue work among women at the Strathmore Home had been maintained. One hundred and thirty girls were being trained and cared for in the other three homes at Glebe Point, with much to encourage. The committee had launched on an extended venture in work among boys by the appointment of a superintendent and the erection of a second home at Carlingford. The resignation of Mrs. R. B. Trindall as hon. treasurer, after 19 years' active work, was much regretted by the committee, and a hearty welcome was extended to Mr. A. E. Finch as her successor. A well-deserved tribute was paid to the self-denying labours of the matron—Miss McGarvey—who was just completing 25 years of work in the Homes.

The balance sheet submitted by the hon. treasurer proved to be in the nature of a record, showing receipts from all sources had reached the sum of £6358, while the expenditure had totalled £6207. An urgent appeal was made for increased financial support if the work was to be maintained in its existing high state of efficiency.

Mr. Justice Backhouse spoke of his intimate knowledge of the work of the Homes in their relation to women, girls and boys, and also of the growing need for such homes. He urged that greater publicity should be given to the facts, and expressed the conviction that such publicity would lead to a much larger measure of support from church people throughout the State.

Rev. S. M. Johnstone, in moving the adoption of the report and balance sheet, took the opportunity of handing to the treasurer a cheque for the sum of £227 17s. 1d., being the proceeds of a fair recently held at St. John's, Parramatta, to which several parishes in the surrounding districts had also contributed.

Before the termination of the proceedings Mr. Justice Backhouse presented Mrs. R. B. Trindall with a handsome gift of jewellery in token of their appreciation of her many long years of honorary service. In responding, Mrs. Trindall referred to the marvellous growth of the work from the first home at the Glebe to the present five homes for which the committee is responsible.

The Church of England Homes for Boys at Carlingford.

(From a Correspondent.)

The Church of England Homes Committee at Glebe Point have every reason to be congratulated on the success which attended the laying of the foundation stone of their second home for boys at Carlingford by His Excellency Sir Walter Davidson on Saturday, August 21. The day was gloriously fine with an absence of wind, and the green blood of the wattle abounding on every hand, together with the delightful shade afforded by the fine old fir trees surrounding the "Minden" Home, made a particularly fine setting for the afternoon's ceremony. When the Governor and Dame Margaret Davidson arrived, there must have been fully two hundred people to welcome them. Their Excellencies were met by the Vicar-General and Rev. Robert Rook, the clerical secretary, and introduced to members of committee, and at once began an inspection of the existing home under the guidance of the superintendent, Mr. W. E. Cocks. Both Sir Walter and Dame Margaret Davidson took the keenest interest in the work of the home and expressed their best wishes for its continued growth and development. On returning to the site of the new home they were accompanied to the temporary platform by members of the committee, a number of the clergy in their robes, Senator Brigadier-General Cox, Major Marr, and Mr. E. Carr, M.L.A. The prescribed service for the laying of foundation stones was conducted by the Vicar-General, assisted by Rev. J. Young, rector of Carlingford, in the reading of the lesson prior to the Governor laying the stone. In declaring the stone to be "well and truly laid," His Excellency spoke of the value of such work as was undertaken by our own Church, together with that of other branches of the Christian Church, and laid emphasis on the necessity for maintaining a strong national character built upon the basis of Christian truth.

Rev. Robert Rook followed His Excellency and made reference to the financial position of the new home, from which it was gathered that the total cost would approximate £4000, of which £2000 was in sight. He made an urgent appeal to the church people to recognise their obligations in regard to the work undertaken.

As the Governor had a still another engagement for the afternoon, Brigadier-General Cox then moved a vote of thanks to His Excellency and Dame Margaret Davidson for their presence, and in doing so referred to the fact that for thirty years of his life he had traversed the road on which the home stood. The motion was seconded by Major Marr in a happy little speech, and

was duly carried, the formal proceedings closing with cheers for their Excellencies. The visitors were then invited to partake of afternoon tea, which was dispensed on the lawns of the "Minden" Home under the supervision of Mrs. W. E. Cocks, assisted by the staff of the homes. Large numbers of visitors took advantage of the opportunity to inspect the home itself and expressed themselves delighted both with the home and its surroundings.

The superintendent, Mr. W. E. Cocks, had his boys looking fit and well in the uniform of the Church Lads' Brigade, and they made an effective guard of honour to His Excellency, a position which the boys enjoyed to the full. The collection, taken up during the proceedings and placed on the stone, totalled £168. Many of the residents of Parramatta and district generously loaned their motor cars to convey the visitors to and from Carlingford and Parramatta stations, an action which the committee very fully appreciated. General regret was expressed by many of those present at the absence, through indisposition, of the matron, Miss McGarvey, who has been so closely associated with the work of the Glebe Homes for the past quarter of a century.

NEWCASTLE.

A Good Example.

The boys in the rector of East Maitland's scripture class at the High School have undertaken the support of a scholar at the Forrest River Mission, whilst St. Peter's Sunday School in the same parish have offered to maintain an additional child at one of the Church's missions.

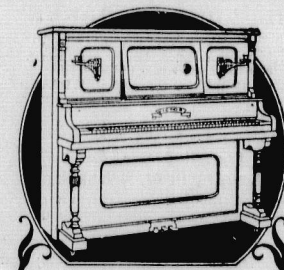
COULDBURN.

The Cathedral Council.

The council met on Monday, September 13, Archdeacon Ward presiding. The Archdeacon welcomed Mr. W. S. Arnott as a member of the council. A subcommittee was elected to devise means for the extinction of the remaining parochial debts and to report to the next meeting of the council. It was determined to re-hang the Cathedral bell so that it may once more be swung instead of tolled. The parochial recreations committee made application to construct two more tennis courts on the north side of the cathedral and this was granted. A number of small repairs to the fabric of the cathedral was authorised.

Cathedral War Memorial.

The Cathedral war memorial committee met on Tuesday, September 14, the Vicar-



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General presiding. The committee had before them the tenders for the erection of the chapel, from which it was clear that the design might be more economically and satisfactorily executed in stone than in Queensland maple. The specifications will be amended to facilitate the calling for tenders at an early date for the erection of the chapel and screens in stone instead of wood. Some £2500 is in hand towards the £3500 that will be required.

Appointments.

The patronage board met on Tuesday, September 14, for the parishes of Barmen and Taralga, the Vicar-General presiding. For the parish of Barmen, vacant by the resignation of the Rev. A. Thompson, the patronage board appointed the Rev. J. D. Nicholson, rector of Taralga. The Taralga vacancy thus created was filled by the appointment of the Rev. P. W. Bramble, at present on the Cathedral staff.

Council of the Diocese.

The council of the diocese met on Tuesday, September 14, Archdeacon Ward in the chair, and transacted a large amount of business. The council placed on record their appreciation of the services to the Church and the diocese of the late Rev. Robert Elliott, A.K.C., B.D., and asked the Vicar-General to convey their condolences to the widow and family.

A committee was elected to give preliminary consideration to a consolidating Church Society, Superannuation Fund and Clergy Training Fund Ordinance, to be promoted in the next session of Synod.

Subject to the approval of the Bishop of Warraratta, arrangements were sanctioned for the working of some outlying portions of the parish of Tamburumba from the parish of Walwa, in the diocese of Warraratta.

It was also determined that the usual quarterly meetings of the various diocesan bodies should be held in November instead of December in order to avoid loading the Bishop with routine business on his return.

CRAFTON.

Synod.

The Synod of the diocese met on September 6. The Bishop of Bathurst preached the Synod sermon and was present on the Tuesday to address the members on the work of the C.E.M.S. His lordship urged the necessity of reviving the life of the society. The men who were back from the war wanted to strengthen the Church's witness for Christ. The Church needed a great propaganda, and for that a body of men was necessary.

During the session the Synod placed on record its appreciation of the services of the Registrar, Rev. H. McWilliam, who was severing his connection with the diocese. The Administrator was asked to make a presentation to Mr. McWilliam as a tangible mark of the esteem in which they held him. Several speakers, including Archdeacon Lampard and Canon Watson, paid a high tribute to Mr. McWilliam's work. The presentation took the form of a wallet of notes (£25), to which the Registrar made a suitable response.

The reports of the varied Church activities in the diocese were good, and special reference was made to homes and hostels for children which had been recently established.

VICTORIA.

MELBOURNE.

Memorial Hall at Essendon.

Major-General E. Tivey on Saturday afternoon laid the foundation stone of St. Thomas's Memorial Hall, Essendon, which is being erected in memory of the 44 members of St. Thomas's Church who laid down their lives at the front. General Tivey, in a short address, referred to the patriotic spirit of the men of St. Thomas's, who formed a high percentage of the soldiers from the parish. He expressed pleasure that part of the hall would be reserved as a clubroom for men. Among others who spoke were Dean Hart, Canon Hancock and Canon Baglin, vicar of the parish.

QUEENSLAND.

BRISBANE.

Inter-Church Conference.

A conference on "Gambling" was held at the Y.M.C.A. on Thursday fortnight, convened by the Brisbane Church Federation. The meeting, which was widely representative, passed the following motion:—"That in the opinion of this meeting, representing Anglican, Presbyterian, Methodist, Congregational, Baptist, Church of Christ, Salvation Army, and other organisations, it is highly desirable in the best interests of the com-

munity that no permission should be given for holding art unions or lotteries for any purpose, and we determine to withstand such devices for raising money by every means found practicable." It was decided that steps be taken to bring the matter prominently before the whole of the churches of the State, and the details were left with the executive of the Church Federation, together with Bishop Le Fanu and Rev. W. H. W. Stevenson, M.A.

St. Martin's Hospital.

Mr. James Clark has generously forwarded the Bishop Coadjutor (Bishop Le Fanu) a cheque for £5000 towards the building fund of St. Martin's Hospital, Brisbane.

WEST AUSTRALIA.

PERTH.

His Grace the Archbishop's Lectures.

It was a great disappointment to many that ill health affected the delivery by His Grace of three lectures on (1) Religion, (2) Christianity and Theosophy, Christian Science and Spiritualism, and (3) Women's place in the Councils and Ministrations of the Nations. These lectures had been arranged by the C.E.M.S. for three consecutive Fridays, July 30, August 6, and August 13. So far, only the first two have been given. On August 6th, his Grace gave an interesting summary of the History of the Christian Church, showing how the present divergencies had arisen and warned us against thinking that the road back to perfect union could be easy or short. On August 13, the Memorial Hall was well filled to hear his second lecture, and the chief tenets of Theosophy, Christian Science, and Spiritualism were made clear, without a word of bitterness and yet in such a way that it was clear that Christianity differed essentially from the first two, and that in the last there were great opportunities for self-deception, and that although the evidence so far collected upheld the Christian belief in continued existence of the personality after death, yet the

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**A Scribble from the Bush.**

(E.A.C.)

Some forty miles beyond Mudgee (and from a railway station) is quite a contrast to the incessant roar of the traffic of the city of London, of which one has heard a good deal for the last five years—and a greater contrast still to the terrible enemy Zeppelin raids on the same city, which it was my lot on several occasions to experience. Two months on a sheep station in the Australian bush is certainly a different life to anything to be found in England. It is delightful to wander alone for miles, following a sheep track in the "Big Silence," and muse upon all that one has passed through—and especially during those fateful years—and especially our great and wonderful deliverance! A score of aeroplanes or more, of all varieties, passed over our house every day on serious errands of war, and on calm nights the guns from the battlefields of France could be distinctly heard, keeping us fearfully conscious of the terrible slaughter of human life that was unceasingly going on.

In this month of September, after abundant rains, the contrast is all the more impressive. This part of the country is ideal for sheep—its long stretches of fertile plain, surrounded by undulating hills, of all sizes, and now covered with young grass of a deeper green than has been for many years, makes a picture that fills all hearts with gratitude to God. Seven stations, all belonging to different Sutor families, lie contiguous to each other, and form one of the oldest settlements in N.S.W., for the grandfathers were among the first pioneers. In the library here of "Triamble" (the oldest homestead) I find a family tree dating back to 1733, and many years earlier still to a relative—the Countess of Linlithgow. Talking about those pioneers, it is simply marvellous what they accomplished. One sees it in the splendid open treeless country stretching for miles—the clearing, the ring-barking, the uprooting, the burning off, the fencing, the building, the planting, the cultivation, all tell of years of strenuous work, which, I fear, the present generation of young men do not in any way attempt. Nearly all pastoralists in N.S.W. to-day are struggling to recover from the recent unparalleled drought. In these parts there has been hardly any loss of sheep, for constant topping off of trees for the last two years, the leaves of which were edible, has saved them. Some cattle and horses have perished, and the remainder were just on their last legs. During the past fortnight, with increasing feed, it is pleasant to see them in the paddocks, frisking about once more, and kicking up their heels at each other. It is lambing season, too, and the dear young things are doing their share. On most stations the repairing and building up of fences, sweetening and building up of fences, sweetening by the flood waters, has proved a long and expensive job. The Triamble Creek, with its many small tributaries, and which enters the Macquarie River four miles away, rose to a height never before known. In the valley it was like one wide deep sea: Australia is indeed

"A land of alternate dust and mud. A land of alternate drought and flood."

Pests.

But the never-ending fight of the graziers is with the pests. The young squatters tell you, with some indignation, that most of them have been brought from the motherland. The list includes the rabbit, fox, starling, sparrow, crow, and the hawk, the last two being indigenous—the rabbit has proved a terrible scourge, and its increase is tremendous. The great rise, however, in the price of skins has brought more rabbit catchers into every district, with good results. But the drought and the floods have worked wonders, and where one rabbit is seen to-day hundreds were seen three years ago! That is one great compensation, and another cause for thanksgiving. The foxes are still numerous, and the torn carcasses of young lambs tell sad tales. Truly "the man on the land" has many difficulties and trials, but the standing drawback is the uncertain rainfall. Still this has always seemed to me the one rod which God uses to keep the people from moral and spiritual ruin. If Australia had sufficient rainfall it would be the most prosperous country in the world, and its prosperity would ultimately destroy its inhabitants, and that in a comparatively short time—Jeshurun waxed fat, and kicked (Deut. xxxii. 15).

The Church in the Bush.

For over 40 years it had been the desire of the late Mr. T. C. Sutor to have a monthly service, at least, in his "Triamble" home, but sometimes many months have elapsed without the visit of a clergyman, and of late years, strange to say, matters have been getting worse instead of better. The clergyman lives at Sofala, 75 miles away, and the drought, and high price of fodder, no doubt, has made it difficult. Yet there is a

nice community in the district and a number of children are growing up. Six years ago, when I was here, the question of a small church was discussed, and I am glad to say quite a beautiful building has been erected. For the first time, because of my stay, a service has been held for nine Sundays in succession, with an attendance each Sunday of some 50 persons, old and young. Every family for miles round attends, and practically every person of both sexes. If that were so throughout Australia all our many troubles would soon disappear. My experience has been that country people wonderfully respond when they have an earnest man amongst them, and the gospel simply and faithfully preached.

The one crying need of this great land is to get the country populated by men and women of grit and courage, so that, not only in patches, but throughout its length and breadth, as in Great Britain, 40 or 50 millions may dwell upon it. The Church of Christ should do its part in earnestly and boldly advocating immigration to Australia, and then making provision for their spiritual welfare—only in this way can Australia ever become great and glorious.

The Great Advance in Palestine

(September-October, 1918).

Jottings from my Diary.

(By Rev. J. V. Patton, formerly 10th Cavalry Brigade, 4th Cavalry Division, E.E.F.)

Preparations for Advance.

Tuesday, Sept. 17.—We set out again about 7 last night. It gets dark now a few minutes after 6. We had the light of a half-moon to march by. We reached our night bivouac, a little to the S. of El Ramleh (about 10 miles S.E. of Jaffa or Joppa) about 11 p.m. To-day we dumped our valises. All we now have is practically what we stand up in. This morning we were told the general outline of the projected advance. Our part in the show promises to be exciting enough. After the infantry break through we have to make a dash for Beisan (the Biblical Bethshan), on the extreme edge of the Plain of Esdraelon.

The Battle Eve.

Wednesday, Sept. 18.—This evening we moved off at 9.30. Before the Indians moved off they made the place ring with their cries. On our marches, especially when we ride in column of half-sections, one is reminded of Isaiah's vision of "horsemen in pairs" (xxi. 7). After keeping to the W. of Ludd (the Biblical Lydda) railway station, we followed the light railway to Jaffa. It was 4 a.m. before we were able to fling ourselves down anywhere to sleep, since it took an exasperatingly long time to get the horses hidden away in a thick orange grove. All day horses and men have remained hidden among the trees. From here we can see the environs of Jaffa, the Russian Church being conspicuous in the foreground.

The Battle Opens.

Thursday, Sept. 19, 11.45 a.m.—We were roused out at 3.30 this morning. About 4 we had some hot tea and cold boiled bacon. At 4.30 the guns began firing. The British attack had opened. By 4.30 dawn was breaking. At 4.55 we were ready to move off, and very soon the northward march began.

About 11 we passed through the Turkish wire, and are now halted some two miles within it. We passed two field guns which had been captured. The animals lay dead in the traces. The ground is pitted with the holes made by our bombardment this morning. Guns are growing away in front of us. Our march this morning has been across an undulating sandy plain, covered in most cases with coarse grass. The plain here swarms with our troops moving up.

2 p.m.—After a halt of about 20 minutes at 11.45 a.m. we moved on again for a few miles. The going was heavy on account of the sand. There is a battle raging on our right.

Advancing over the Plains of Sharon and Esdraelon.

Saturday, Sept. 21.—We continued crossing the plain of Sharon on Thursday afternoon, bearing to the E. . . . The plain itself is low and marshy in many parts. . . . At times we pushed on fairly fast by trotting up for some distance. Carmel loomed up a blue mass away to the North. It was close on 6 p.m. when we reached the village of Jett, set on a stony hill. The natives thronged out to watch our arrival. Watering horses was a confused business, and the language used is indescribable. Perhaps it is as well the natives didn't understand English. The horses were frantic for water.

The water had to be drawn up from a deep well in our small canvas buckets, each of which was suspended from two reins. . . . It was quite 10.30 p.m. when we moved off again. The moon was at the full but the sky was somewhat cloudy. We passed a camp where there were a number of Turkish prisoners. It must have been fully 2 a.m. on Friday (Sept. 20), when we got on the road for El Fule. The road ran for miles along a narrow valley with stony hills on either side. We were crossing the spur of the western range which ends at Carmel. The night march was very tiring. It seemed as though we would never get through the pass, progress necessarily being so slow.

Of times we fell asleep for moments together. Part of the way we led our tired horses over the stones. The road was very dusty. In the morning we looked queer objects with our faces disfigured with streaks of dust. One of our cooper observed that our own horses wouldn't have recognised us. The sun had risen before we emerged on to the plain. About 6 a.m. we came to a halt about a mile from the end of the pass. Our dash northwards had been so swift and unexpected that we got through the pass without risk. We watered at a small stream, "the waters of Megiddo," and fed the horses which were looking tired. We fed ourselves, for we had had nothing to eat since about midday the day before. Our halting place was El Lejjun (the Biblical Megiddo). Here it was that King Josiah made his fatal attempt to bar the egress of Pharaoh Necho from the pass which we had traversed, and which from time immemorial has been the passage between the Plains of Sharon and Esdraelon. From our halting-place we had a glimpse of part of the Plain of Esdraelon, since a small hill obstructed our view in front. The high hill, Jebel Duhy (misnamed the Little Hermon), and a dome-shaped hill, Mt. Tabor, to the North of it, were conspicuous features. At 9.30 a.m. we set out for El Fule. The road or track led through durra walks on either side. We travelled E.N.E. to El Fule. Part of our Division had preceded us and met with some opposition. An official account states, "As the advanced guard of the 4th Cavalry Division debouched from the defile at Lejjun, a Turkish battalion, with several machine guns, was deploying in the plain below them. They were charged without hesitation by the leading regiment, the 2nd Lancers (Indians), and in a few minutes the Division was able to continue its advance; less prompt action might have caused fatal delay." As we advanced Turkish dead and wounded were to be seen lying by the roadside. An Indian doctor and his orderly were dressing the wounded. Some of the prisoners were German machine-guns. It seemed to me a unique experience to cross the Plain of Esdraelon or Megiddo (Har-Magedon) under such conditions—dead and wounded men, and the instruments of war, lying or strewn about. There were the "boots of booted warriors and garments rolled in blood." The road was littered with articles of Turkish military equipment. A view of this plain with its surrounding hills would be a striking sight at any time—a view as it is of "twenty battlefields—the scenes of Barak's and Gideon's victories, the scenes of Saul's and Josiah's defeats, the scenes of the struggles for freedom in the glorious days of the Macabees. . . . It is a map of Old Testament History" (George Adam Smith).

As we rode out into the plain the surrounding hills stood out more boldly. The ridge ending so abruptly in Carmel rose up on the west. In front, to the N., were whitish-looking hills by Nazareth. To the N.E. were the two hills—Jebel Duhy and Tabor—already referred to. To the S.E. there stood up boldly a high hill or group of hills, one of which is Mt. Gilboa. When you see this hill stand up so high above the plain, you realise the force of David's lament: "The beauty of Israel is slain upon thy high places." Another point of interest in David's lament that has struck me is the association in the song of Gilboa and Ashkelon. Our march really began under Ashkelon, and our objective was Beisan, under the shadow of Gilboa as it were. To the S. the plain stretches away to the hills of Samaria. Between Jebel Duhy and Gilboa there is a gap—the Valley of Jezreel—where the plain runs into the Jordan Valley. We halted about 400 yards S. of El Fule at 11.45 p.m. It is a small town, but important as a railway junction. . . . El Fule and its immediate neighbourhood were dotted with the units of our Division, since the whole of it had arrived by noon. Six miles to the N. lay Nazareth, which was captured by the 5th Cavalry Division. The Division, composed largely of Indians, had marched parallel to us on our left by the sea shore, and had seized Nazareth while our Division was taking El Fule. At El Fule Napoleon, in 1799, fought a battle with the Turks. On Friday we were just about to swallow a mouthful of tea when the order came to "saddle up." At 1.30 the whole Division was in motion for Beisan, 16 miles away. The Dorset Yeomanry (the unit to which I

was attached) led the advance. As we left El Fule, we passed an enemy aerodrome, where five enemy aeroplanes were standing. One of these planes had descended during our stay at El Fule, its pilot, who had come from the North, being entirely ignorant of the British advance. His surprise on landing must have been amusing to witness. As we pushed on to the S.E. down the Valley of Jezreel, Indian lancers were on our right and left flanks. Some of the Indians on our right swept through Zerin, the site of Jezreel. Away behind us streamed the remaining troops of the Division. Turks and Germans were being found hidden among the dhurra stalks as we pressed forward. In the fields the ground was of the worst description. It was cracked and crumbling, and full of treacherous holes. It was difficult to make a horse even walk with safety over such ground. Often we had to ride through dense masses of dead thistles. But onward we pressed with our wearied horses. Some of the animals had to give up—staggering they crashed to the earth. Well had they done more than their bit. The Valley of Jezreel gets very narrow as one proceeds to Beisan. When we had advanced about half the distance between El Fule and Beisan, most of the leading troops were pressed on to the road. The pace was now greatly quickened to a fast trot since it was desired to enter Beisan before dark. My brave little mare was so excited with the movement of the regiments that she refused to go steady, and swept along at a gallop. At times it appeared as though we were all having a race in the valley where Jehu drove so furiously. We entered Beisan about 5 p.m. No opposition at all was met with in approaching or sweeping through the village. The first stage of our advance was over with very little loss. We had been on the move for 36 hours, and had ridden 70 miles, penetrating far behind the Turkish lines.

Young People's Corner.

THE BOASTFUL CROW.

(By Rev. A. C. Stevens, B.A.)

Some kind unknown friend was good enough to post me the other day a paper containing the beautiful story of the boastful crow. It goes something like this: Once upon a time the blackcocked crow family were having a corroboree in the gaunt dead limbs of a tall, old tree. Now one of the young crows had a very fine opinion of himself, and the others used to look out of the corners of their eyes at him and call him "Master Boaster." He was always so stuck up, you know. He reminded you of the rooster which they called Robinson because he Crew So! On this particular occasion Master Boaster was so silly and loudmouthed about his own abilities that one of the wise old birds said to him, quietly, "Get along with you, you're only an infant hardly out of your shell; why I don't suppose you've ever even stolen a hen's egg!" Now, you know, the crow family think it's a great thing to steal a hen's egg. Master Boaster could see all the young crows look at him and sniggering, so he went black (that's how they blush), and said, swelling out his chest, "Pooh! that's as easy as mud! I guess I could steal a hen's egg quicker than you could say gun!" "Well, all right," said the wise old bird; "let's see you steal a hen's egg, and then you can talk!"

Do you think poor Boaster could steal that egg? For days and days he skulked round the henyard, just out of gunshot, watching and waiting. Every time those aggravating hens laid an egg they would strut out of the nest cackling and calling till a little blue-eyed boy or a little brown-eyed girl ran out and took the egg in. At last, however, one weary day the boastful crow was rewarded for his long wait. Out walked the strutting hen, and on the nest he saw a beautiful white egg, lying snug. Down he swooped with eager wings, clutched his prize, and went straight as the crow flies to the abode of the crows. "I've got it, I've got it!" cries he, all excitement. "What?" cried the crows in chorus. "I've stolen a hen's egg! See what a clever fellow I am. No wonder all the girl-crows for miles around here are all falling in love with me." Down they all fluttered to the ground to look at the egg, and Master Boaster stuck his chest out half an inch further than ever he had before, and walked around in terrific importance. "Are you quite sure, ahem!" said the old, wise bird, with his head on one side, "that it really is a hen's

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egg?" And then they all closed round the egg and began to peck at it, and snell it, and roll it with their feet. What do you think it was? Yes, the nest egg, made entirely of china! "Ha! ha! ha!" how they all laughed, and even a pair of jackasses in a tree near by began to laugh too, as if their sides would split. Poor Master Boaster stuck his chest in, and sadly rolled the offending egg down a rabbit's burrow. And do you know how they shut him up whenever he begins to boast nowadays? They put their heads a little on one side, like the old, wise crow, and they roll a wicked eye at him and say, "By the way, Master Boaster, have you ever stolen a hen's egg?"

Pride, my dears, always goes before a fall. Always choose the lowliest seat. Let another praise thee, and not thyself. Remember the Saviour, Who humbled Himself for us, and learn that humility is best.—A.C. World.

THE CHURCH'S RACE.

Hughenden has had its great "week." Shows, dances, races, went off successfully. Religion "also ran!" but did not get a place. "The annual dance in aid of our church funds was, as usual, admirably arranged and prepared for by a committee of ladies, and was a great success."—A Northern Paper.

Are we to conclude that the church can run dances better than it can run religion?

Not for one single day
Can I discern my way,
But this I surely know—
Who gives the day,
Will show the way,
So I securely go. J. Oxenham.

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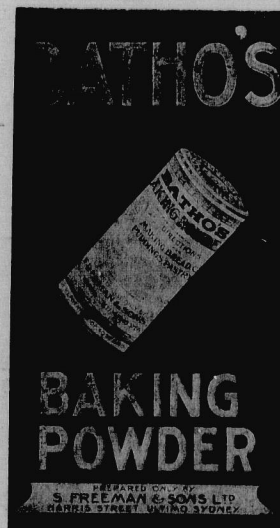
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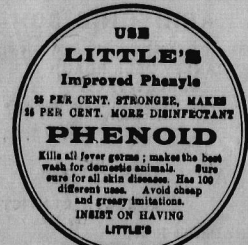
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VOL. VII., No. 22

OCTOBER 8, 1920.

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Current Topics.

Some months ago a letter appeared
in one of the English Church news-
papers suggesting that,
The Guidance as earnest prayer from
of the all parts of the world was
Holy Spirit, ascending to God on be-
half of the Conference at
Lambeth, we were bound according to
our belief in God to follow whatever
counsels that conference might give
on some of the burning questions of
the day. The suggestion was arrest-
ing, and yet of course perfectly in
order if we believe that God really an-
swers prayer. Now that the Confer-
ence is over, and the splendid and re-
markable unanimity of the proceedings
is related, there is a very general feel-
ing of thankfulness to God arising
from the conviction that our prayers
have been answered in ways that are
wonderful to our understanding. There
are only two discordant voices amidst
the general rejoicing, and they rise
from the two extremest wings, one of
which seems to be preserving a kind
of armed neutrality until the whole re-
port is published.

But we are convinced that the
"Guardian" in its leader on the sub-
ject represents the great mass of
Church opinion when it says—

"It will be for ever memorable that at this
moment when doubt and uncertainty are
clogging the energy and obscuring the ideals
of the nation, and when the very foundations
of civilisation are being threatened by the
forces of disorder, the Bishops of the Angli-
can Communion have shown the way to
strengthen and unite the only power by
which they can be combated. That power
is Christianity. Of the Conference itself we
repeat a remark made by one of its mem-
bers, 'There has been nothing like it since
the Reformation.'"

"In paying our tribute of profound respect
and admiration to the Bishops for their wide-
ness of vision, we would urge their example
of unity and deep understanding upon all
Church-people—priests and laymen. It
would be grievous—tragically grievous—if
narrowness of mind, old prejudices that are
heritages of the past, and unreasoning con-
servatism that also belongs to an older day,
should mar the consummation of a great and
noble desire which we ourselves believe to
have been divinely inspired."

The Lambeth Conference of 1920
surely will deliver the episcopate from
the time-honoured charge
of over-caution. In the
new movements in the di-
rection of a fuller minis-
try for women, it has
gone almost as far as possible in ur-
ging that women should be allowed full
liberty in all the ministrations of the
Church, excepting only that of Holy
Communion. It urges the formal and
canonical restoration of the diaconate
of women, and sets out the following
functions as those which may be en-
trusted to women in addition to the
ordinary duties that would naturally
fall to her:—

(a) To prepare candidates for Baptism and
Confirmation;

(b) To assist at the administration of Holy
Baptism; and to be the administrant in cases
of necessity in virtue of her office;

(c) To pray with and to give counsel to
such women as desire help in difficulties and
perplexities;

(d) With the approval of the Bishop and
of the parish priest, and under such condi-
tions as shall from time to time be laid
down by the Bishop—(i.) in Church to read
Morning and Evening Prayer and the Lit-
any, except such portions as are assigned to
the priest only; (ii.) in Church also to lead
in prayer and, under licence of the Bishop,
to instruct and exhort in congregation.

Opportunity should be given to women
as to men (duly qualified and approved by
the Bishop) to speak in consecrated or un-
consecrated buildings, and to lead in prayer,
at other than the regular and appointed ser-
vices of the Church. Such diocesan ar-
rangements, both for men and women, should
wherever possible be subject to Provincial
control and co-ordination.

This is a long step forward and will
open a large sphere of usefulness for
Christian women.

An important township in New South
Wales has been the scene of a conflict
on the Sunday Observ-
Sunday Sport. ance question. The
Council decided to allow
football in the public park on Sundays
against a strong opposition. But the
larrikinism that has been in evidence
at those games has been so marked
that following upon a strong petition
on the part of the Churches of the
town, the "city fathers" have re-
viewed their decision and Sunday foot-
ball has been cut out. One of the
aldermen spoke out against certain
jibes that had been uttered in refer-
ence to Sunday Schools. His declara-
tion of the value of such schools to the
common life seems to have effectually
closed the lips of the detractors. The
alderman in question deserves the
thanks of the community for his coura-
geous stand. It is curiously difficult
to be outspoken on such matters in
some associations of men, and fre-
quently thoughtless and silly state-
ments about "wowerism" are allowed
to pass by default. It would be a sad
day for any community if by any
chance or mischance the Churches had
to cease their activities for the sancti-
fying and sweetening of the common
life.

The Melbourne "Age" had a large
advertisement in a recent number ex-
hibiting Bishop Henson's
views against Prohibition.

They are no doubt
weighty words, and the
Trade will not lose the
opportunity of making plenty of capital
out of them. But then even bishops
are fallible men and sometimes use
arguments that are not altogether
logical. Dr. Henson certainly makes
out a black case against Prohibition:

It is "a social irritant embittering the
relations of classes and driving the
artisans into an attitude of intractable
resentment. . . . This furious zeal
which rides rough-shod over the rights
of others lowers the zeal of whom it
fires, and does not reform its victims."

"Its principle is unsound and its meth-
od tyrannous. . . . Prohibition is a
'throw-back' to the old discredited
method of coercion. It violates civic
self-respect. Its brutal simplicity in-
sults reason and destroys liberty." These
are but samples of the dogmatic utterances
of the Bishop-elect of Durham. We can make
the Liquor Trade a present of the bishop; no
doubt they will be able to find a few more
to keep him company. But we fancy that
strong as his lordship's language is against
Prohibition, and many of his statements are
unsupported by any evidence, the immoral
traffic, that is so glad to associate the bishop
with itself in this matter, provides the citi-
zens with a subject whose degrading influ-
ences upon society bankrupts the English
language in the attempt to describe them.
Freedom is a very relative term and so is coercion.

No man has the right to be free to
injure the social life in which he has
a place.

The use of pea-rifles is becoming
such a menace to life that quite con-
ceivably legislation may prohibit the
use of them. We suspect that many
a lad would malign the law that limited
his freedom, but few sane people would
complain against the law if the safety
of human life demanded it.

It is a very fine argument to appeal
to freedom, like the bishop does; but
the freedom is of such a character that
hundreds of thousands of children and
women are paying the price of it; and
that is a most unrighteous thing. The
man who demands his liberty in the face
of the sufferings and degradation of a
large proportion of the child life of
the community is so self-centred as to
become contemptible. As Lady Astor
said recently in the House of Commons,
"We have no right to speak of this
question in terms of our appetite; I want
you to think in terms of women and children."
The fact that the metropolitan members
of the Queensland branch of the British
Medical Association have endorsed Prohi-
bition, shows that men just as thought-
ful as Dr. Henson, who have first-hand
knowledge of the depredations of the
Traffic, have come to the conclusion
that in the interests of humanity the
Liquor Traffic must be brought to an
end.

We publish in this issue two letters
which contain an attack upon us and
our policy. We commend

our policy. We commend
"Fairplay," earnestly the contention of
"Liberal Catholic Priest" to
"Fairplay." It is a question of the
limits of toleration. No doubt "Fair-
play" has many sympathisers in his
zeal for peace. We wonder whether
they would have us so tolerant as our
other correspondent desires us to be.
In a word, are there to be any limits
to toleration? A careful study of the
Apostolic writings will show the neces-
sity of truth in doctrine, and especi-
ally truth regarding the God in Whom
we trust, the Person of our Blessed