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Current Topics.

The subject for the Eighth Sunday after Trinity is "Divine Providence." In the Collect we pray to God, "Whose never-failing providence ordereth all things both in heaven and earth," asking Him

"to put away from us all hurtful things and to give us those things which be profitable for us." The Epistle (Rom. viii. 12-17) teaches that to put away all things hurtful to us we must co-operate with God, and through the Spirit mortify the deeds of the body. We cannot live after the flesh and after the Spirit at the same time. The Gospel (St. Matt. vii. 15-21) teaches us that the fruits of our lives will be hurtful or profitable according as we regard or disregard the will of our Father, Who is in heaven. Thus, while we recognise a never-failing providence, we also are reminded of the necessity of bringing our wills into accord with God's will.

The proposal that, at the next election, the people of New Zealand shall be allowed to say whether the Bible should be read in their State Schools has stirred up a noisy and excited opposition. Many of the opponents of Scripture in Schools are strongly in favour of the method of the Referendum, but object to its being employed to settle a religious question. A deputation waited on the Prime Minister, Mr. Massey, on behalf of the National Schools Defence League to protest against the proposal. The interview provides some interesting reading, and the Prime Minister did not hide his own views. He quoted from the report of a speech delivered by him to a deputation a year previously, as follows: "Perhaps he might not be as good a Christian as he ought to be, but he wanted to tell the deputation this: that he believed in the Bible, and stood by the Bible every time. In saying that, he was opposed to everything in the shape of sectarianism in the schools of the country." Mr. Massey added, "I say that now." He said that they proposed to give everybody a straight and a fair opportunity of voting whether they would have Bible Reading in their schools or not.

We shall await with much interest the fate of the Referendum Bill in Parliament, and we ought not to forget to support with our earnest prayers our brethren in the Dominion, who are striving to place the Bible in the hands of the children of their public schools.

As we go to press the situation in Europe is alarming. The Conference at Buckingham Palace on the Home Rule question has failed. The King's action, and his speech, have been severely criticised, but most people feel grateful to him for his effort, on strictly constitutional lines, to avert civil war. On the principle of the exclusion of a portion of Ireland from Home Rule, the members of the Conference seem to have been in agreement, the difference having mainly centred round the special counties to be excluded, and the period of their exclusion. We still hope that peaceful counsels may prevail, and that some other method than war may be found to settle the details of this knotty problem.

The trouble which has arisen between Austria and Serbia is very grave, and we seem to be faced with the prospect of a great European war, such as has not been known since 1870. It is exceedingly improbable that its range will be confined to the two nations primarily involved. The fire is almost sure to spread to other countries.

We can do but little in Australia from the human point of view to influence the course of events either in the United Kingdom or on the continent of Europe, but from the Divine point of view we can do much. The events on which we have commented constitute a call to earnest prayer on the part of Christian people. "Give peace in our time, O Lord."

There are many indications that a section of the British people are deteriorating in their moral standards. This is specially noticeable in the growing popularity of prize-fights. The "Southern Cross" says:—"They attract bigger crowds, carry bigger stakes, and find ampler reports in the daily press than ever. They are growing not only respectable but fashionable." The cables tell us that, at the next great boxing contest in London, hundreds of society women will be present. In Sydney, within the last fortnight, an attempt was made by disappointed backers to burn down the Stadium, because their own champion did not win. In Melbourne a leading daily paper has published an account of a boxing contest two columns in length, and sympathetic in tone, containing many details of a fight exhibiting features which can be described as nothing less than sheer brutality.

The reason for such developments is not far to seek. For years there has

been growing up in Australia (as elsewhere) a class of people whose lives are out of touch with Christianity, who in their outlook are frankly pagan. For the first generation there survived among them a Christian atmosphere, with the ideals of duty, learned from godly parents. But the next generation of parents have lost these ideals, and naturally do not train their children in them.

The problem for the Church to-day is how to reach these people. They never enter our Churches, the claim of Christ on their life is not acknowledged, and even the old standards of morality are not recognised. The Church must go to them, with the old, old story, on the sea-beaches, at the race-courses, wherever it is possible to proclaim the Christian message. If the seed is faithfully sown, some will fall into good ground and bring forth fruit, thirty, sixty, or an hundred fold.

At the recent Synod of the Rockhampton Diocese a report was presented by a Committee which had been appointed to enquire into "the Lack of Definite Churchmanship." They define the phrase "Definite Churchmanship" as follows:—

"An intelligent appreciation of what membership in the Catholic Church means, both as regards the privileges it conveys, and the responsibilities it entails, together with an understanding of the particular truths for which the Church of England stands and a holding fast of the same."

After careful enquiry from the clergy, and members of Synod, the Committee report in detail as to the causes, and the results of the lack of definite Churchmanship in the Diocese, and suggest the following remedies:—

1. The formation of study or reading guilds.
2. The placing of teaching tracts at the doors of the Churches.
3. Lectures by the clergy on Church History and other subjects.
4. Very brief syllabuses enumerating subjects that need to be taught in rotation.
5. Papers supplied to parents and Godparents, and at times of Holy Matrimony and the Baptism of Infants.
6. The celebration of the Sacrament of Holy Baptism in the face of the congregation, as the Prayer-Book directs.
7. Use of interviews before marriage as occasions of instruction.
8. More frequent explanation of the services of the Church and how to use the Prayer-Book.
9. The insistence by the clergy on proper time and opportunity to prepare their sermons.
10. The more careful selection of Sunday School rewards.
11. Gifts of books of private devotion.
12. Simpler and more matter-of-fact teaching in Confirmation Classes.
13. Provision of parents with books from which to instruct their children at home.

Our conception of "Definite Churchmanship" differs in some very vital matters from that expressed in the report of the Rockhampton Committee, but on the main question we are fully in accord with them. We should endeavour, not only to do all we can to awaken and deepen the spiritual life of Church people, so that they may be living Christians (that, of course, comes first), but we should also see that they are carefully instructed in the definite principles of their Church, and know clearly why they are members of the Church of England. This needs to be done from the Evangelical point of view, as well as from any other. A correspondent in this issue says:—

"If we Evangelicals expect our message to be heard, we must teach people something, and not spend most of our time denying erroneous doctrine."

Our correspondent is quite right. The Evangelical Cause in the Church of England is based on Scriptural truth, embodied in our Prayer-Book, expressed in our Church Order. We need more teaching, so that our people may know what they believe, and why they believe it. Then their Churchmanship, as well as their Christianity, will be definite. We recommend to our readers a careful study of the "remedies" suggested at Rockhampton.

Our London Letter.

(From Our Own Correspondent.)

Salvation Army Congress.

We have been having a remarkable visitation in London in the Congress of the Salvation Army. As a body of course the "Army" encounters a great deal of criticism, and has to endure much aloofness from other Christian bodies, who appear to consider its method of appeal primitive and out of date. Nevertheless it is a great power, and the way in which it is ruled is of course unique. Its spiritual principles are straight and clear enough, and resemble very much those of Wesley and Whitefield in their plain and direct appeal to the soul. "God took out of me that night the fear of man, and put in me a great compassion for men's souls"—such were among the words of Commissioner Richards, of New Zealand, a form of expression which prevailed in other days and do now in the Salvation Army, but is not general among the Churches. The Army has been "congressing" in the Strand, where followers from all realms and climes have been adding to the normal crowds of that thoroughfare, arresting attention by peculiar but often picturesque costumes. The "Army" is making a great fight against sin and has won many victories, and it is evident

that its work is receiving blessing here and in many places elsewhere.

Death of Bishop Tucker.

The death of Bishop Tucker has caused a deep sense of loss and bereavement in C.M.S. circles, and even beyond. He was not a member of the Consultative Committee shortly to meet (on July 29) over the Kikuyu questions, but he would doubtless have been very near, or at least within easy call of, the Archbishop during the deliberations. Dr. Davidson's presence and address at the Memorial Service show the great conception he had of "Alfred Tucker," to whose "gift of unflinching vision, his power of seizing with firm grasp a great opportunity, and using it for Christ with straightforward, manly simplicity," he bore splendid testimony in his feeling words. The Bishop was gripping with characteristic power the various home problems of the Church, and would seem to have had many years of influence before him, when his experience and natural wisdom would help their solution, but it was not to be. We must, as the Archbishop said, remember these things and "thank God, who gave us such a man at such a time for such a task," the task being to meet that occasion "so critical, so grave, so vast in possibilities, as that which arose in East Africa four and twenty years ago."

Representative Church Council.

The Representative Church Council is summoned to meet at the Church House, Westminster, on July 9 and 10, and the Agenda has been sent to the members, who consist of all the members of the four Houses of Convocation—the Upper and Lower Houses of both Canterbury and York, together with the Houses of Laymen of each of those Provinces. The Bishop always largely influences the discussions, which seldom fail to be interesting. The principal place in the Agenda is given to the "Rules as to the Representation of the Laity" which, having been revised by the Houses of Laymen in joint Session, were referred at the request of the Council to a Committee appointed by the Archbishops. This Committee, which was presided over by the Bishop of Southwell, and had seven laymen among its eleven members, have now reported, and it is their report which will be discussed. One amendment suggested is the inclusion of women in the membership of the various representative bodies of the Church—Parochial Church Councils,

Ruri-Decanal Conferences, and Diocesan Conferences, but not of the Representative Church Council itself. This of course is illogical, but the proposals are sure to provoke a live debate. Other subjects on the Agenda are a motion by the Bishop of Oxford on "The Living Wage," who is as unorthodox on economics as he is on most things; the Disestablishment of the Church in Wales—pretty well played out as a subject of discussion, yet urgently important at the time; Education and the Sale of Advowsons. Evangelicals have not assisted at all in the construction of the Agenda this time.

Helps for Quiet Moments.

The Father's Care.

St. Luke xii, 6. "Not one of them is forgotten before God."

In the trees the birds are singing, in the mountains and the glens,
By the rivers and the brooks and by the sea;
But there's food for all the robins and the tiny little wrens,
And there's bread in His hand for me.
All the meadows bloom with daisies and with dandelions bold,
And the clover-blossoms cover all the lea;
But there's clothing for the lilies and the buttercups of gold,
And there's raiment in His hand for me.
And the clouds of trouble gather, and the stormy wind is heard,
And the angry tempest rages wild and free;
But there's shelter for the sparrow and the little humming-bird,
And there's safety in His arms for me.
And the world is full of children, oh, so many and so fair!
Like the sunbeams as they sparkle on the sea;
But there's room for all the children in the Father's tender care,
And there's room in His heart for me.
—Charles I. Junkin.

Prayer.

We do not present our supplications before Thee for our righteousness, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do.—Dan. ix, 18, 19.
Every true prayer has its background and its foreground. The foreground of prayer is the intense immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background of prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. . . . Leave out the foreground—let there be no expression of the wish of him who prays—and there is left a pure submission which is almost fatalism. Leave out the background—let there be no acceptance of the will of God—and the prayer is only the expression of self-will, a petulant dawning of the unconnected choice of him who prays. Only when the two, foreground and background are there together—the special desire resting on the universal submission, the universal submission opening into the special desire,—only then is the picture perfect and the prayer complete.
—Phillips Brooks.

Let me not die before I've done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled;
Impress this truth upon me, that not one
Can do my portion that I leave undone.

The Doctrine of a Future Life in Old Testament.

The comparative silence of the Old Testament Scriptures on the important doctrine of Immortality has given rise to many widely differing suggestions as to the reason of that silence, not one of which appears to afford a sufficient solution of the difficulty that has arisen. In a series of three short articles it is proposed to set out in simple form (1) a statement of the difficulty caused by that silence; (2) some indications in the Old Testament of the presence of a belief in the future life; (3) a suggested explanation of the relative unimportance of the doctrine in the Old Testament history.

I.

The Difficulty Stated.

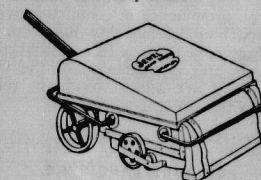
Dr. S. D. F. Salmond, in his "Christian Doctrine of Immortality" makes the following clear statement on the general belief in immortality. Looking to the testimony of history, archaeology and language we seem justified in saying, that so far as investigation has gone, belief in some sort of existence after death is found to be a Catholic belief of humanity, the purity of the belief has been in proportion to the purity of the belief in God, and the standard of moral feeling. And yet we find ideas generally current regarding that belief amongst the Jews of the Old Testament days, which seem altogether too negative. We are told that while the blessings of life here bulk large in the imagination and hopes of the Old Testament Saint, the unseen is shadowy and practically joyless to him. Thus Dr. Salmond, surely inconsistently with the latter part of the statement foretold above, sums up, "This is what the 'Hereafter' means for men, according to the general sentiment of the Old Testament. If it is not the extinction of being, as little is it elevation of being, the emancipation of the soul or a blessed immortality. . . . So long as Sheol was this to the Hebrew thought, even those whose rest was in the Lord, believing that He could suffer no evil to befall them, saw nothing to welcome, nothing to hope for in the future existence."

In the discussion of the subject, quite generally, there seems to be an absence of the allowance that is always due to the infirmities of human nature. The fact that men in Old Testament days at times gave utterance to pessimistic ideas of death, or failed to welcome its approach, cannot fairly be adduced to prove the absence of any hope for the life to come. Is the general feeling amongst Christians of to-day so much better than, say that of King Hezekiah, in regard to the approach of death. Surely the phrases which so constantly recur in the presence of death from the lips of admittedly earnest Christians of to-day, should give pause to this wholesale condemnation of men of other days. How many a "broken column" disfigures "God's acre," a sad yet common token of what?—of the unbelief latent sometimes in Christian hearts, in the overruling hand of God.



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At the same time the general currency of these ideas regarding Israel suggests the presence of a striking difficulty in their history as recorded in the Old Testament. It cannot be denied that Dean Wace has some good grounds for the statement:—"In the other great religions of the world it is the future life which is the motive power. Perhaps the chief weakness of the Jewish religion lay in the remarkable fact that its laws were not enforced by the sanction of a future life." Why that sanction was withheld in fact or supposition has been always a subject of keen debate. But are we right in assuming on the ground of this striking silence that the Jew had no idea of a future life and its corollaries? The argument "from silence" seems painfully precarious here in view of other assured facts of history, judging by what we know of the nations with which Israel was in close contact. Surely we are not altogether wrong in assuming that Israel must have shared the common thought of all men regarding immortality, for so practically universal was the idea of a future life, that only the most direct statements could justify us in believing that Israel did not share it.

In fact, in the case of all who have any belief in a Deity the belief in a future life or the persistence of man's life, you may say, is axiomatic. Some beliefs are so inherent in human nature that scarcely any need arises for direct insistence upon them.

The real difficulty which we find is that no prominence in connection with the teaching of morality is given to the fact of a future life and that the rewards and punishments of the Old Testament are almost solely in relation to the present world.

FOR AULD LANG SYNE.

The Bishop of Rochester and Mrs. Harmer make a special point of inviting to one of their garden parties at Seven-oaks Australians who are visiting England. There among the rhododendrons and azaleas of Bishops Court were to be seen recently numerous clergy who had worked in Adelaide or Melbourne. Bishop Thornton and Mr. Griffiths, Mr. Green, from Eltham, Victoria, and Mr. Elphinstone, once in charge of the Clergy Training School at Adelaide. This summer fixture answers as a link in binding together the Church of the new world with the old.

"DORKING" AND "COCHIN CHINA."

Bishop Gill, of Travancore and Cochin, who visited Australia last year, told an amusing story in Salisbury about the confusion constantly arising as to his title. Bishop of Travancore and Cochin. He was once staying in an hotel with Bishop Boutflower, then Bishop of Dorking, and there was great amusement among the guests as to which was the "Dorking" and which was the "Cochin China."

Messrs. J. A. I. Perry and H. Minton Taylor, solicitors, have been appointed by the Standing Committee of the Sydney Diocese to be Diocesan Nominators, in the place of Messrs. W. R. Beaver and C. R. Walsh, who are absent in England.

In the Diocese of Goulburn, Rev. H. E. Lewin has been inducted to the charge of Cootamundra, Rev. A. G. Rix to Moruya, and Canon Randolph Edwards to Marulan.

Mr. J. W. Chapman left Sydney this week for the Mitchell River Mission. He will have charge of the Agricultural work, and teach the natives farming.

Canon Hart, Vicar of St. Martin's, Hawkesburn, Melbourne, who has just accepted the position of Warden of St. John's College in succession to Dean Stephen, has been chosen to be the Moorhouse Lecturer at St. Paul's Cathedral, Melbourne, for 1915.

Mr. Dan Crawford, the African Missionary, and author of "Thinking Black," will be in Tasmania from Aug. 6-18; Victoria, Aug. 19 to Sept. 22; Queensland, Sept. 25 to Oct. 13; N.S. Wales, Oct. 14 to Nov. 17; S. Australia, Nov. 19; and probably will visit West Australia on his way to South Africa.

Rev. E. I. Gason, of Winchelsea, Victoria, recently met with an accident which necessitated his removal from his home to a private hospital in Melbourne. The effects of the strain he received are passing off, and it is hoped that he will shortly be quite well again.

Rev. O. B. Ball, Curate of All Saints', Geelong, Victoria, had the misfortune to have his foot crushed by the wheel of a vehicle. Though still lame, he is recovering the use of his foot.

Rev. G. F. Orr, Curate of St. Paul's, Geelong, Victoria, has been appointed to the charge of Mooropna, in the Diocese of Bendigo.

Rev. S. O. Goodchild, formerly Vicar of Murwillumbah, N.S.W., has been appointed Senior Curate of St. Laurence, Catford, London.

Rev. James Tweedie, who has had charge of a great pastoral district extending from Pine Creek to the Katherine River in the Northern Territory, has been appointed to the charge of Westwood, 23 miles from Rockhampton.



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The Bishop of New Guinea arrived in Sydney last week, and returned to his Diocese by the Morinda on Wednesday, accompanied by Rev. J. Fisher and Rev. and Mrs. T. A. Shaw.

At the Armidale Synod, the Bishop announced his appointment of Rev. A. W. Johnstone, Vicar of St. John's, Tamworth, to be Archdeacon of Tamworth, and of Canon Kemmis, Vicar of Glen Innes, and Rev. A. H. Garnsey, Principal of St. John's College, Armidale, to be Canons of the new Cathedral Chapter of the Diocese of Armidale. Rev. R. Fairbrother, Inverell, and Rev. D. Villiers Reid, Narrabri, were elected by the Synod to be Canons of the Cathedral.

Archdeacon Hindley will leave London, on his return to Australia, in October, and expects to reach Melbourne about the end of November.

Archdeacon Howell has returned to his parish (Blayney, N.S.W.), after a holiday in Victoria and Queensland.

Rev. Joseph Best, Rector of St. James', Croydon, Sydney, has been confined to his room by illness during the last fortnight. He is now on the way to recovery, and hopes to resume his duties shortly.

Two prominent Christian Ministers from other lands are now visiting Australia, and both were heartily welcomed in Sydney during the week. Rev. Dr. J. D. Jones, the Convener of the Congregational Union of England and Wales, has come primarily to see how the Congregational Churches fare in Australia.

Rev. Charles N. Sheldon, from America, is best known as the author of "In His Steps," a book which has been very widely circulated throughout the world. Mr. Sheldon says that he comes to Australia "to learn, rather than to teach."

If you are moved with a vague desire to help men to be better men, you must know that you can do it, not by belabouring the evil but by training the good that is in them.—Phillips Brooks.

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Correspondence.

The Colour Barrier.

(To the Editor, "Church Record.")

Sir,—In your issue of the 10th inst. you print under the heading "The Colour Barrier," some remarks by the Rev. G. H. Cranswick concerning the dissatisfaction of the educated Indians at their treatment by the Commonweath authorities. "It is all very well," Mr. Cranswick continued, "to bar the uneducated coolie, but the cultured classes of India, men who were received in English drawing-rooms, could not understand the stand taken by Australia regarding them." I wonder why Mr. Cranswick thinks it is very well to shut out those who have not had a chance of education (poor wretches) and let the other, more fortunate ones, in! But that is beside the point.

I don't know that we can altogether blame our authorities. It is an extraordinarily difficult question. Mr. Cranswick omits to add (for your report omits to state the addition) that these cultured Indians are received in English drawing-rooms, but not in Anglo-Indian drawing-rooms. The British in India have not solved this problem yet. Only recently the authorities had to eliminate the teaching of English history from the list of subjects required for matriculation at Bombay University. All the natives fought for English History, all the English against it. The point is that if the natives study English History, they become Nationalists and Liberals, and want the Nationalist ideal of a Liberal National Government, which the English dare not let them have. The leaders in this movement are largely patriotic Indians, who have learnt to be liberal by studying English institutions abroad.

If the English policy in India is such as this, and thoughtful critics seem to think it is a necessary policy, can Australian politicians be blamed for trying to avoid facing such awkward problems, at least for a time, by forbidding the Indians to come here at all? I should be glad to hear what Mr. Cranswick thinks of this aspect of the question.

GARNET V. PORTUS.

Adelaide, 14th July, 1914.

Evolution.

(The Editor, "Church Record.")

Sir,—While it is, perhaps, sad to see the monistic attitude taken by Professor Haeckel, and many other scientists, as to Evolution, it is much more deplorable to see those of our own Church, like Canon Archdall, adhere to the six-day creation. We are losing ground every year through not adjusting our beliefs with the advance of scientific research. For the Church to proclaim itself forcibly antagonistic to the doctrine (or "romance") of Evolution, and talk of the "evil age" in this year of the great Science Congress, will be to still further weaken its grip upon the deep-thinking members of its congregations. Let us rather leave the method of creation to "Scientists to answer Scientists," and the vexed question of when man first had a soul to the Theosophists. Sir Oliver Lodge, the greatest modern Christian Apologist, has said, referring to Evolution, "It is legitimate to extend the same idea to the

future, and to regard the progress of the individual and the progress of the race as in some degree concurrent; since their potentialities are similar, though their surroundings will be different." Let us leave the past to antiquarians. The present and the future are ours.

OPTIMIST.

Wickliffe Preachers.

(The Editor, "Church Record.")

Sir,—Mr. Christopher Giles implies that the policy advocated by me in my letter about the Wickliffe Preachers is lukewarm. Such was very far indeed from being the impression I desired it to give, and I mentioned a number of ways in which positive Evangelical Truth might be disseminated. I further emphasised the necessity for earnest, persistent prayer.

Mr. Giles, in his first letter, spoke of Mr. Kensit as being the leader of the Wickliffe Preachers. Both that gentleman and his late father never confined themselves to "preaching the pure and simple Gospel," but constantly adopted, to an extreme degree, those tactics described by me as "militant."

If we Evangelicals expect our message to be heard, we must teach people something, and not spend most of our time denying erroneous doctrine. We have, further, to learn that in the past we have trusted far too much in the arm of flesh, and not enough in our Heavenly Father.

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DRINK

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Melbourne Diocesan Festival, 1914. Fifth Hundred Guarantee Fund.

(The Editor, "Church Record.")

Sir,—Would you kindly allow me to mention that, at the Drawing-room Meeting at "Bishopscourt," Melbourne, to inaugurate the Diocesan Festival (to be held on September 21st), nine ladies were so deeply impressed with the needs of Home Mission work in this Diocese that they generously undertook, in the event of the Festival realising £400 net, in addition to their ordinary donation, each to make one of twenty to give £5 to secure a full surplus of £500.

It should be explained that generally the Melbourne Diocesan Festival amounts to about £400. This year we are most anxious to get £500 clear. It will be seen that eleven names are still required to complete the Guarantee Fund. I need hardly say that a Festival yielding £500 would prove a great stimulus to the Church in this Diocese. If there are any who, for the love of the Church's Home Missions, would be willing to join in the conditional £5 guarantee, I should be delighted to hear from them.

R. J. E. HAYMAN,
Organising Secretary.
Cathedral Buildings, Melbourne.

Notes on Books.

Pentateuchal Criticism, by the Rev. D. G. Simpson, M.A., Chaplain and Tutor, St. Edmund Hall, and Reader in Hebrew and Old Testament in Manchester College, Oxford. Hodder and Stoughton. 8s.

Copy received from Angus and Robertson, Sydney.

The late Dr. Driver, who has seen this book in manuscript, described it as "a lucid and helpful outline of the principles, history, and chief results of the higher criticism of the Pentateuch, with an answer to some objections which have been recently brought forward against it." So far as its main contents are concerned, it covers ground which is perfectly familiar to any one who is at all conversant with the modern methods of studying the Bible. The author defines his results thus: "We find the Pentateuch (a) a combination of two strands of ancient Mosaic tradition, and even legislation, usually denoted by the symbol J, E, much of which can be separated into what is peculiar to J and E respectively; (b) the Deuteronomistic legislation (Deut. xii., xxvi.), belonging to Josiah's reformation, and mostly based where it differs fundamentally from J, E, on the teaching of the eighth century prophets; (c) the so-called 'priestly' narratives, and legislation (including the Code of Holiness in Lev. xvi., xvi.) clearly and definitely distinguishable in every way from J, E, as well as from D, and usually denoted by the symbol P, the product, in its present form, of the Exilic, or early post-Exilic period, and presupposing the teaching of Jeremiah, Ezekiel, and Deutero-Isaiah."

Mr. Simpson, in one chapter, deals with the Pentateuch in Hebrew History, telling us, among other things, the exact periods when D and P were first promulgated. In his concluding chapter he considers the Divine Purpose in Hebrew Religion in which, according to Bishop Ryle, in his preface to the book, "Mr. Simpson has most successfully endeavoured to show how the gradual process of the formation of the Pentateuch corresponds with successive stages in the preparation of Israel for the coming of the Messiah. So far from its being destructive or antagonistic to the faith of a Christian, and to his reverent acceptance of Holy Scripture as containing

the inspired Word of God, the critical position is found to harmonise with the record of the progressive revelation of the Divine Will. We are not of the same opinion as Bishop Ryle. There is much that is valuable in this book, and the criticism which it treats, but in our opinion, some of the results seem altogether destructive of the authority of the Word of God.

REVIEWS AND MAGAZINES.

C.M.S. Magazines for July. Copies received from C.M.S., Salisbury Square, London.

In the *C.M. Review*, Dr. Ernest Neve gives an interesting account of "Fifty Years Work and Witness in Kashmir." Mrs. Luke Paget contributes an illuminating article on "The Share of Women in the Spread of the Kingdom," and Dr. Zwemer, who is an expert on the question, deals with "The Present Crisis in the World of Islam." The address of the Archbishop of Canterbury at the Memorial Service in connection with the death of Bishop Tucker is published; and also an address by the Bishop of Norwich at the Lowestoft Summer School on "The Work of an Evangelist." The Editorial Notes deal mainly with Uganda and the Jerusalem Bishopric.

Mercy and Truth is the Annual Report Number, giving full information of the important work of Medical Missions in many parts of the world. *The Gleaner* contains some interesting notes on Persia and Turkish Arabia. China is not forgotten; Mrs. Wilkinson tells of the "Dense Darkness of the Heathen Blind," and Miss E. Couche appeals for more working for Hunan. We have also received the *C.M.S. Gazette*, *Awake*, and the *Round World*.

The East and the West contains an interesting article by Bishop Montgomery, in which he gives the experiences gained by his visit to India. Lord Sydenham, formerly Governor of Madras, writes a sympathetic account of the work of medical missions in the same land. The problems of Zululand are dealt with by two writers. Mr. T. C. Collett writes in a chatty way of a "layman's experiences" there, having lived for five months on a cane farm, and Canon Mercer gives his views on the question of the "Separation of Black and White in the Church." There are two articles on Education, one by Dr. James Barton, on "Education and Evangelism," and the other by Miss McDougall, on the "Education of Indian Women." The Editorial Notes have their usual interest. One, on "the Luxuries of Missionaries" will do much good, and should be widely read.

In *The Churchman* Dr. Griffith Thomas deals exhaustively with the Bishop of Oxford's Open Letter, and Rev. H. J. R. Marston considers "Dr. Sanday's Position, and some of its effects on the Anglican Communion." Bishop Denton Thompson's article on "Missions, Parochial and General" will be read with much interest. "Some Impressions of Irish Romanism," by Rev. G. H. K. Boughton, are especially opportune in the light of the Home Rule Controversy. The notes are chiefly occupied with Bishop Gore's Open Letter, including Dr. Gwatkin's reply, and the question raised by the "Spectator" of the "Statutory Right" of all parishioners to attend Holy Communion in the Church of England.

WANTED—Assistant Curate for Parish of Murwillumbah, Diocese of Grafton, must be able to ride and drive; stipend, £125 for Deacon, £160 for Priest, with allowance for horse. Apply Rev. W. J. Owens, The Vicarage, Murwillumbah, N.S.W.

Young People's Corner.

In St. James' Park.

Nearly sixty years ago, and on a beautiful afternoon in May, you might have seen many and many a figure—child's or woman's or man's—wending its way to street or window, railing or curbstone, whence could be obtained a glimpse of the grand stand which had been erected opposite the Horse Guards, and of the crimson-covered platform with its table and easy-chair.

The platform occupied one side of the square, of which the other three were filled by soldiers. Such soldiers were they! Men who had faced the horrors of the Crimean war, and now, maimed and enfeebled in many cases, were met that a public acknowledgement of their devotion might be made to them.

The clock struck the hour, and the National Anthem was played as the Royal carriage appeared from the direction of Buckingham Palace. Presently, while hats and handkerchiefs were waving, and every face was alight with love and loyalty, the little lady who was Queen of England stepped on to the dais and took possession of the empty chair.

At her side was the Prince Consort, in her suite many a noble lady and lord; but few amongst the crowd had eyes for anyone except herself.

Past her marched regiment after regiment to the stirring music of its own band, with its wounded men in single file in the midst. Every one of these heroes had a clasp fastened on his tunic, and to each one of them Queen Victoria awarded the coveted medal; sometimes, indeed, she leaned forward that she might herself fix it in the clasp.

CRURCH PEWS FOR SALE.—A number of handsome solid Kauri Pews, also Cedar Sitings with Book Rests and Kneelers. Available about November. Apply Rector, St. Thomas' Church, MacLaren Street, N. Sydney.

PROTESTANT CHURCH OF ENGLAND UNION.—The monthly meeting will be held on Tuesday next, August 4th, at St. Barnabas', George Street West, at 8 p.m. Official intercessions for our fellow Christians in Ireland. Rev. C. C. Dunstan (President) will preside. All are invited.

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Last of all came the regiment which received the most marked attention, the one whose name was on every lip—the Light Brigade, fresh from its victory at Bala-klava, or, rather,

"All that were left of them,
Left of six hundred!"

Such a touching procession had never been seen before in St. James' Park, and never has since. The sunny air played with the colours that were tattered and blood-stained with the stress of war. That gallant officer, Sir Thomas Trowbridge, who had lost both his legs through Russian shot and shell, was wheeled at their head, and slowly, slowly the famous Brigade marched—or, rather, limped—to the front, every one of its soldiers more or less crippled and mutilated.

The Queen handed to each hero his dearly-won medal, but her face paled and her lip quivered. At the end of all came one who had, alas! been the greatest sufferer of the few who survived. He was supported on either side by a fellow-soldier, and both the sleeves of his tunic hung empty; one ankle was crippled, and a bandage was hardly concealed by his forage cap.

He formed a sad living picture; and those who looked on him realised what had gone before, and wondered if any of the other patients nursed to recovery by Florence Nightingale had been as cruelly wounded as he.

In the breathless silence the Queen gazed upon this man who had fought for her and his native land; only for a moment could she gaze upon him; then she turned away and burst into tears.

Then, in spite of the Prince's uplifted hand appealing for silence, in spite of the restraining signals of the Duke of Cambridge, the men found an outlet for their enthusiasm in cheers which were only checked when their hoarse voices refused to lift even one more. Infinitely more than the royal medals they prized the royal tears.

The Queen recovered her composure and returned to her post. Tenderly she bent over the poor, maimed creature, fastened the medal to his breast, and whispered a few words which reached his ear alone.

"God bless your majesty," he answered, tremulously. "We'd bear it all again for Queen and country."

This is a precious memory of Victoria the Beloved; not can it but recall one more precious still. The King of kings once visited the "Village of Date-palms" on the eastern slopes of Olivet, and His heart overflowed when He saw the pain and sorrow of His friends. His tears were shed not merely for Martha and Mary, but for all the grief of His loved ones in all times. What comfort for us, what power for us, lies in those two words, "Jesus wept!"

—K. M. Bell, in "Our Boys' Magazine"

THE LAW OF LOVE.

Whatever dulls the sensitiveness of my spirit towards God, or takes the fine, tender edge off my thoughts of Him, must be ruled out, for He is my Lord.

Whatever injures or weakens my body, or affects my mastery of it, must be ruled out, for it is the Temple of my Lord.

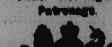
Whatever affects hurtfully the earnestness and clearness of my witness to Jesus Christ before others, must be ruled out, for it was His parting wish that I be a witness for Him to all men.

Whatever lessens in any way, even through prejudice or misunderstanding, the results of my service, must be ruled out, for to influence men for Him is to be the passion of my life.

Whatever may cause my brother-man to stumble must be ruled out, for that would grieve Jesus.

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The Church Record.

JULY 31, 1914.

EVENING COMMUNION.

Some of our Armidale friends have been severely criticising certain statements which it is said are being taught as historical facts in the Public Schools of N.S. Wales. We sympathise sincerely with them in their protest, although we are convinced that "an enemy hath done this"; and therefore cannot affect any surprise; for so long as men are trained in their religion to believe that the ends justify the means, so long will specious and untrue statements of that kind be promulgated.

But what are we to think when men of high positions in a religious body, in which truth is always supposed to be placed first, keep giving utterance to statements regarding Church customs and rules which are admitted by all the best authorities to be contrary to fact. For instance, just recently we have been told by a Bishop of the Church in New Zealand, that the practice of Evening Communion was an innovation of the last century, unknown to the Church for nearly 1800 years. And he goes on to suggest that it was in obedience to a rule of the Church that Christian slaves, in the earliest days of Christianity, in spite of difficulties, assembled in the morning for the Holy Communion. He then, with a curious lack of the sense of humour, quotes words of St. Paul as a sufficient answer to a request for the sanctioning of Evening Communion utterly regardless of the fact that in St. Paul's day Evening Communion was the rule, that the words in question were uttered in an altogether different context. The Bishop in closing his utterance, gives three further reasons for his refusal. "The practice is objectionable, as being a concession to the laxity of the age in which we live. It is unnecessary. . . . It is inconsistent with the spirit of our worship, because of the injunctions for careful preparation contained in the exhortations."

That the Bishop's history is bad is shown by the open statement of the Rev. F. W. Puller, who joins with the Bishop in condemnation of the practice. He says:—

"We have, I hope, got beyond the notion that the early Church objected

to afternoon and evening celebrations. The early Church in no sort of way objected to evening celebration per se. They celebrated continually in the afternoon or evening. . . . It is a complete mistake to suppose that the early Church objected to afternoon or evening celebrations."

Bishop Lightfoot also gave it as his opinion that there were no Communion in the Church except Evening Communion, before the middle of the second century. We know that up to the end of the 4th century, or beginning of the 5th, there was no general rule against evening Communion.

The self-denial of the poor Christian slave was caused not by a rule of his Church, but by that of the Emperor, whose natural fears of the nightly assemblings of unions and workmen's guilds caused the issue of an edict prohibiting any such meetings after sunset. The pressure came from without not from within. Another testimony regarding the primitive practice comes from an unlooked for and totally unbiased source. In a Roman Catholic publication entitled "Notes on the Rubrics of the Roman Ritual" used as a text book at one time in Maynooth, we are told "The blessed Eucharist was instituted by our Lord after Supper, and for a short time was celebrated and administered only after Supper. Martene (De Ant. Eccl. Rit. Lib. I. ciii. 4) shows that for the 1st three centuries, and even much later, it was still in many places celebrated after Supper." Even the Bishop of Christchurch admits that the change was a matter of expediency; and it was on grounds of expediency that such a stiff old Churchman as the late Dean Hook, at the Leeds Ruridecanal Chapter in November 1852, first proposed Evening Communion with a view to meeting the needs of the working class population. And John Keble, in 1863, practically advised a friend of his to make up his mind "to Evening Communion occasionally," rather than remain so very long absent, and at the same time spoke of mid-day celebration as being really afternoon Communion. As to the question of laxity and unpreparedness we unhesitatingly affirm our opinion that the preparedness and self discipline of the evening communicants, taken as a whole, is in all points equal to, and probably far better than that of those who attend the early celebrations, many of whom have gone with scant preparation after a hurried toilet.

We imagine that all who know what Evening Communion really are will agree with the following words of the present Bishop of Durham. "These Evening Communion, as carried on by us, are usually solemn and devout to the last degree. The holy effect of this close fellowship with the ever blessed Lord, and these dear tokens of His communicated grace, are shown in the life and character of those who are thus fed and blessed by Him. He must be a bold man who would dare to denounce what is so clearly owned by, and must be so signally acceptable to, the Lord Himself."

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours of ages that follow. it.—Emerson.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Power of Prayer.

"The Church has reached her Waterloo," said Dr. Radford, at the Sydney University during the week. "It is time she replied to the attacks on the old faith." On "The Principles of Prayer," the doctor pointed out that prayer arose from instinct, from education, from revelation, and from experience. People used the uniformity of natural law as an argument against prayer, but many facts confirmed the reason, for prayer. The cry of dependence was a universal fact through nature, from the open beak of the fledgling to the cry of a starving soul; it was simply faith made articulate. Science at research was the same as religion at prayer. If mind could inter-work on mind, why should not man's mind work on the mind of the universe, that power which men called God? The autonomy of God was a finer principle than the uniformity of nature; the laws of nature expressed part of God, but they did not necessarily exhaust His possibilities. Force and will were the greatest things in the world, but will was the greater, and from will sprang prayer, another force with which men had to reckon. "Orare est Laborare," was one of the truest truisms ever uttered, for the whole universe was as open to the influence of prayer as it was to power and will. Prayer included intercession, and that covered man's duty towards his neighbour.

St. Thomas', North Sydney.

The alterations in progress at St. Thomas' Church, North Sydney, are well in hand. The Nave is being laid down in tiles, and a contract was laid during last week for re-seating the Church in oak; in place of the present kauri pine, and other seats which have been in use for many years. The new flooring is finished. The fabric is being thoroughly renovated, and other improvements are being effected. The work is being carried out under the personal supervision of the Rector, the Rev. Horace Crotty, M.A.; and it is confidently anticipated that the restoration will be complete in time for the Dedication Festival in October next.

St. James' Dedication Services.

The Dedication Services at St. James' Church, King Street, were held last Sunday. The Bishop of New Guinea was the morning preacher. He pleaded for the work of his mission as "perhaps the most primitive missionary work in the world." He said that another clergyman and two laymen were needed immediately. There was much work waiting to be done, and wonderful events were happening. He could bear testimony to what the Spirit of Jesus was doing and could do, among these simple people, transforming their lives and characters. Dean Stephen, Bishop-elect of Tasmania, preached at the evening service. He spoke against intolerance and party spirit, and deplored hasty action on the part of the Church. Hasty action, he said, was more dangerous than delay, and the insistent demand for hasty action was a symptom of an intolerant spirit alien to Christ.

Camdenville.

The first meeting for men, organised by Rev. A. J. B. King, was held in the Church, Dixon Street, Camdenville, on the afternoon of Sunday, July 19. There were about 80 men present. The service was bright and hearty. Rev. Stephen Taylor gave a stirring address on "Is Christianity True?" Mr. R. Ayers sang a solo, "Stand Firm."

Deacons Institution.

Next Tuesday, August 4th, the new Children's Home, in connection with the Deacons Institution, at Marrickville, will be opened at 3 p.m. by Lady Helen Munro Ferguson. The Dean, Canons Martin and Charlton, and Rev. W. L. Langley, will also take part in the opening ceremony. There will be a collection in aid of the furnishing fund.

Clerical Prayer Union.

There was a large gathering of clergy at the meeting of the Clerical Prayer Union at St. Paul's, Redfern, last Monday. Canon

Archdall gave a scholarly Bible Reading on the subject of our Lord's Resurrection Body. Rev. E. A. Colvin, with the aid of lantern views, told something of what he had seen of Church work in England. Various matters of business were discussed.

GOULBURN.

(From a Correspondent.)

Church of England Property Trust.

Legal advice has been taken as to the validity of the constitution of the present Trust, and Counsel's opinion is that the Trust is perfectly and validly constituted under the Church of England Property Act of 1886. It is unfortunate that while this opinion was being sought, the premature announcement to the contrary was made in the press.

Christ Church, West Goulburn.

At a meeting of the Council of the Diocese held on July 22 the Bishop-in-Council, under the Parishes' Definition Ordinance of 1914, declared West Goulburn part and parcel of the Cathedral parish. Minor Canon H. K. Gordon, Precursor of St. Saviour's Cathedral, will have the spiritual oversight of this portion of the Cathedral parish.

Koorawatha.

Under the same Ordinance, the Bishop-in-Council has declared Koorawatha the headquarters of that parish. It was at one time thought that Greenthorpe would be the natural centre of this parish, but the tendency of settlement in that area has rendered the present step advisable.

Queanbeyan.

Renovations amounting in cost to some £350, have been effected to the Church property in Queanbeyan within the last twelve months. Both Rectory and Church had suffered from many years of gradual decay, but have now been almost completely restored. The recent installation of a new acetylene gas plant (Knox-patent) supplies a long-felt want, and the generator is made to light both Church and Sunday School. Funds are in hand for further improvements.

ARMIDALE.

(From Our Own Correspondent.)

The Synod.

The first session of the 16th Synod of the Diocese (being the first under the name of the Diocese of Armidale) was reported last week, held in the Parish Hall, Tamworth. Synod was marked by enthusiasm and harmony. The amount of business got through in two and a half days was well nigh a record—20 ordinances as well as several reports, important motions and resolutions, and the able address of the President (Dr. H. L. Cooper, Bishop of Armidale), and the time spent in electing to various committees in 24 days is no mean record.

President's Address.

As mentioned in the last issue the President's address, after mentioning the losses and gains to Dioceses in workers (Lay and Clerical), and the building operations in different parishes gave some interesting statistics which showed progress in confirmation and Sunday school returns, and the Electoral Roll showed a large increase in the Church of England members.

The religious education of the rising generation was a question which was dwelt on by the Bishop. In this connection it is interesting to quote from the Religious Instruction Council's report.

"There is a very gratifying increase over the previous year in the number of lessons given in the Diocese; 5720 lessons against 4900 in the previous year, and there are 372 schools, as against 318 in the last year. In addition, 372 lessons were given by the clergy in the private schools. That is to say, upwards of 6000 lessons were given by 60 parochial clergymen or an average of more than 2 lessons in each week of school attendance."

This is a satisfactory record, though in these country parishes everyone must feel how much more time one would like to be able to give to this important work. The President confessed that the Sunday school question gave him much anxiety in spite of the increase in numbers of scholars and teachers in the Diocese. He appealed to the clergy to make their Sunday school teachers' preparation classes as effective as possible. "Would that the time

available in our Theological Colleges for the training of candidates for Holy Orders permitted of instruction in this department" (i.e., in the art of teaching). This wish was re-echoed in many hearts; and there was a ready response to the following appeal:—"To the clergy and faithful laity I make an appeal to join with me in a great forward movement." In this connection the Bishop dwelt on the fact that the reduced area of the Diocese and the formation of three more Parochial Districts in the near future would allow of more "intense culture."

Many professing Churchmen are outside the Church's ministrations. Every effort must be made to reach them; evidential and evangelistic crusades must be undertaken, the Bishop states his intention of consulting the new Cathedral Chapter as to the best methods of advance. "Just as the Council advises in temporal matters," he said, "I think the Chapter may be very helpful in spiritual matters." Nothing shall be wanting on my part, I know that I shall have the loyal co-operation of you all, so

Forward be our watchword
 Steps and voices joined
 See the things before us
 Not a look behind.

Archdeacon and Canons.

At the close of his Presidential address the Bishop announced that he had appointed the Rev. Arthur Johnstone, Vicar of Tamworth, as Archdeacon, and Rev. A. H. Garnsey as Hon. Clerical Canon of the Cathedral. Both these appointments were popular. Subsequently, the Revs. R. Fairbrother and W. D. Villiers Reid were appointed Canons by the Synod. Canon Kemmis was the only Canon left, and he is therefore, a link of continuity between the old Diocese of Grafton and Armidale, and its successor, the Diocese of Armidale.

Missions.

The report of the Corresponding Committee of the A.B.M. was encouraging. The sum of £700 4s. 7d. was raised in the Diocese for Missionary work. Of this total £492 7s. 3d. went to missions more especially connected with A.B.M., and £100 9s. 7d. to C.M.A., and £31 15s. 6d. to other work. The Parish of Alstonville again headed the list with £71 14s. Tamworth following with £67 17s. 4d. It is to be regretted that eight parishes in the Grafton side and five in the Armidale portion contributed apparently nothing to Missions, unless their contributions were not sent through the Diocesan Committee.

Ordinances.

No less than 20 Ordinances were passed, but as most of these were, with a few verbal alterations, the same as the Ordinances of the old undivided Diocese, they were soon got through.

One important new clause was added to the Clergy Provident Fund Ordinance, which will be a help to the Clergy. Under this clause help will be given to the clergy towards the payment of their premiums on whole Life Policies during the first ten years of their membership of the C.P. Society, i.e., it being the rule that no member is in benefit until he has paid his contributions for 10 years. By this clause, therefore, a

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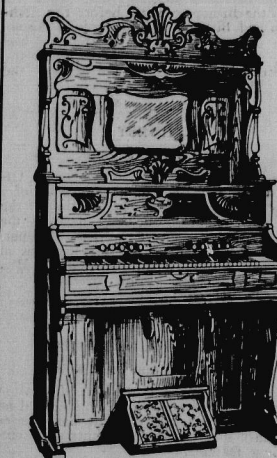
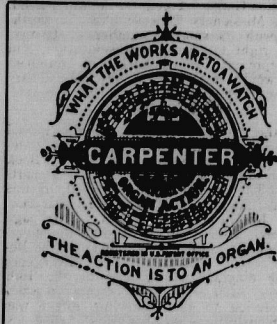
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that the latter had forwarded to him his ideas concerning the reform of General Synod before the Archbishop of Melbourne's scheme appeared. The mover of the motion mentioned that the two sister Dioceses of Armidale and Grafton were entitled with only about 70 Clergy in all, to send 9 or 10 representatives each, whereas Sydney, with its 250 clergy only had 12 representatives. It was urged that this suggestion of more equitable proportionate representation would come with better grace from a Diocese like Armidale, which would lose by it, than from more populous Dioceses like Sydney or Melbourne, which would gain by it. Canon Garney urged, on the other hand, that a Missionary Diocese like the north-west, with its smaller number of Clergy, had a right to special representation, and that representation on basis of numbers alone would be unfair to these Missionary Dioceses.

Erroneous History.

Another motion of importance was moved by Canon Kemmis concerning some statements contained in the new History Book recently adopted by the Education Department. The special page objected to was 281 of "The Ground Work of British History," by Warner and Martin. This page contains "a diagram illustrating the divergence of the Anglican Church from the Roman Catholic Church." This divergence on the diagram was placed in the 16th century. After several interesting speeches a resolution to the following effect was unanimously passed, that this Synod requests the Bishop to bring before the Archbishop and Bishops of the Province the error in diagram, page 281 in the new history... and to urge them to request the Education Department to withdraw the book. This was passed unanimously.

BATHURST.

Holy Trinity, Orange.

The congregation of Holy Trinity, Orange, have purchased, for the purposes of a Sunday School in the eastern section of the town, the building originally used as the East Orange Council Chambers, the purchase money being £325. The amount of £100 has already been collected by Mrs. Kenna, the promoter of the movement.

GRAFTON.

(From Our Own Correspondent.)

The Richmond and the Tweed.

The first tour of the Bishop of Grafton on the Richmond and Tweed commenced on July 29, and, in addition to the usual series of Confirmation Services, presents some outstanding features.

The Foundation block of a new Church at Ewingsdale, in the Parish of Byron Bay, will be laid on August 1.

On August 6 a similar function, only in this case of a Vicarage, takes place at Clun.

On August 7 and 8 the Bishop will dedicate the new additions to St. Andrew's Church, Lismore, and the new pipe organ, the latter costing £1000, and representing the last word in organ building—a fine instrument. This will form a notable event in the history of the Church of England in Lismore. The writer remembers well only a few years ago, worshipping in the old Church, with its wooden beams and low roof; obstructing both light and ventilation.

On August 12, the fine new Church of St. Bartholomew, Alstonville, costing £1500, will be dedicated; a very creditable addition to the Churches of the Archdiocese. Such a tour forms an inspiring beginning for Bishop and people.

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VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. John's College.

The appointment of Canon Hart as the new Principal of St. John's College, in succession to the Dean of Melbourne, has been generally approved. Canon Hart stands in the front rank of theological scholarship, and is a gifted teacher. He has never left us in doubt as to his principles as a pronounced High Churchman. But he has shown himself a warm friend of the movement towards unity both within and without the Church. We wish him good success in the responsible work he is about to undertake.

All Saints', Geelong.

The Silver Jubilee of the Girls' Friendly Society at All Saints' was celebrated by a social, which was attended by a large gathering of parishioners and friends, including the clergy and visitors from neighbouring parishes. One of the speakers was Rev. Henry Kelly, a former Vicar of the Parish. The Vicar, Rev. A. Wheeler, is to be congratulated on the progress of the work at All Saints'. A movement is afoot to enlarge the Church at very considerable cost.

Christ Church, Geelong.

An American Tea in aid of the debt was held recently, resulting in a profit of over £16. The leading workers were members of the G.F.S.

Women's Evangelical Guild.

The annual meeting of the Women's Evangelical Guild, was held in the Sons of Temperance Hall, Geelong, on July 16th. Mr. Mawson presided, and the Secretary, Mrs. Surtees, read an excellent report of the year's work. Chief among the items of the balance-sheet was £100 given to Ridley College. Altogether between £300 and £400 has been raised by these enthusiastic ladies for the support of Ridley College. The report showed active interest in Bible study. Rev. H. T. Langley was present from Melbourne and addressed the ladies on the subject of Evangelical Churchmanship. He was glad to notice an attendance of over 60 on a wet night, and to see the businesslike way in which the Guild carried on its work. Taking the initials of the Guild, W.E.G., he said that Evangelicals should be noted for (1) Work, particularly in support of C.M.A.; (2) Educational effort to spread abroad the principles of the Gospel. It was for this purpose Ridley College had been established, and (3) Grace—a knowledge of God's grace as the foundation of our hope would give the mark of apostolic Christianity—"Great grace was upon them all."

A.M.S.

The annual meeting of the Association for Missionary Service (the Victorian Branch of the A.B.M.) took place on Tuesday, July 28th, at the Auditorium. The Archbishop presided, and the speakers were the Bishop of New Guinea, Bishop Wilson and the Dean of Melbourne.

St. James', Ivanhoe.

The foundation stone of a new school hall at Ivanhoe was laid on Saturday, July 18th, by the Archbishop, in the presence of a large gathering of Churchpeople. The hall is to be a modern building in brick, admirably adapted for school work. It will be capable of being enlarged by additional stories. The Archbishop congratulated the parish on its progress. The Rev. S. L. Buckley, the Vicar, hopes to establish grammar schools for boys and girls.

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Spotswood.

News has been received by wireless of the death of Mr. W. R. I. Reynolds, of Spotswood, on the Steamship "Medic," off Capetown, on Sunday, July 19th. Mr. Reynolds had taken a trip to England for his health, and was expected home on August 9th. He took an active part in the work of the Church at Spotswood, and will be very greatly missed there. His widow and family have our sympathy.

Church of England Evangelical Trust.

A meeting of the Church of England Evangelical Trust was held at the rooms of the Church Missionary Association, Cathedral Buildings, on Friday last, presided over by Dean MacCullagh, of Bendigo.

The object of the Trust, which was established in 1910, is to provide a permanent body, duly constituted according to law, and registered at the Titles' Office, Melbourne, to which may be entrusted the control and administration of funds given for Church purposes.

The Trust is of special importance in the case of Church organisations of a missionary, educational or special character, whether confined to any Diocese or not.

The members of the Trust being gentlemen who declare their acceptance of the Evangelical Principles of the Church of England, it will commend itself to a large number of Church people.

Recently a sum of money, contributed by friends in England to establish a memorial to the late Mrs. Frederick Barker, widow of the late Bishop Barker of Sydney, was placed in the hands of the Trust for investment.

The interest of the fund is to provide a Bursary at Ridley College, Melbourne, and may be held by students from the Dioceses of Gippsland and Bendigo alternately.

The first award has been made this year, and Mr. H. Busby, of Gippsland Diocese, will hold the Bursary for the years 1914 and 1915.

Missionary Exhibition at St. Columba's, Hawthorn.

Rev. D. M. Deasey and the missionary workers at St. Columba's, Hawthorn, have been engaged in extensive preparation in co-operation with the C.M.A. and the A.M.S. for a large Missionary Exhibition, which was opened last Saturday afternoon. The Archbishop, who opened the Exhibition, gave an excellent address, and congratulated the promoters on the extensive display and the educational value of the enterprise.

There are courts representing the work of the A.B.M.; the work amongst the aborigines, and that in China, India, Palestine, Africa, and Japan. The work among Young People is represented by the Children's Court. Two specimen Study Circles are being held daily.

The following are taking part: Revs. W. G. Ivens and E. J. Withycombe, of the A.M.S.; Miss Hill, of the Roper River, the Misses Nisbet and Armfield, and Rev. F. P. Joseland, of China; Miss Crossley, of India; Miss Erwood and Mrs. Ebbs representing Palestine; Mr. Broome P. Smith, of West Africa; Rev. H. F. Miller, who was in Japan, and Mr. David Unaipon, the scientific aboriginal, and others.

The Exhibition promises to be an educational factor with far-reaching results. Last Sunday was observed as Mission Sunday at St. Columba's, when the preachers and speakers were the Rev. W. G. Ivens, Mr. Broome P. Smith, and the Rev. A. R. Ebbs.

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BALLARAT.

St. Paul's, Ballarat East.

Great preparations are being made for the Jubilee of St. Paul's Church, Ballarat East. In April, 1864, the handsome brick Church collapsed through being undermined. In August, 1864, the contract for the present Church was signed, the price being £2350. A debt of £1500 still remained on the first building. Within a few months the sum of £1500 was raised by subscription. When Bishop Perry opened the Church it was encumbered by a debt of more than £3000, but by the active efforts of the people every penny was soon paid, and the Church was consecrated. Sunday, August 16, will be observed as the "Day of Jubilee," but the celebrations will be continued till Sunday, September 6. Special gifts have been already made by individuals. The family of the late Mr. William Lakeland are presenting a handsome oak and blackwood reredos and a brass cross, the former in memory of Mr. W. Lakeland, and the latter in memory of Mr. John Robson. There is to be a memorial to the late Mr. J. R. Elsworth, and Mrs. E. W. G. Chamberlain is giving a brass pulpit-desk with suitable fittings in memory of her husband, recently deceased. The people are also invited to make generous offerings for a Jubilee Fund.

Jubilee at Mortlake.

Jubilee services and celebrations in connection with St. James' Church, Mortlake, have been held during the past week. The Foundation-stone was laid in July, 1864. It is hoped that the sum of £600 will be raised in commemoration of the Jubilee.

WANGARATTA.

Marysville.

Rev. J. L. Watt, of Alexandra, who is leaving for Rutherglen, preached his farewell sermon at Marysville on Sunday, July 19. During the service a Holy Table, Font, and Hymn-board, presented by Mrs. Barton and her family, in memory of her husband and son, were dedicated, also a set of Communion linen presented by Miss Brayshaw, of Kerami.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

Visit of the Primate.

The Primate (Dr. Wright) and Mrs. Wright, were passengers by the Canberra, en route to North Queensland. During the ship's stay in port, the Archbishop and Mrs. Wright were the guests of Canon and Mrs. Pattinson, at the Deanery. Mrs. Wright had not seen our Cathedral, and expressed her delight with the portion now completed. The Primate graciously paid a brief visit to the Theological College, at Nundah. This kindness gave much pleasure to the Principal (Rev. Canon Micklem), and to the students. How encouraging a few kindly words from our Bishops are to those who often need a friend's counsel and sympathy. The Primate hopes to visit Brisbane again on his return south, from August 6th to the 8th.

Diocesan Festival.

The Diocesan Festival, which is usually held on the anniversary of the Archbishop's

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Consecration, will this year take place at the time of his arrival, and will be the welcome to him, on his return. The date provisionally fixed is Thursday, October 1st. At the service the Archbishop will be the preacher, and the music will be rendered by our combined choirs.

SOUTH AUSTRALIA.

ADELAIDE.

(From our Correspondent.)
Church Missionary Association.

Miss Erwood, formerly C.M.S. Missionary in the Holy Land, is expected in Adelaide on August 11 to undertake deputation work for the Church Missionary Association. Her subject will be "My Experiences in Palestine." She hopes to remain in the State for about two months. Arrangements for her tour are being made by Dr. J. Milne with the assistance of the Rev. D. J. Knox.

Dr. Digges La Touche.

Dr. E. Digges La Touche preached at St. Luke's, Adelaide, on Sunday, July 19th. There was a fine attendance of men in the afternoon, and the building was packed in the evening. On Tuesday he and the Rev. D. J. Knox addressed a meeting at the Burra on the Ulster question, and on Wednesday they again spoke at Kadina. Three hundred pounds have been cabled to the Hon. Walter Long as a result of these meetings.

TASMANIA.

(From our own Correspondent.)

Mr. Dan Crawford.

We in Hobart are looking forward with great interest to a visit from Mr. Dan Crawford, the author of the well known book "Thinking Black." Mr. Crawford arrives early in August and it is hoped will speak for several nights in the Town Hall, perhaps on the 6th, 7th, 8th and 10th. We learn that wherever he has been the tide of interest, and the attendance at the meetings, grow nightly, and since Hobart can well do with an awakening of missionary interest, we hope to see similar results here.

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A Sonnet.

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And spirit boundless as the waves of sea
That love to wash the long Australian shore,
Whose beauty his with rapture to explore!
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His soul beheld a Land of Love and Light,
Beloved Australia, ours for evermore!

He gave his life to win this Southern Land
For England, and he gained the glorious prize,
Through bitter suffering and devotion grand!
His guerdon is our Love! Beyond the skies
His spirit may e'en now rejoicing see
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Field-Marshal and Mission.

The Army Missionary Association is worked under the direction of a council consisting of the Chaplain-General (Bishop Taylor Smith) as president, the senior Chaplains of the Aldershot, Woolwich, and London districts, and an Honorary Secretary (the Rev. B. G. O'Rourke). There has been a striking increase in the association's yearly remittances to the Church Missionary Society during the past five years. The amount sent in in 1908-9 was £42, whereas in 1912-13 it was £201. The work of the association is bound to receive a further impetus from a letter recently addressed to officers by three distinguished Field-Marshal, Lords Roberts, Grenfell, and Methuen, in which they draw attention to a subject which they judge to be of "the highest importance to a British officer." The tenor of the letter may be gauged from the following extract:—

"You will most certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ Whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most Missions will bear looking into, and we are convinced that if you will do this you will never afterwards condemn or belittle them."

A Wonderful Record.

St. Stephen's College, Hong Kong, has just completed its eleventh year, and there are now 245 students. These Chinese students come, not only from the near provinces on the mainland of China, but from the far west and north, and also from Australia, Singapore, Borneo, Java, Cuba, and even as far afield as Peru. In the "C.M.S. Gazette" for July we read: "Last year five candidates passed the senior Oxford (two of whom gained distinction in Classical Chinese), eight the junior, and five the preliminary. In addition sixteen other candidates passed the Hong Kong University matriculation examination. One student holds the first King Edward scholarship in engineering; another qualified for the King Edward scholarship in arts, but he could not hold it, not having been born a British subject. The demand for the Oxford senior certificate has been so urgent this year that it has been found necessary to retain the sixth form for boys who aspire to that distinction. The establishment of the University is acting as a healthful tonic to the student life in Hong Kong. During the first fifteen months of the University's life forty-seven students of St. Stephen's College have qualified for entrance to its lecture halls."

Striking Results in Nigeria.

A C.M.S. missionary in Nigeria reports that during only a few months' work he had registered nearly 2000 people who have thrown away their idols to serve God. He writes: "In one town alone we have over 600 converts, and the chief of a section of that town has ordered all the women to join us, 'that they may learn to love their neighbors instead of poisoning them'; and about 150 women with their children joined from that section alone, but not all have as yet registered."

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The Bystander.

THE DEMAND FOR SHORT SERVICES.

Short services and short sermons are demanded by many Church-goers in the 20th century. Of such it may be truly said: "Man wants but little here below, nor wants that little long." It is easy to shorten the sermon, for the clergyman can do so at his pleasure, though in some cases it does not appear to be his pleasure to do so. But the service is another question. We are bound by the rules and regulations of the Prayer Book, and it is a serious matter to break the law.

The Importance of Motive.

But we cannot shut our eyes to the fact that "our incomparable liturgy" with its many virtues, was compiled with a view to the needs of England in the 16th century, and is not in all respects suited to the conditions of Australian life in the 20th century. As a matter of fact the law is very frequently broken, and most of the clergy break a few rubrics now and then. But

everything depends on the motive. The late Bishop Pearson, of Newcastle, of whom I wrote recently, was administering the necessary oaths to a young man before his ordination. When it came to the "Assent" to Prayer Book and Articles, the good Bishop explained the meaning of what the young man had to do. "You have no right," he said, "to refuse to read the Athanasian Creed, on the ground that you do not believe it, but if it is a hot day and you think your congregation would be better without the Litany, that is a very different thing." In other words the services should be modified to suit the conditions under which they are used.

A Weariness to the Flesh.

I remember, when I was a boy, that the Morning Service in Church used to be a weariness to the flesh. First there was Morning Prayer, then the Litany, and then the Ante Communion with a Sermon. I used to calculate with a sinking heart how much more I would have to endure. That state of things has passed away. On the first Sunday of the month, in most Churches, we have Morning Prayer to the 3rd Col-

lect, followed by the Communion Service. This is, of course, a breach of the law, for even if the Litany is said at some other time, which it usually is not, the law does not permit Morning Prayer to stop at the 3rd Collect, unless the Litany immediately follows.

But even by dint of this moderate law-breaking the service is not sufficiently shortened when there is a Communion. For with a twenty minutes sermon, and a fair number of communicants, it will be after one o'clock before the worshippers can start for home. So there is a desire for further shortening. How is it to be accomplished?

The Communion Service Only.

To some the method is simple. "Restore the Lord's Own Service," they say, "to its rightful place on Sunday morning; have the Communion Service alone." There are objections to this practice. First the worshippers lose the Psalms and Lessons for the Day, and the much-loved and familiar Canticles. And there is also another reason. Such a Communion paves the way for the inculcation of non-communicating attendance; the congregation are often urged to stay to the end, whether they communicate or not; slowly but surely the Communion is turned into the Mass. I know good Evangelical clergy who have adopted the practice of having the Communion Service alone, (without Morning Prayer), in all good faith, but I would earnestly warn them of the dangers of this custom.

A Better Way.

There is, I think a better way. Why not take Morning Prayer to the end of the Benedicite, and then go straight on to the Communion Office. It is no more a breach of the law than the usual custom of passing from the 3rd Collect to the Communion. The Creed and the Collects which are omitted, are included in substance in the Communion Service. This "Use" is becoming fairly common in Australia.

A clergyman asked me a short time ago if I thought such a method of shortening the service was consistent with Evangelical Truth, and I assured him it was. That same week, reading the "Magazine" of a leading Evangelical Parish in Melbourne, I found this statement. "The Vestry met on June 10. It was agreed that on the first Sunday of the month at the morning service the Holy Communion Service should commence after the Cantic after the Second Lesson."

There is still the question of law-breaking to be considered. A friend of mine, a leading clergyman in an Australian city, some years ago sought the approval of his Bishop for this practice. The Bishop said "Do not ask me to sanction a breach of the law." To which my friend replied, "My Lord, if it were lawful to do it, do you not think it would be a beneficial change?" "I do," replied the Bishop, "but do not ask me to give you permission to break the law." My friend made the change immediately! F.L.A.

Little Jack Horner sat sick in a corner,
A coughing and rubbing his eyes,
As Granny was waiting, watching him taking
A dose fit to poison the flies.
A draught of her own, far best left alone,
Which she made her young victim endure—
The silly old muf! to brew nasty home stuff
When there's Woods' Peppermint Cure.

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21. Can you concentrate your brain on one thing for a long time?
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24. Have you a head for statistics?
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The Woman's Page.

BEAUTIFUL SNOW.

"Oh, the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,
Over the heads of the people you meet,
Dancing, flirting, skimming along—
Beautiful snow, it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak.
Beautiful snow, from Heaven above,
Pure as an angel, gentle as love.

"Oh, the snow, the beautiful snow!
How the flakes gather and laugh as they go
Whirling about in maddening fun—
Chasing, laughing, hurrying by.
It lights on the face and it sparkles the eye,
And the dogs, with a bark and a bound,
Snap at the crystals as they eddy around.
The town is alive, and its heart in a glow
To welcome the coming of beautiful snow.

"How the wild crowd go swaying along,
Hailing each other with humour and song;
How the gay sleighs, like meteors, flash by,
Bright for the moment then lost to the eye—
Ringing, swinging, dashing, they go
Over the crust of the beautiful snow—
Snow so pure when it falls from the sky,
To be trampled and tracked by thousands
of feet,
Till it blends with the filth in the horrible
street.

"Once I was as pure as snow, but I fell—
Fell like the snowflakes, from heaven to hell,
Fell to be trampled, as filth on the street,
Fell to be scoffed at and spit on and beat;
Pleading, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living, and fearing the dead.
Merciful God, have I fallen so low?
And yet I was once like the beautiful snow.

"Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its
glow.

Once I was loved for my innocent grace,
Flattered and sought for the charms of my
face.
Fathers, mothers, sisters, all—
God and myself, I have lost by my fall.
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too
nigh;
For all that is on or above me, I know,
There is nothing so pure as the beautiful
snow.

"How strange it should be that this beautiful
snow
Should fall on a sinner with nowhere to go;
How strange it should be when the night
comes again,
If the snow and the ice struck my desperate
brain;
Fainting, freezing, dying alone—
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful
snow.

"Helpless and foul as the trampled snow,
Sinner, despair not; Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again;
Groaning, bleeding, dying for thee,
The Crucified hung on the cursed tree;
His accents of mercy fall soft on thine ear.
Is there mercy for me? Will He hear my
weak prayer?
O God! in the stream that for sinners did
flow,
Wash me, and I will be whiter than snow."

Women Police.

Recently, says the Sydney "Morning Herald," there was a discussion in the British Parliament on the subject of women police; a discussion which, as one London daily paper says, "gave rise to even more

inept comments on the subject than ques-
tions of this kind usually excite."

But though the Conservative members ob-
jected to such an innovation, and the frivo-
lous made fun of the suggestion, the idea
of women police in England is receiving
strong support in many quarters, and the
usefulness of such a force is being urged in
the press. In the "Nineteenth Century" there
are two articles on the subject, by
Lady Darwin and Miss Constance Tite.
Lady Darwin writes of the police-women in
America, and of her personal acquaintance
with Mrs. Wells, "the first American to con-
ceive the idea of adding women to the police
force, and the first woman to be so appoint-
ed." Lady Darwin had imagined her an
amazon in uniform, with baton and helmet,
but found her a slightly built, active woman,
a little over five feet in height. She had
long been a social worker, and had studied
the question from a scientific standpoint.
She found that she was greatly hampered by
having no official position, as a voluntary
worker did not carry the same weight as
someone with authority. So she persuaded
a hundred of leading citizens of Los Angeles
to sign a petition to the Mayor, asking him
to add her to the police force, with the re-
sult that the request was granted.

She is under the chief of the police, and
has an office of her own at the police sta-
tion, where she is to be found at certain
hours. Here she attends to cases of deserta-
tion, or of separation. She receives and
pays over the money due on a magistrate's
order from husband to wife. Here women
who shrink from publicity, and are uncer-
tain what course to pursue in their diffi-
culties, come for advice. Should there be a
case for the courts, Mrs. Wells helps them
with the preliminaries, and appears in
court with them.

Another of her duties is the investigation
of the newspaper advertisements for women.
Policewomen can follow up advertisements
luring girls from home much more effec-
tually than can policemen. They are also
better fitted to deal with cases of fortune-
tellers, clairvoyants, etc. Another duty is
the charge of the "Lost Bureau." Thou-
sands of letters come every year to the po-
lice. Many are inquiries for lost friends and
relatives. Many are from deserted wives
and mothers, who have small children to
support. In some American cities there is
a law preventing boys and girls under four-
teen or sixteen years of age from loitering
in the streets after 9 o'clock at night with-
out a parent or guardian. Another of Mrs.
Wells's duties is to see that this law is ob-
eyed. Another ordinance forbids children un-
der fourteen to go to public places of
amusement without a parent or guardian.
Mrs. Wells has to inspect such places. A
third law prohibits the display of posters
and films portraying deeds of violence, drun-
kenness, suicide and murder, and she has to
see that the proprietors do not disobey this
rule.

Mrs. Wells has now two fellow policewo-
men and four probation officers, and the po-
licemen of Los Angeles strongly approve
of the appointments, and are of the opinion
that women should have been on the force
long ago.

There are now about 40 policewomen in
America, and their numbers are growing.
Each town has its own regulations for the
policewomen, but in every place their spe-
cial duties are chiefly preventive and pro-
tective measures. They are not employed
for dragging drunkards to the police sta-
tion, or trapping burglars, but for guarding
the young and helping women.

The look of sympathy, the gentle word
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eye—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood;
The steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

—R. Metcalfe.

Magazines.

The Moslem World.—Among the greatest
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shall Broomhall, Dr. W. St. Clair Tisdall,
Dr. Julius Richter, Dr. E. M. Wherry, Dr.
James S. Dennis, Dr. H. U. Weitbrecht, Dr.
J. W. Gunning, and Rev. E. Wurz. The
number of subscribers to "The Moslem
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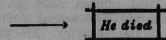
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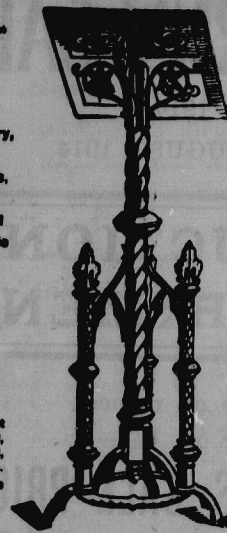
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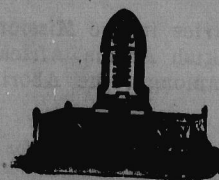
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Current Topics.

On the Ninth Sunday after Trinity we are reminded that without God's grace we are helpless. In Ninth Sunday the Collect we admit that after Trinity, "we cannot do anything that is good" without God, and we ask for "the spirit to think and do always such things as be rightful," with the result that, by God's grace, we may be enabled to live according to His will.

The danger of disregarding God's will is illustrated in the Epistle (1 Cor. x., 1-13), from the history of the Israelites, who sinned both in thought and action: They sinned in thought when they lusted after evil things, they sinned in action when they fell into gross sensual vices. National apostasy was followed by national immorality. The lesson is clear for us to-day; not self-confidence, but confidence in God. "Wherefore let him that thinketh he standeth take heed lest he fall." "God is faithful, Who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape, that ye may be able to bear it."

The Gospel (St. Luke xvi, 1-9) shows that as the Unjust Steward was wise in providing for a temporal future, so we who are children of light, with higher ideals and a wider horizon, should show equal wisdom in preparing for the life to come. We should use money, "the mammon of unrighteousness," in providing for those in need, in extending the Gospel of the Kingdom, so that when it fails, and we are called to give an account of our stewardship, we shall not be without friends, to welcome us in God's everlasting habitations.

In our last issue we referred to the conflict which is raging in New Zealand round the subject of Bible in State Schools. But that is not the only burning question in the Dominion. Another is concerned with Liquor Reform, which is more advanced in New Zealand than in any country in the world. It is proposed to reduce from three-fifths to 55 per cent, the majority required to carry national prohibition. The Licensing Bill, embodying this proposal, has passed its second reading, but its fate in Committee is doubtful.

In Victoria there is also a fight in progress with regard to the temperance question. The Licensing Act of 1906 conferred upon the people of Victoria the democratic right of Local Option

after a waiting period of ten years. This time limit expires on December 31, 1916, and the law will then operate, provided it is not repealed. It is, however, understood that an effort will be made to continue the present system by which the Licensing Reduction Board closes the hotels which are least needed, instead of giving the people the Local Option which is their right.

The Victorian Alliance is bestirring itself, feeling that a supreme crisis has arrived in the history of temperance reform, and calls upon all friends of temperance to record their conviction "that reduction of licenses in congested areas by a Board cannot be accepted as a substitute for the democratic rights of the people to deal with the whole question of licensing in their own electorates, and to strongly protest against any such change."

We shall watch with interest the results of the efforts of temperance advocates both in New Zealand and Victoria, believing that in the reduction, and final suppression of the liquor traffic, lies the path to a higher level of national life and character.

The address delivered by the Bishop of North Queensland to his Synod contains much with which we are in thorough agreement. But when he speaks of "a false sacerdotalism," which is often present where it is most vigorously repudiated, we confess we are at a loss to know what kind of people he is describing. He says:—

"Is it not sometimes actually assumed that the minister is set to discharge religious duties, so that the community may be largely excused? that he is to read the Scriptures and interpret them, so that the layman may avoid the effort of personal searching for the treasures of wisdom? that he is to offer prayers to satisfy vaguely conceived divine requirements that other men may be the more free to engage in secular pursuits?"

To our mind these words of the Bishop, which rightly condemn a "vicarious religion," exactly describe the tendency of sacerdotalism, which is "to make the priest the keeper of men's consciences that they may shirk moral responsibilities." But we have not ourselves observed any of these tendencies in directions where sacerdotalism "is most vigorously repudiated." Within our own Church it is in Evangelical circles that this vigorous repudiation is most evident. But Evangelicals are not given to assuming that the minister is to discharge religious duties, so that the community may be largely excused. They are always emphasising the need of consecrated service on the part of the laity. The Evangelicals certainly do

no leave it to the minister to read and interpret the Scriptures. It is their glory that their laity are diligent Bible students. The Evangelicals do not expect the minister to offer prayers to satisfy divine requirements, to leave them free for other things. It is in the gathering of the lay people with their ministers in prayer that the strength of their position lies. It is such prayer that has built up in Australia the glorious work of our Church Missionary Associations, and makes that work so conspicuously successful to-day.

We are in full accord with the Bishop in his condemnation of the tendencies of what he calls "false sacerdotalism." We think his words apply with force to real sacerdotalism. He evidently does not intend them so to apply. The puzzle remains. To whom does the Bishop refer?

Lord Halifax, at the annual meeting of the English Church Union, made an earnest appeal to Evangelicals in the interests of unity. He said:—

"What is the ground of their hopes and ours, what the centre of our devotion as of theirs. Is it not Christ crucified? But, if so, what can be nearer their hearts and ours than the great service—call it 'Mass,' 'Holy Communion,' 'Lord's Supper,' which you will, in which that sacrifice is pleaded and commemorated? What quarrel can there be, what quarrel ought there to be between us? Why are we to insist on disagreement where none exists? Will they not believe that those who love the Mass love it because they feel that as day by day they kneel at the foot of the altar they are enabled, as in no other way, to take their share in the commemoration of Christ's death and passion, and to place between the face of God and their sins that expiation which was made for the sins of the world once for all on Calvary? I desire to lay the strongest emphasis of which I am capable upon this, because it is only in its realisation that peace and agreement can be found, and I do so all the more, because I wish good men like Canon Webb-Peploe, the Dean of Canterbury, Mr. Barnes-Lawrence, and others to see, if only they would believe it, that they and we are really at one."

As we read these words we are impressed by the obvious sincerity of Lord Halifax, but he thoroughly misunderstands the position of Evangelicals. It is quite true that the centre of our devotion is "Christ crucified," if we may add also Christ risen, ascended, glorified. It is also true that we value highly the service of the Lord's Supper, but the main object of the Holy Communion is to proclaim that by the death of Christ which we commemorate, forgiveness has been granted to all believers, and that the supreme blessing of participation of His body and blood is bestowed upon us. But we do not believe that the object of the Holy Communion is "to place between the face of God and our sins that expiation,

