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Current Topics.

It was a fine instinct that suggested the burying of an unknown warrior from the battlefields of Europe in the historic Church of Westminster Abbey. Up to the present time only men of greatly distinguished name have found there a resting place. But to-day we realise more than ever before that the splendid sacrifice of our Empire's sons deserves consideration in a manner that will for all time mark the Empire's appreciation of the great devotion of the vast mass of ordinary warriors who made possible so glorious an issue for their Empire as was celebrated on November 11. These are the men who deserve, no less than others, a place of memory in the great fane of the Empire, and in the happy event that took place in Westminster Abbey only last Thursday week that recognition which was their due has now been assigned to them in the burying of one who stands for them all in the palace of the nation's great men.

The Lambeth proposals are being freely discussed in all Church circles. Conferences are being arranged in Nonconformist quarters in order to discuss the whole question and return some reply to the Lambeth appeal. There are some recognised leaders who urge acceptance of the right hand of fellowship so cordially held out to the other Churches by the Lambeth fathers. If only the past, with its painful memories, could be put aside from consideration and the great question discussed on its own merits, there would be large hope of a settlement by which a practical reunion might be brought into being. Meanwhile the Church must continue in prayer and supplication that the great purpose of its Divine Head may be speedily achieved, "That they all may be one."

We are glad to notice that the treatment meted out to a member of the Federal legislature by his fellow legislators was of Parliament. sufficiently drastic to show Parliament's abhorrence of disloyalty. The declaration of a section of our politicians for an Australian republic is quite entitled to a careful consideration. But when the whole case is prejudged and various members of our Parliament are willing to bolster up their striking plan of allowing the most degrading of terms to be applied to the mother land to which we owe so much, then it is time for Parliament to step in, and quietly yet firmly remind people that such an attitude is unworthy of the relationship in which we stand to the mother country of the British Empire. The section of our people who indulge in such outrageous statements is prac-

tically of one religion, and the condition of government in Roman Catholic countries would seem to discount any plausible profession of being in earnest over the freedom of any land in which the Roman hierarchy is seeking for political power.

The forces behind the drink-traffic are finding a considerable measure of support in their fight against Prohibition in the teachings of certain of our own ecclesiastical leaders. The discovery has been made that Prohibition is unchristian—that our Lord never headed a definite movement for reform even against such a glaring evil as the slave-traffic, and that He sought to win men's allegiance not by compulsion, but by the constraint of love. Now there would be something in this strange point of view if there were any suggestion that the Church should forsake her mission of "making known the mystery of the Gospel" and proclaiming the principles of Jesus Christ, with the intention of holding up Prohibition as the panacea of all ills. The Church must never be untrue to her divine call to spread the redemptive work of her Lord by the power of the Holy Spirit. She must indeed give herself to the proclamation of the principles of Jesus Christ in all their fulness. But there came a time when the principles of brotherhood and freedom had been proclaimed with such success that the conscience of Christian lands was stirred into a righteous resolve to abolish once and for all the slave-traffic, and no one could deny that it was the Church's duty to give her benediction to the movement. Yet there was compulsion in all this. The slave-owners were compelled to relinquish the business they found so profitable and persuaded themselves was so necessary to the economic development of the world.

Probably the same leaders of the Church who would object to compulsion as being unchristian, were foremost in the advocacy of conscription, which the supremest form of compulsion. Furthermore, with ludicrous inconsistency, they urge a further reduction of the hours of the drink-traffic, thereby compelling their fellow-citizens to abstain from alcoholic indulgence for a longer period of the day. They probably raised no objection to the compulsion brought to bear on shopkeepers when the law forced them to close at 6 o'clock, and doubtless some of them would be foremost in their advocacy of industrial reform with its attendant compulsion to employers in the way of the provision of better working conditions, and the giving of constant increases of wages to the men. It is about time there was a little more clear thinking and a little less arrogant theological dilettantism, blended as unfortunately it seems to be with somewhat of callousness towards the cries of ill-used wives and neglected

children, and the whole tragedy incidental to the flourishing of the drink-traffic.

Very many Christian people will be regretting that this clever novelist's obsession with spiritualism makes it inadvisable to give him any encouragement during his peregrinations in this country. Sir Conan Doyle is frankly anti-Christian in our sense of the term. Jesus Christ, as the Son of God, Very God of Very God, is practically, in his system, reduced to the position of a lower intelligence, to be placed on the same footing as the hysterical and often unscrupulous mediums who affect to bring back from the Unseen what is, after all, the most puerile of information.

It is an astounding thing that men of such mental calibre as Sir Oliver Lodge and Sir Conan Doyle can submit themselves to the inanities of spiritualism; but then the Holy Scripture is quite clear that the natural man cannot understand the things of God. The personnel of the first disciples of Christ should always provide an antidote or deterrent to pride of intellectualism or the cult of the intellectual. The intellectuals of the days of the incarnate Christ rejected and made sport of Him, while "the common people heard Him gladly." It is to be hoped that a Christian public will refuse to substitute the will of the wisp of spiritualism for the full-orbed light of the Gospel shining in the face of Jesus Christ.

Human sorrow rightly appeals for sympathy, and the desire of the human heart for comfort in the bereavement is natural. But where shall true comfort be found?

A sympathetic interviewer in one of the Sydney papers makes the following reference to Lady Conan Doyle's experiences and opinions:—

"Six years ago Lady Doyle had but one sorrow in life. She had not the same interest in spiritualism as her husband. Then came the war, and to her the loss of a dear brother. That loss first brought Lady Doyle to the study of spiritualism, and the comfort and knowledge that came to her has made her continue the study, until to-day she is as keen on the subject as her husband, and as eager to give her knowledge to others. Even in the upbringing of her children Lady Doyle used the teachings of spiritualism. On Saturday she talked of this. 'It is good for children to be brought up as spiritualists,' she insisted. 'It is good that they should know that dear ones who have passed on have not gone out of their lives, that they are ever ready to help from the other side. My husband and I want our children to realise that when we have gone from them our spirits will ever be with them, rejoicing in their joys and sorrowing and helping them in their troubles.'"

Is this all the consolation that spiritualism can give? Can it really give so much? Is this the impression, for instance, that Sir Oliver Lodge has gained from his asserted communication with his son Raymond? Even amongst pagans there is a strong con-

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viction of the survival after bodily death of the spirits of parents, and of the interests perhaps most malign, that the spirits take in the children whom they have left behind in the earth life. And judging from their own writings, the spirits whose activities modern spiritists believe in are not seldom malign and deceitful and immoral in their working. The Christian's Bible takes for granted the presence in life of all descriptions of spiritual forces, some good and some evil. But there spiritism stops, and Christianity goes on. The one great Master Spirit, the Spirit of God, is always ours. His is the benign influence that purifies and strengthens our lives here. He it is Who sets before us the best of ideals of life here and opens up before our wondering eyes a vista of fellowship and joyful service in the unseen beyond where even now our beloved departed are safe in the presence and keeping of the same loving Jesus—God Incarnate—Who alone is the Way to God, Who alone reveals to us the fulness of the truth of God, and Who alone can fill us with the Life of God. The great fact of Jesus Christ is to us the sure foundation and guarantee of all hope amidst all the uncertainties and changes of our mortal life.

"Surely this pamphlet, the quarterly organ of the mis-named "Australian Church Union," shares in the same misfortune of the Union. Certainly this is the impression we received from a perusal of the contents. Of course, as many of our readers will remember, the A.C.U. is an association mainly consisting of Adelaide extremists for the defence of Father Wise against his diocesan, who seeks to restrain him from propagating what are commonly thought to be Romish practices and doctrines. "The Defender" is just a year old and in the fresh and optimistic vigor of its enjoyment of the sunlight reckons that it "has come to stay." Well of course only the future can decide that. We only hope that it will justify its existence by helping to build up the Body of Jesus Christ and not follow its present destructive policy of standing for the things that make not for peace but for disunion and dismembership in the demoralising tendency of those doctrines and practices to which the Bishop of Adelaide objects. Our readers will be able to judge for themselves of the nature of this A.C. Union by the kind of pabulum which the editorial of the "Defender" takes pleasure in providing for his readers. Here is an extract culled from an account of the "Anglo-Catholic" Congress recently held in London:—

An English correspondent gives us the following general impression of the Congress:—

"It was a wonderful sight. Imagine 1200 priests, in cassock and biretta, in procession four deep, headed by crucifer and censer, walking along the London thoroughfares to St. Alban's Church, Holborn. At the end came 20 bishops, properly vested, and attendant deacons. Possibly you may see us on the movies. The Bishop of Salisbury was grand, and was well described by Father Atlay as 'the bravest bishop on the bench.' Each session began with the 'Our Father,' 'Hail Mary,' and 'Apostles Creed,' in which the Bishops joined as well. I needn't describe the papers, for the 'Church Times' will do that far better. The Thursday meeting was grand, on 'The Church and Labor.' Crowds turned away, and that from the biggest hall in England. Half an hour before the time we all sang hymns, the favourite one being, 'Hail Mary, full of grace.' Can you imagine 15,000 Anglicans, bishops, priests and laity, all joining in this? At the close the Bishop of London came in and gave us his blessing. Every priest present was specially urged to say Mass each morning, and I'm told that in the city churches (I was staying nine miles out) the scene was unique—Masses going on at all the different altars, and the

lay communicants coming up in scores, just like at Oberamunau.

"We ended up in Southwark Cathedral. The cathedral was packed, and a splendid sermon was preached by the new Bishop of St. Alban's. Outside, the disappointed crowds, undaunted by the wet, struck up the 'Hail Mary' hymn, and were rewarded by the Bishop of Milwaukee going out in cope and mitre to address them, and then the Bishop of Nassau going out to give the episcopal benediction."

"The home procession from the cathedral to the Chapter House was a wonderful testimony to the power of Catholicism. All sang the 'Hail Mary' hymn, over and over again, and so long was our procession that the traffic had to be held up."

And at the first annual meeting of the A.C.U. the following resolution was passed unanimously:—

"That this Conference of the Australian Church Union maintains that our Lord is really present in the Consecrated Elements, and stresses the duty of adoring Him at all times therein."

These extracts will give our readers some idea of the appropriateness or otherwise of the title "The Defender" for its organ of publication.

English Church Notes.

Personalia.

Rev. C. C. B. Bardsley recently went to Canada to represent the Church Missionary Society at the centenary celebrations of the Church in Western Canada.

On a Sunday evening in September, Dr. Gresford Jones, Bishop of Kampala, late vicar and Archdeacon of Sheffield, bade farewell to his Sheffield friends before his departure to Uganda. The Cathedral, at the evening service, was filled to overflowing. A movement is on foot to give an impetus to the missionary work of the Church by adopting Bishop Gresford Jones as Sheffield's missionary bishop.

The Bishop of London has appointed the Rev. C. E. Lambert, rector of All Hallows, Barking, in the City of London, Archdeacon of Hampstead, in succession to the Ven. Brook Deedes, who resigns the archdeaconry on October 4.

The Rev. William Sanday, D.D., late Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, died at Oxford in his 78th year, and by his death there passes away one of the most distinguished Biblical scholars and critics of our time. Dr. Headlam, with whom Dr. Sanday had been associated in the Commentary on the Romans, preaching at Christ Church, Oxford, said that Dr. Sanday's death had taken away perhaps the most influential theologian of the Church of England. Dr. Sanday's sterling intellectual characteristics moulded a character and personality simple and retiring, but in the highest degree distinguished.

Farewell to Bishop Duppy.

A striking and impressive service was held at St. Mary's Church, Harrogate, on September 19. The congregation took occasion to bid farewell to Dr. Duppy, the newly-consecrated Bishop of Victoria, Hong Kong, it being the bishop's last Sunday in England before setting sail for his far-distant diocese. The bishop preached to a crowded congregation from the words, "They that wait upon the Lord shall renew their strength." After the sermon the Rev. Dr. Druitt, Bishop of Grafton, New South Wales, who was present at the service, from the chancel steps earnestly commended the bishop and his work to the blessing of Almighty God. He said that it would be a service of very hallowed memory for all of them, and not least for them at St. Mary's.

The Primate and Lambeth.

There are many testimonies to the excellent manner in which the Archbishop of Canterbury presided at the Lambeth Conference.

The Bishop of Liverpool, reviewing in his "Diocesan Gazette" the work of the Lambeth Conference, says that the chairmanship of the Archbishop of Canterbury was an inspiration. "It was no easy task, as the Archbishop of York put it, 'to preside over 252 chairmen,' each accustomed in his own diocese to be a leader. But he accomplished it with admirable wisdom and skill. Firm but always courteous, scrupulously fair, ready to give the least-known bishop an opportunity of stating his views, unfailingly patient, with an extraordinary knowledge of the affairs of the Anglican Church in all parts of the world, able at a moment's notice to lay his hand on any document which threw light on a discussion, guiding the Conference through difficult debates with a strong and practised touch, and lifting it out of entanglements into which it sometimes drifted, he won the gratitude and admiration of all."

C.M.S. Enterprise.

The C.M.S. has cancelled last year's drastic restrictions on the sailing of missionaries and the acceptance and training of recruits, restored curtailed grants to the mission field, and granted additional allowances to missionaries and native workers in view of the world-wide increase in the cost of living. This momentous decision is a challenge to the Society's supporters to provide an income not less than £700,000.

An English Letter.

(From the Ven. Archdeacon Davies, B.D., Principal of Moore College, Sydney.)

I am writing these notes in my brother's house, "The Cloisters." He is Warden of Ruthin, the county town of Denbighshire, perched on the end of a low ridge that runs down the middle of the lovely Vale of Clwyd, one of the beauty spots of Wales. St. Asaph, with the smallest cathedral in South Britain, is some 13 miles away, and six miles further on is Rhyl, one of the many large watering places that have sprung up in the last thirty years in the North Wales coast.

The Vale of Clwyd is a broad rich valley flanked on either side by swelling hills rising into a range of mountains that give dignity as well as background to a pleasing pastoral scene.

Ruthin is an ancient town. The castle is in ruins, but the modern mansion, in the castellated style, was built a century and a half ago, and still contains the armour of the famous Welsh patriot Owen Glyndwr, who began his career by seizing Ruthin castle, and forcing its master, Lord Grey, to marry his daughter. A previous Lord Grey was the founder of the Collegiate Church of St. Peter in 1810, building also a house over the old ambulatory, in which the college of seven priests was to reside. Hence the name of the house occupied by the present Warden, "The Cloisters." Much of the ground floor is still roofed with the ancient groining which carries an old-world odour with it. The foundation suffered spoliation at the Reformation, but its revenues were redeemed, the wardenship revived, a grammar school founded, and a new scheme established by Gabriel Goodman, a native of Ruthin, who was Dean of Westminster in the latter half of Elizabeth's reign. The house in which he was born still stands in St. Peter's Square, and many other houses, even more ancient, survive, and are in use as residences and shops to this day.

The Archbishop of Wales (Dr. Edwards) paid us a visit about three weeks ago, in

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his campaign to raise a million pounds to form, with the fund for redeeming existing life interests, a central fund to provide stipends for the clergy throughout Wales. Nearly half a million has already been secured. It is specially interesting to one who has spent many years in Australia to watch the attempt of an ancient Church to form new institutions, and adapt itself to the new situation that has arisen since the coming into force of the Welsh Church Robbery Act.

It has been a wet summer and the hay crop has been practically lost in many areas, but the corn crop (wheat, barley and oats) has had a better chance since the advent of the Michaelmas summer. The war has forced the attention of the people of England on the importance of growing their own food supply as far as possible, but it is doubtful how far the present population could be economically provided for out of the agricultural resources of this country. Yet agriculture still employs more labour than any other industry, and obtains better results and reaches a higher degree of skill and efficiency than many people are apt to suppose.

The threat of a coal strike has been postponed. The miners have climbed down considerably, but the tension, though reduced, has not ceased. The weight of public opinion has been against them this time, but the more reasonable temper that seems to have gained ground offers hope of a satisfactory settlement.

The cost of living in England is roughly 150 per cent. greater than in pre-war times. But there has been a downward tendency in prices, and financial and commercial authorities prophesy a fall in at least many commodities chiefly textile fabrics. Food prices, however, are not going down, though butter rents have been kept down by law during the war, but are bound to go up soon. Wages have gone up enormously. The agricultural labourers have received perhaps the greatest and most merited increase. The minimum has gone up from 12/6 to 12/12/6 a week.

The rise in the cost of living has hit the clergyman harder than any other group in society, as their income has remained stationary for the most part. The vast number of "livings" of low value have reduced many of the country clergy to dire straits. It is true that the monetary value of tithes has gone up from about £67 per £100 to £100. It would have gone to £154 if the Government had not fixed it at £100. But tithes being regarded as a land revenue has had to pay a proportionate tax. For example, a clergyman I know—my own father—was to receive £276 from his tithes. But his actual net receipts, after income and land tax, etc., came to about £170. His case is typical. Hence there has been a lamentable increase in clerical poverty and extensive appeals have been made. But these ad misericordiam warnings are a reproach to the Church. What is needed is a root and branch reform of financial administration much on the lines that are being followed by the Church in Wales, where the stipends of the clergy are being paid out of the Central Fund, and are graded from £250 to £400. No beneficed clergymen will get less than £250, some will get £400, which is the minimum of the future scale when the Central Fund is completed.

Apromps of the Church in Wales, steps are being taken to form two new bishoprics in South Wales, Monmouthshire and Brecon, and Radnor and Brecon to be another. This is not the final scheme, as an attempt may be made to group the industrial areas of West Glamorgan and East Carmarthenshire into one bishopric. Another interesting suggestion is to place the training of candidates for Holy Orders as a charge on the Central Fund, so that men can be trained free of cost to themselves if necessary, and their period of training be correspondingly lengthened. Some of the candidates will be financed through Oxford and Cambridge, or the University of Wales. The concentration of financial ability and administration and consequent statesmanship in apportioning funds form attractive features in the Welsh Church scheme of a Central Fund.

The Lambeth Conference has come and gone. Bishops have been as plentiful as blackberries in the district familiar to Australian soldiers around Horseferry Road. Most of the episcopal visitors have folded up their tents and departed, but a few are remaining for a while. The Encyclical, embodying the considered resolutions of the Conference, was very promptly issued and is worth a careful study. The moving appeal on behalf of Christian Reunion has aroused keen interest, and has been well received. No doubt there are divergent interpretations of the document, but the general tone has created a favourable impression. A few people have accepted it as meaning nothing very much, and have exclaimed that it definitely pronounced for re-ordination. But the majority of people see in it the acceptance of a principle of mutual recognition

that marks a long stage in the hitherto slow progress towards anything like Christian Reunion.

A sign of the times has been the announcement by the well-known publisher, John Murray, that owing to the enormous rise in the wages of printers and the cost of paper he is unable to publish many books he would like to issue. What formerly cost 5/- now costs 15/-, and at that price several of the books he has in view would have too small a sale to make it worth while to publish them.

Still a few important books have appeared. Perhaps the most striking is the book containing the Bampton Lectures for this year given by Dr. Headlam, a former Moorhouse Lecturer, on "The Doctrines of the Church and Christian Reunion." The general tone and tendency of the book is remarkably akin to the Lambeth pronouncement, and it may be more than a coincidence that the lectures were published so soon after delivery, in time, in fact, for the Lambeth Conference members to read the book before they came to their conclusions.

Another important book is Dr. Hastings Rashdall's lectures in "The Idea of the Atonement in Christian Theology." Dr. Rashdall is a modernist and while displaying much learning set forth in an attractive style and treating the subject freshly and vigorously, he fails utterly to grasp the meaning or to explain the immense moral leverage of the New Testament doctrine of the Atonement. In fact, he deliberately sets aside the teaching of St. Paul and fails to account for the prominence of the Passion narratives in the Gospels. He exhibits the obvious defect of an exposition which has no contact with actual pastoral experience. As an old lady once said of a sermon, his book has not enough gospel in it to save a mouse. Yet it is a book worth reading, partly for the learning it contains, the facts it sets out, the fresh points elucidated, and the evangelical doctrine in the minds of educated men dominated by modern ethical ideas. But the book also shows how impossible it is to turn the gospel into a philosophical theory. In fact one is irresistibly reminded of the words of St. Paul in 1 Corinthians about the "foolishness of God being wiser than men." The power of the Cross, the old Gospel, does not depend on its squaring with a particular theory of ethics.

Alas! the mail goes and I must stop, but the third book I should like to have mentioned is Dr. Charles' long-promised commentary on the Revelation of St. John. I must postpone further notes till next mail.

D. J. DAVIES.

NEW LECTIONARY.

Nov. 28, 1st Sunday in Advent.—M.: Pss. 1, 7; Isaiah i. 1-20; John iii. 1-21 or 1 Thess. iv. 13-v. 11. E.: Pss. 46, 48; Isaiah ii. i. or 18; Matt. xxiv. 1-28 or Rev. xii. 3-xv. 4.

Dec. 5, 2nd Sunday in Advent.—M.: Pss. 9, 11; Isaiah v.; John v. 19-40 or 2 Pet. iii. 1-14. E.: Pss. 50, 67; Isaiah x. 33-xi. 9 or xi. 10-xii.; Matt. xxiv. 29 or Revel. xx.

"Let the Lord Jesus Christ make a bridge or stepping-stone of me, provided that His high and holy name is glorified in me."—Rutherford.

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All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

"God's Fools."

ENGLAND AND AMERICA MUST STAND TOGETHER.

(Preached in Canterbury Cathedral by the Right Rev. C. H. Brent, Bishop of Western New York.)

"If any man thinketh that he is wise among you in this world, let him become a fool, that he may be wise."—1 Cor. iii. 18.

This is not agreeable advice. Extreme as it is the man who gave it meant what he said. It is a necessary part of the Christian method in a real sense to become a fool. That which a man will not allow another to call him with impunity he must deliberately plan to be.

There are four Greek words translated "fool" in the New Testament, and St. Paul, who appears to have made quite an exhaustive study of fools, uses the strongest of them. It is the word which Moses employed when he lost his temper and "spoke unadvisedly with his lips." "Rebels," it is translated in our English Bible. It is the word also used by our Lord in connection with bad temper, "Whosoever shall say, Thou fool, shall be in danger of hell fire." The word means not merely one empty of wisdom, an epithet of extreme contempt, but also an enemy of wisdom, a rebel against established prudence, a violator of settled order seemingly to no good end. St. Paul's application of it is clear from the context and parallel passages. God's fool is he who, following the pattern set by God, undertakes the impossible by means of self-sacrifice and humility. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." God Himself in Jesus Christ became this kind of fool. In the work of redemption He stooped to the supreme undertaking of Godhead. It were easier and simpler far to create and spin and order worlds than to save self-willed man. Yet for this great Divine venture He selected means despised among men.

Aspire to Perform the Impossible.

God's fool, then, is one who aspires to perform the impossible by the seemingly inadequate means of self-sacrifice and humility. Most great heroes have run the gauntlet of ridicule and been counted fools before their ultimate success has justified their faith and won them recognition as heroes. There is no better illustration of a man becoming the right sort of fool than Abraham. He abides as the conspicuous example for all time. When he was already old, with no equipment but a living faith in a living God, he ventured confidently where even younger feet would have moved hesitatingly. "By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance, and he went out, not knowing whither he went."

Such an adventure as his compels the admiration of men now that we are able to read his complete story. But when he set out he was held by his friends to be a fool. He was laughed at by his own wife. But he persevered and won. To-day he is the prototype of adventurers for God.

You of Canterbury should have a sympathetic understanding of such adventure. Heading your roll of fame is Augustine, your first Archbishop, who came from afar to face the unknown. Less than three quarters of a century later, Theodore of Tarsus, like Abraham, already advanced in years, became seventh Archbishop of Canter-

bury. Beginning at an age when most men are thinking of the end of life, he did more enduring work than any of his successors. Coming from a distance, when space was more difficult to traverse than now, unacquainted with the foreign conditions into which he was to enter, he pacified a confused country and founded the Diocesan system of England. Then one more—Anselm, also past middle life, whose gentle firmness and shining integrity of character made an impression on English life that can never be erased. None of the three was to the manner born. All launched out with how much inner self-trust and shrinking. God only knows, into the unknown as God's fools.

Three Hundred Years Ago.

Three hundred years ago to-morrow there sailed a hundred or so simple folk from Old England to New England, from Old Plymouth to New Plymouth. They were not saints. They were not then known as Pilgrim Fathers, which did not attach its honourable title to them until the very end of the eighteenth century. They were called planters, also fools. Their backers were known as Adventurers. There was nothing extraordinary in their course except that they had the courage of their convictions and demanded a freedom which was denied them, though now it is the common property of all. First they tried Holland, but their desire to conserve their British character led them to seek a home across the sea. Their Nestor, John Robinson, remained behind, when Miles Standish and John Alden and William Brewster and William Bradford and John Caver and the rest set sail. They were young. He was old.

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They must not forget to mention Robert Cushman, a Canterbury man, who was prevented by illness from going on the "Mayflower," but who joined the colony the following year. This company of adventurers looked for freedom to worship according to the dictates of conscience, to interpret the Bible in their own way, and to establish their own Church polity. They are not to be confused with the Puritans whose extreme intolerance they did not share. They remained loyal subjects to James I., though they felt they could be more loyal at a distance from him than near to him. They abhorred Bishops and rigid conformity, in which I gather they were not without some justification. During the voyage they drew up a compact, simple and brief, which laid down the principle of a democratic commonwealth, and combined themselves in a "Civil Body Politic."

Though it is easy, perhaps, to over-state values at times of commemoration it is fair to say that the Pilgrim Fathers let loose a power they little dreamed of. Their contribution to the beginnings of America in New England earns them a place for ever on the great roll of pioneers and founders of Empire. Their descendants include distinguished servants of the Republic. It would be a bad thing for the race if, with the shrinking of space and the opening up of all the world's territory, the door to adventure were closed. So far from this being the case, it is as wide open as ever to all who are ready to become fools in order to be wise to use the weapons of Christ to achieve the impossible. What the world wants to-day is unity—unity that can be reached only through a bold adventure in good-will. Two years after the close of the war we find the world of men in a state of irritation, suspicion and confusion. All the compacts and mechanism set in operation cannot avail unless as individuals we cultivate the spirit of mutual generosity, forbearance and appreciation. This is the only means by which the great end may be reached.

"Your Country and Mine must Stand Together."

Your country and mine must stand together. Just now there is more or less coolness and antagonism—coolness and antagonism bred chiefly by ignorance and prejudice. This can best be dispelled, and experience proves the soundness of the contention, by using every possible opportunity for fellowship and mutual trust. The public Press of both countries is better than it was, though we have yet a yellow journalism so mischievous and despicable as to earn our contempt, and you, too, have streaks of unfairness in papers that one would suppose knew better. It is not that we should strive always to see eye to eye. Nations, like the people who compose them, have temperament and character, diverse and pronounced, which calls for mutual respect and self-restraint. Where life touches life in the sphere of good-will divergencies are held in check by unities. This was illustrated during the war. One of your distinguished Generals said to me the night before last that his contact with Americans had given him an appreciation of them which he was passing on to others. I would add that this feeling is reciprocated. During hostilities I visited the Grand Fleet. The

British liaison officer greeted me with the words: "I have been with the American squadron since it joined the Grand Fleet, and I have never settled any differences, for there have never been any differences to settle." After the surrender of the German Fleet, Admiral Beatty wrote me that he wished the whole world could know how real the unity of friendship was between the American and British Navies. And how gratifying it is to have such words as these from the Prince of Wales last week: "I always feel happy amongst Americans, because American life appeals to me greatly, and I have many American friends, especially since my short visit to the United States last year."

America will not be slow to tighten the cords which bind her to Great Britain, and your generosity and forbearance will be matched by ours.

Forgiveness of Our Enemies.

One further suggestion, a supreme piece of foolishness—we must commit the folly of forgiveness of our enemies. Germany and the Central Powers against which we fought belong to our world, and must be won to our fellowship. There is one way, and only one, to do it. We must clothe ourselves in the disposition of good-will towards them, putting off all feelings of revenge and fear. That is what God did to the human race. While we were yet sinners Christ died for us. Herein is love, not that we loved God, but that He loved us. Fire kindles fire. The forgiving disposition creates the penitent disposition. Then forgiveness becomes an active force, expressing itself in fellowship and mutual service.

A hard saying, you object. Perhaps. But the only persons towards whom you can exercise forgiveness are your enemies. Whom else can you forgive other than your enemies? And do not think of forgiveness as an amiable disposition cultivated as a personal virtue to your own credit and for your own benefit. It is the mightiest engine for good ever put into the hands of man—God's own special prerogative passed on to us. By means of it He works redemption; by means of it we reach fellowship and change enemies into friends. The best of us needs it from others as well as from God. Happy are those who have large opportunity to exercise it freely and widely!

We are living in a broken and dishevelled world. In affairs domestic and foreign we are troubled and confused. Great industrial upheavals menace the commonwealth. There are wars and rumours of wars. In all these things we can hopefully look for victory if we but loyally accept the foolishness of God which is wiser than men.

HYMN FOR ARMISTICE DAY.

(Tune: "For all Thy Saints.")

Our God, we thank Thee for the warriors gone,
Who fought the fight and have the victory won,
Who faithfully for Thee their work have done.

We thank Thee, Lord.

No more they'll pass our dear home thresholds o'er,
They'll walk with us life's ways on earth no more;
But we shall meet them on that farther shore.

We thank Thee, Lord.

For all who trusted in Thy sacrifice,
And for our freedom gladly paid the price,
To know they are with Thee doth us suffice.

We thank Thee, Lord.

Give us the peace, Lord, which they died to win;
Oh! quickly make an end of strife and sin,
Thy reign of universal peace begin.

Hear us, O Lord.

Look down in pity on this world of Thine,
Oh! Sun of Righteousness, arise and shine;
Disperse the clouds with Thy bright-rays divine.

Hear us, O Lord.

Then shall the flowers of love and hope abound,
Ill weeds of hate and strife no more be found,
And earth from end to end Thy praise resound.

Hear us, O Lord.

—Fairlie Thornton.

"The inflexible law is, that every follower of Jesus must deny himself and take up his cross. It is not said, Let him devise some lavish and ingenious instrument of self-torture; wanton self-torture is cruelty, and is often due to the soul's readiness to endure any other suffering than that which God assigns. Nor is it said, Let him take up My cross, for the burden Christ bore devolves upon no other; the fight He fought is over."—Chadwick.

Student Conference at Armidale.

Every summer some 200 students from the Australian Universities and other institutions of higher education meet in conference for a week. These conferences are arranged by the Australasian Student Christian Movement, and represent quite the biggest inter-University activity in Australia. The purpose of their conferences is to help students by means of fellowship, inspiration and study to tackle life-problems, and to endeavour to solve them by reference to the principles of Jesus Christ. Many a University student and graduate can trace the first dawning in himself of a civic consciousness, of a sense of responsibility to his fellows, of an interest in the Kingdom of God, to attendance at a Student Conference. This summer the National Conference will be held at Torrens Park, S.A., from January 5 to 12, but prior to that a conference will be held at the Armidale School, Armidale, N.S.W., for the benefit of New South Wales and Queensland students who cannot go all the way to Adelaide. This conference will meet from December 15 to 22, and it is expected that 80 to 100 students will attend it. The principal speakers will be Rev. Canon Archdall, M.A., Headmaster of the Armidale School, Rev. D. J. Flockhart, M.A., Presbyterian minister of Tamworth. Armidale is a convenient centre for teachers in the high and other secondary schools in northern N.S.W. and southern Queensland, and any other persons who may want to attend the conference. It is hoped that, while the conference is organised mainly for the benefit of students, a good number of these other people may be able to grasp this opportunity of making or renewing acquaintance with the Student Christian Movement, which the Archbishop of Canterbury has described as one of the most vital and most hopeful features of the religious life of the present day, and to which many of our Australian national and religious teachers bear similar testimony.

"BE . . . READY."

"Spread wide thy skirts,
When Heaven is raining gold,"
Open thy heart
To stores of wealth untold;
This Day of Grace
May not be over-long,
Short is the time
For making Christ thy song!

Fast multiply
The signs on every hand,
Smaller and smaller
Grows the faithful band.
Lift up your heads,
His Coming draweth nigh,
Soon on our ears
Shall fall the midnight cry!

See how the nations
Toss in wild unrest;
In Christ alone
Can they be fully blest;
Send wide the tidings
"The King is on His way!"—
'Midst gathering darkness
Hail the Dawn of Day!

—F. Jansen.

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Personal.

The Primate, who sailed from London by the Orvieto on October 30 on his return to Sydney, is expected to arrive on December 11.

Rev. Sydney A. Turner, curate of St. John's, Glebe Point, has been appointed assistant at St. John's, Camden.

Rev. H. McWilliams, late registrar of the Grafton diocese, has been appointed assistant minister at St. Paul's, Burwood.

Rev. W. Leonard Slade, curate of St. Peter's, Broken Hill, has been appointed curate of Christ Church St. Lawrence, Sydney.

At a social evening held at St. James' West Kogarah, on October 28, Mr. Gidley, who has been working there as catechist, was tendered a farewell and presented with a writing case as a token of appreciation. Mr. Gidley is to be ordained deacon in December next.

Rev. C. C. Crowley, late of Woolgoolga, has been appointed Assistant Minister in the parish of the Lower Macleay. The vicar is Rev. C. J. C. Chambers.

Ven. Archdeacon Davies, Principal of Moore College, Sydney, was admitted to the degree of B.D. at Cambridge on October 15.

The Bishop of Nelson, Rev. O. J. Kimberley and Mr. J. W. Henderson have been appointed representatives of the New Zealand Board of Missions to meet representatives of the Australian Board of Missions in conference in Sydney at the end of this month.

Rev. G. Wilson Brown, late Newcastle diocese, has accepted the position of assistant-minister in the parish of Chesterton (England). Until the time of his acceptance, Mr. Brown was attached to the staff of Dewsbury Moor, Yorkshire.

Rev. J. A. Reynolds, who was about to accept the charge of Blackall (Rockhampton), acting under medical instructions, has withdrawn his acceptance.

Very general regret is felt in Brisbane Church circles at the news of the death of the Rev. Edward Meeres. He was buried on All Saints' Day in the cemetery attached to the Church at Gordon, N.S.W.

Rev. G. N. Turner, assistant curate of St. Paul's Pro-Cathedral, Wellington, N.Z., has been appointed vicar of St. Michael and All Angels, Anderson Bay, in the Dunedin Diocese.

Archdeacon Innes Jones is to exchange parishes with the Rev. F. H. Petrie, vicar of Roseneath (Wellington). The Archdeacon of Rangitikei has held the important cure of Feilding for no less than twenty-seven years. The exchange will take place at the beginning of next year.

Rev. J. Carmichael Ramsay has accepted the charge of Jin Jin in Queensland.

"O teach me, Lord, the cross to bear,
Mould Thou my will—I would not dare
Resist Thy hand, nor e'er complain
When my frail heart Thou would'st restrain."

Christian Reunion.

Preaching at the Newcastle Cathedral on Sunday, November 7, on Christian Reunion, Dean Crotty said:—

The "appeal" of our spiritual fathers at Lambeth for reunion is a noble document, instinct with largeness and charity, for which we may well thank God. It is an earnest of an utterly new spirit and it is full of hope for the future. It has been received with joy among our own people, and most of those who differ from us have been quick to recognise its largeness and sincerity. It may leave the ultimate problem of reunion still far off solution. But it diffuses that atmosphere in which alone a larger unity is going to be born. It leaves many unsatisfied, as any honest document was bound to do, both within and without our Church. Some of the leaders of Presbyterianism, particularly in Australia, have damned it with faint praise. But most people, we believe, admit that it is both generous and strong. It admits the condition of broken fellowship, acknowledges it is contrary to God's will, desires freely to confess our share in the guilt of our crippling divisions, and proceeds to sketch the basis of the new outlook and new measures by which through a rich diversity of life, a larger unity of the whole fellowship will be fulfilled. "The Holy Scriptures as the rule and standard of faith, and the Nicene Creed as the sufficient statement of the Christian faith, it or the Apostles' Creed as the baptismal formula, a ministry acknowledged to possess the inward call of the Holy Spirit and the commission of Christ and the authority of the visible unity of the Church. And the historic episcopate is desired as the one means of providing the kind of ministry described above, and the best instrument for maintaining the unity and continuity of the Church. The need for the "mutual deference to each other's consciences" is asserted in building up the new corporate conscience and ideal of a reunited Church. And the bishops are persuaded that to this end, the bishops and clergy of our own communion would willingly accept from the authorities of other communions a form of recognition or commission which would commend our ministers to their congregations, the hope being expressed that their ministry, in its turn, would accept a commission through episcopal ordination as obtaining for them a ministry through the whole reunited fellowship. It is this suggestion, somewhat on the lines of the idea of "mutual conditional reordination" suggested by a former Dean of Newcastle in an article in the Constructive Quarterly of 1915, which is perhaps the most striking of the conference's proposals. Of equal interest are the suggestions with regard to the mutual interchange of pulpits under episcopal authorisation, and the admission to communion of the baptised but unconformed communicants of non-episcopal congregations. In all these three matters the appeal makes large advances. We should be proud of and grateful for the large spirit which they breathe, and at the same time the faithfulness and care with which our own principles have been safeguarded and sustained. It is the faithful blending of these two loyalties which makes the document unique, preserving as it does our own essential position intact while making so large and so sincere a deference to the consciences and outlooks of those who differ from us.

In weighing, however, the possibilities of these or any other plans and overtures for the reunion of Christendom, one warning needs always to be sounded. And that is that real union can never come by contrivance or adjustment from below. It can only come, it can only be born, by inspiration from above. The one thing that keeps us back to-day from that unity which after all is only the expression of the mind and will of God, is that our church life is so often the reflex of our own human pride and individualism, instead of a surrendered, consecrated vehicle for God's self-expression to the world. The one thing that will bring us to unity is a spirit-filled church. When and only when such a church is born, will unity come. And it will then come inevitably as the result of a movement not tactical or political, but spiritual, simply as the manifestation of a Spirit which we are no longer choking, but expressing. It must be so. For, after all, love and that unity in which love becomes articulate is shed abroad in our hearts by the Holy Ghost. We may note, in this connection, the importance of the missionary movement as the movement most likely by reason of the pure flame of idealism at its heart, and its self-forgetting, consecrated, and essentially Christian flavour, as well as the world-conditions of opportunity, urgency and need it has revealed, to provide that free channel by which increasingly the Holy Spirit will express His Mind through us and work His Will within our hearts. As a matter of fact, it has been the missionary movement which

more than all else has brought the whole question of Christian unity to a head, and brought into the field of practical politics the solution of what somewhat hypocritically, sometimes we call our unhappy divisions. Kikuyu may have been premature and proved abortive; to the minds of some of us it may have even appeared crude. And yet no one can mistake the great spiritual impulse that was struggling to express itself through it. An impulse which will come and come again, knocking at our doors, until at last through our chastened and transfigured hearts Christ will break through to victory. Meanwhile at home we need the spirit which will steer between the Scylla and Carybdis of a pathetic "undurching" of each other, on the one hand, and on the other a spineless, flabby, undenominationalism lacking all elements of the objective and the defined. We need among each other the spirit which will loathe to differ, and determine to understand. Not compromise for the sake of peace and success, but comprehension for the sake of Truth and Life, must be our aim. Above all, the Love of the Divine Redeemer, the love which hopeth all things, believeth all things, beareth all things. In this regard we may thank God for the coming and the lead of this timely document from the spiritual fathers of our Church, at Lambeth.

Correspondence

"The Eucharistic Presence."

(The Editor, "Church Record.")

Sir,—Anglo-Catholic Layman's letter curiously interested me, being cordially in accord with the last paragraph. The Editor's footnote gives us another shade of meaning, while in the same issue, on page 2, Canon Emery Barnes writes of "the indwelling Spirit who is the Lord Jesus Christ." To these three shades of meaning let us add St. Paul's, "For in him we live, and move, and have our being."

1. Should we believe that the Holy Ghost Who proceeded from the Father and the Son is everywhere, although invisible to human sight?

2. That, therefore, in Him are the Bread and the Wine!

3. That at the Sacrament is, therefore, present the indwelling Spirit Who is the Lord Jesus Christ?

4. That the injunction given, be it noted, is "feed on him in thine heart"?

5. That, as we live in Him, the indwelling Spirit is therefore within us, impelling each act of good?

6. Should the Sacrament, therefore, be to each of us a deeper consciousness of the presence of the indwelling Spirit Who is the Lord Jesus Christ?

A. DONNISON.

"What courage and strength it imparts to an army, when through every officer, right down to the youngest subaltern, there breathes the assurance that their Commander-in-Chief is a General of unflinching resolution and resource. We have such a Leader, for God is with us, the Lord Jesus is the Captain of our salvation. During the week we may forget it, but in God's House of Prayer we escape from the blinding mists of earth and seek a vision of the glory of Heaven."—F. S. Webster.

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November 19, 1920.

EDITORIAL NOTES.

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The Church Record.

NOVEMBER 19, 1920.

THE PACIFIC AND THE ORIENT.

In a very few days now the Australian Church will be celebrating the seventieth anniversary of the formation of the Australian Board of Missions. The year 1850 marks the middle of a century of extraordinary expansion in many spheres, and the eve of the granting of responsible government to New South Wales. It was, therefore, very appropriate that at that time the Bishops of Sydney, New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle should be planning the extension of the Kingdom of God in the parts immediately contiguous to their dioceses, and the freeing of their backward brethren from the thralldom of heathen ignorance and sin. They set before them as their programme the conversion and civilisation of the Australian blacks and the heathen races in all the islands of the Western Pacific. It was a noble object, and speaks volumes for the genuine spirit of the young Australian Church. It proceeded from a recognition of the fact that the evangelisation of the races at our own doors is our peculiar responsibility, and that we are especially charged by our geographical situation with the carrying of the message to the isles which stud our southern seas, and wait still for the fuller knowledge of God. How that work has been done during the past seventy years is a matter of history; the object which those bishops set before their Church has been pursued with vigour, and the story of Australasian missions contains many a page splendid with names like those of Paterson and Selwyn, McLaren, Copland King, and Stone Wigg. Further, as the years have rolled by and churchmen have endeavoured to fulfil their task, their vision has enlarged, and their horizon receded beyond the limits of the isles that wait. It has seemed to them a very good thing to bear witness in Jerusalem and in all Judaea and in Samaria, but they have felt that the Master urged them on farther still to the uttermost part of the earth. They have felt that they must look at the world as one field, and while not neglecting the work near at hand, throw their energies into the strategic centres so that the cause everywhere—including the places near at hand—might benefit thereby and the day be hastened when the kingdoms of this world shall have become the Kingdom of our Lord and His Christ. Beyond the Isle of New Guinea they have seen the teeming millions of China and Japan waiting to be turned from the yellow peril to the golden opportunity, be-

yond Australia they have looked to India's millions awaking to activity and self-expression, and the spirit of Livingstone and Hannington has called them to the dark continent of Africa, where the eyes of Maynard Pain closed on his ministry of healing and love. Thus it has come about that two great works have gone on, as they should, side by side, the Australian Board of Missions seeking to realise the ideal of a Church organised for missionary effort, and taking as its special sphere of labour the work in Judaea and Samaria, though not unmindful of the great importance of the other fields beyond; while the Church Missionary Society, believing that the best results are likely to be obtained by an association of those whose personal zeal and interest impel them to the task, and whose doctrinal outlook is the same, though represented in work among the Aborigines, has given itself more particularly to the enterprise in the uttermost parts of the earth. The hope for the future of the Australian Church, as well as for its missionary effort, lies in the recognition by each body of the complementary nature of the other, and a spirit of harmony pervading the relations between the two. It is this truth that the approaching celebrations seem to us most loudly to express. That was a truly historic gathering which met in Sydney seventy years ago; the combined service, exhibition and sale of work at the end of the present month will surely be historic too. We trust that it will have the rich measure of success that it deserves to have, that it will rouse every churchman to a living sense of his personal responsibility for the foremost work of the Church, that every missionary enthusiast will work for the unalloyed success of this great corporate effort, and that this celebration may be a landmark in the history of an ever-increasingly harmonious working of the two great missionary agencies of the Australian Church for the accomplishment of the great task the Master has given each to do. And thus may the day soon come when the glory of the Lord shall cover the earth as the waters cover the sea.

A. B. M.

SEVENTIETH ANNIVERSARY CELEBRATIONS.
1850—1920.

Seventy years ago, six great leaders of the Church met in Sydney to confer, and so far as lay in their power, to legislate upon Church government, and to carry out their decisions. Among the results of their deliberations was the establishment of a Board of Missions. Until the meeting of a general Synod was possible, this Board of Missions had to wait for its complete machinery. But the meeting of Bishops in 1850, and their resolution to establish a Board of Missions meant at least two most important things: (1) That the missionary enterprise was one of the central functions of the Church; and (2) that it should be undertaken by the whole Church. The A.B.M. traces its origin to this event, in 1850. Between 1850 and 1920, there have been many ups and downs. The Constitution of the A.B.M. has been remodelled on several occasions by General Synod since its first meeting in 1872, but it has remained in conception and purpose the same. In New Zealand, their Board of Missions has only recently been actually launched. It is not our purpose to review the past or to dwell on the achievements or failures of the A.B.M. In the long run

a Board of Missions will share in the movement of the Church. The history of the Church in Australia is reflected in the history of the Board of Missions.

On the occasion of the 70th Anniversary, it is not our purpose to look back, but to look forward. In proportion, as the Church becomes missionary, the Board succeeds; and in proportion as the Board, by its policy and its spirit, carries the whole Church with it—the Board fills its place and exercises its functions in the life of the Church. It is not with any self-satisfaction that we recall 70 years of history, but with humility and penitence, for the Church has not always exhibited the large-hearted spirit or policy of the six bishops in 1850. We believe, however, that there are signs of unity and progress. There is a strong tendency on the part of missionary hearted people to seek for and follow the things that unite. A common bond of membership in Christ's Church and a spiritual fellowship are increasingly realised. The love of Christ compels men to be 'of one mind in an house,' and we record our unshaken conviction that to-day there is abundant cause to look forward with hopefulness and courage to the time when the whole Church shall really regard itself as the missionary society. We know that many prayers are being offered for closer co-operation, and all of us must keep in our minds the vision of a united Church praying and working together for the extension of the Kingdom.

The six bishops were limited in their vision to the need for Christ of the heathen in and around Australia. This is still an urgent need and a great task. It can be done best by a united Church. We see to-day a larger vision of the whole world needing Christ. This is an urgent need and a greater task requiring the Christian forces of the whole world. The Church in Australia can only make its best contribution by being united. We rejoice greatly that in the 70th anniversary celebrations of the Australasian Board of Missions our fellow-workers of the C.M.S. are co-operating. May we learn increasingly to labour together as fellow members in the Body of Christ.

J. JONES,
Chairman, A.B.M.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"The Orient and the Pacific."
Nov. 30—Dec. 3.

His Excellency the Governor of New South Wales has kindly consented to open the combined exhibition and sale of work organised by the A.B.M. and C.M.S. to celebrate the 70th anniversary of the Australasian Board of Missions on Tuesday, November 30, 1920, at 3 p.m. Dame Margaret Davidson has graciously consented to be present.

Preparations are now proceeding on a large scale. The exhibition will be open from 3 to 10 p.m. each day, except Friday, when it will close at 6 p.m. On Friday evening a thanksgiving service will be held at which the offering of the thanksgiving fund for Victory and Peace will be presented. It is hoped that every diocese will be represented, and that every contributing parish in Sydney diocese will send at least two representatives with the offering from their parish.

The Junior Clerical Society.

At the annual meeting of the Society held at St. Andrew's Cathedral the following resolution was carried:—"That the Junior Clerical Society is of the opinion that the Synod of the Diocese should take steps to bring the representation in Synod into line with other dioceses and grant a seat in Synod to every man in Priest's Orders holding the Archbishop's license. That copies

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of this resolution be sent to the Commissary, and also to the Church Press."

G.E. Girls' School, Chatswood.

We desire to draw the attention of our readers to the Council's offer of scholarships for the new year. The school, which was only founded some two years ago, is making good progress and justifying the faith of those responsible for the enterprise.

Missionary Intercession.

The Diocesan Missionary Committee has arranged two sessions of prayer in the Cathedral in connection with St. Andrew's-tide missionary intercession, on Monday, November 29 (St. Andrew's Eve). The sessions will last one hour, the first from 1 to 2 p.m. and the second from 4.30 to 5.30 p.m. There is great need for prayer, and the occasion gains added interest this year on account of the missionary exhibition and sale of work during the same week in the Sydney Town Hall.

Unveiling of Honour Roll.

Christ Church, Bexley, was crowded on Tuesday evening, the 2nd inst., when a special service was conducted for the unveiling of an honour roll. The memorial is a neat grey marble wall tablet, and the names of nearly 100 soldiers are inscribed in gold letters thereon. The tablet is completed by a marble shelf underneath and two brass flower vases. The ceremony was performed by the Ven. Archdeacon Boyce, who spoke some fitting words of dedication.

After the service a public meeting was held to bid farewell to the rector, Rev. H. T. Holliday, who is vacating the parish for six months' rest. A handsome gift of notes was presented to him by the parishioners, and expressions of good-will and hopes for renewed health were voiced by the church officers. The chairman (Archdeacon Boyce) also welcomed the Rev. H. Harley-Jones as locum tenens and commended him to the congregation. Mr. Harley-Jones is no stranger to Bexley, however, as he was both catechist and curate to Mr. Holliday some years ago.

Girls' Friendly Society.

In spite of uncertain weather, a well-attended and most successful garden fete was held at Springfield, Macleay Street, last week, in aid of the G.F.S. Hostel. The Misses Suttor placed their large garden at the disposal of the ladies who organised the fete, which was under the patronage of Dame Margaret Davidson, and which was opened by Mrs. Philip Street, Mrs. Jas. Mosley, Mrs. Geo. Earp, Miss M. Docker, Miss Stiles, Mrs. Morris, Mrs. Absell, Mrs. Hart Lloyd, Mrs. L. Lloyd, Mrs. A. Cox, Miss Williams, Mrs. F. de V. Lamb, Miss Ogilvie, Mrs. Spiers Kirkland, Mrs. Shand, Mrs. Almond, and Mrs. Newby Fraser were amongst the stall holders. Visitors included Judge Docker, Rev. P. A. Micklen, Rev. John Jones, Rev. A. E. Morris, and Rev. S. C. Wiseman. A telegram conveying all good wishes for the success of the fete was received from Miss Wright, sister of the Archbishop, who is at present recuperating with her relatives in Newcastle after her severe illness. The garden was gaily decorated with flags and presented a charming scene.

St. George's, Cienmore Road, Paddington.
(Communicated.)

The Annual Spring Fair, in connection with St. George's Church, Paddington, was held on October 29, 30, and 31.

The Fair was opened by Her Excellency Dame Margaret Davidson.

The Rev. J. Poole, rector, introduced her to a large assembly and gave a few details of the past history of the parish.

Dame Margaret in a very neat little speech opened the Fair, and among other things, pleaded for the work being done by the Church of England in the back blocks of Australia.

Mr. J. White, Minister's Warden, proposed a vote of thanks to Her Excellency for her presence, which was seconded by the Rev. R. O. Todd and supported by Rev. J. Bidwell, two former rectors of this parish.

Dame Margaret then visited the various stalls and parlour of afternoon tea before returning to her home.

The various stalls were so well stocked with saleable goods, that £300 was paid into the bank for the three days' effort. This is a record for this splendid result. Further money is in hand and we hope to touch the century mark before we close our accounts.

The thirty-first anniversary of the parish will be celebrated on Sunday, November 21. The rector, Rev. J. Poole, will preach in the morning and the Rev. R. O. Todd at the evening service.

Synod.

The Synod is to meet on December 14. At the service at 3.30 p.m. in the Cathedral Archdeacon Martin will be the special

preacher. Morning conferences are to be held, dealing with Social and Economic questions, Education, and the Spiritual and Social life of the Church. Ten Conventional Districts are seeking to be formed into parishes, viz., Pymble, Epping, Concord, Arncliffe, Artarmon, Austimner, Longueville, Smithfield, Woolwich, and Cronulla. Several important motions deal with trust funds; and the question of limited tenure for clergy is to come up for discussion.

British and Foreign Bible Society.

The Rev. W. S. McLeod, deputing agent, reports this month (October) visiting Picton, Portland, Rylestone, Mudgee, Burandulla, Mullamuddy, Gulgong, Binnaway, Coonabarabran, Dunedoo, Rydal, and O'Connell. At Coonabarabran an interesting visit was paid to the Railway Construction Camp; a magic lantern lecture was given in a circus camp preceding the circus entertainment. Mr. McLeod deprecates very much the excessive drinking, gambling, and Sunday desecration. There are many children who cannot say the Lord's Prayer or have the slightest conception of the Ten Commandments. There is, in his opinion, much need for fervent prayer that the ministers who are loyally and bravely holding the front in these isolated districts may have physical and spiritual strength to withstand the paramount difficulties that they are facing against the wills of the flesh and the devil.

Mr. McLeod's next tour is as follows:—Paterson, November 3; Gresford, November 4 and 5; Eccleston and district, November 6 to 8; Claremont, November 9 and 10; Dungog, November 11 and 12; Stroud and district, November 12 to 17; Booral, November 18; Gloucester, November 19 to 22; Newcastle Synod, November 23 and following days.

Buildings, Renovations and Improvements, 1920.

During the past six months a good deal of building and restoration has been going on in the diocese, and the following is a brief summary of what has been accomplished:—Adelong, font cover parish church, new seating parish hall, rectory repairs; Barmadman, St. Luke's Church, Tringley, rebuilt at a cost of £200, all but £75 raised; Dougrow, restoration of parish church proceeding; Cooma, proposed extension of parish hall later in the year, £50 raised so far; Junee, tenders will be called for shortly for a partial rebuilding of the glebe premises and for the erection of business premises on the diocesan lands there; Koorawatha, are busy wiping out debts and have reduced the rectory debt by £72; Greenethorpe church debt by £67, and Bendick Murrell by £7; Kameruka have £550 in hand towards a new church at Wolunda, and have put a new organ in the Candel church at a cost of £192 (debt £72); Lake Bathurst are making a commencement on their rectory repairs and have raised £200 for the purpose; Moruya have funds in hand for a parish hall; Murrumburrah have spent £50 on the church and rectory, and Taralga £80 on general renovations of the Golspie church; Tarcutta have furnished three churches at a cost of £263, all paid for; Thundriga are using their new church at Quindilla although the same has not been dedicated yet; Wagga are commencing a new church at The Gap.

Deaf, Dumb, and Blind Institution.

Last week the State Governor, who was accompanied by Dame Margaret Davidson, presided at the fifty-ninth annual meeting of the New South Wales Institution for the Deaf and Dumb and the Blind, Darlingford.

During the proceedings a number of blind children sang "Nursery Rhymes," "A Song of Sunshine," and "The Children's Song." Other pupils played pianoforte solos. There was also a demonstration of the methods of teaching the deaf mutes.

In the annual report it was stated that of the 150 pupils who had been taught in the institution during the past 12 months the deaf and dumb were 63 boys and 45 girls; the blind, 27 boys and 14 girls; deaf and blind, 1 girl. Twenty-three pupils had left the institution, and the total number now on the roll was 127. Subscriptions and donations reached the sum of £3484. The deficiency for the year was £630.

Dr. T. Storie Dixon put in a plea for more State aid. He said that successive Governments for the past 50 years had been content to give £450 annually. The amount received from the State, which was still £450, should be increased to at least £900. His Excellency said that the magnificent institution had been doing for many years, and was still doing, work of great value in an admirable way. There had been suggestions that the Government should take over the institution with others, but he ventured to say that State control could not take the place of the spirit of brotherly love which had characterised the wise and successful management since the foundation of this

training school for the deaf and dumb and the blind.

The speakers included Mr. W. H. Simpson (president), Rev. H. S. Begbie, Rev. Alan Whitehorn, Mr. A. H. Love (hon. secretary), Mr. H. Earlam, and Mr. R. P. Gee.

BATHURST.

Jubilee Congress.

The congress in connection with the jubilee of the diocese will be held from November 26-30. The State Governor has promised to be present. The general subject is: "How to advance the Kingdom of God in the diocese of Bathurst." On November 30, St. Andrew's Day, the Bishop celebrates the 9th year of his episcopate.

GOULBURN.

Cathedral War Memorial.

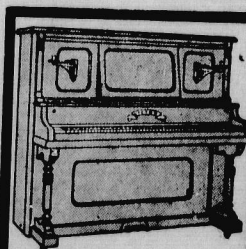
At a meeting of the committee held on November 2, Archdeacon Ward announced that Mr. F. Campbell had promised to stand behind the committee to the extent of £1000 in order that the work might be commenced. The total cost of the scheme will be between £4000 and £4500, of which, not counting the offer of Mr. Campbell, some £2775 is in hand.

Mr. James Turner, of Goulburn, was the successful tenderer for the execution of the whole design in Bandanoun stone. The work will take the best part of twelve months to complete.

The architects' design provides for the conversion of the present North transept of the cathedral and the clergy vestry and North-east porch into a beautiful chapel. The clergy vestry disappears and becomes a spacious vestibule giving a much-needed easier exit from the cathedral. The chapel itself is to be separated from the nave or main body of the cathedral by a rich but surprisingly light stone screen, with open tracery. This will enable seating in the chapel to be used for services in the cathedral itself when necessary. Upon the North and West walls of the chapel will be erected panelling similar in design to the main screen. Upon the panels will be carved, without distinction of rank, the names of all the soldier and sailor sons of the diocese who made the supreme sacrifice in the war. These will be arranged according to parishes. Much of the furniture of the chapel has already been promised.

Cathedral Changes.

The council met on November 8, Archdeacon Ward presiding. The chairman announced the following changes on the cathedral staff:—Rev. G. F. Pyke has been ap-



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pointed curate at Albury and leaves immediately for his new work; Rev. Douglas Blanche, who was ordained by the Bishop of Armidale on October 31, has been appointed to take Mr. Pyke's place; Rev. D. Sherris, of Waratah, Tasmania, a returned chaplain, has been appointed senior assistant priest, and is expected to take up his work here about the end of the month.

Mr. A. Wilson resigned from the cathedral council on being appointed rector's warden at Christ Church, West Goulburn, and the council placed on record their appreciation of his services; Mr. J. D. Reid was appointed to the vacancy. Some further improvements to the cathedral grounds were authorised. A committee was elected to make arrangements for a welcome to the bishop on his return.

VICTORIA.

MELBOURNE. Synod.

The Synod met on Monday, November 8, in the Chapter House. The presidential address was delivered by the Vicar-General, Archdeacon Hindley. In the forefront of his address the archdeacon made a striking reference to the need of loyalty. He said:—"The Synod has not been convened to discuss politics. It is repugnant to its members even to mention them; but silence is sometimes impossible, and the Church of England has earned the right to be heard on questions that affect the honour and safety of the Empire. More than half the members of the A.I.F. were members of the Church of England. On the field of battle and in the graves of the fallen they were a majority. No denomination gave so large a proportion of her sons as the Church of England. I make no boast of this. No mention would be made of it, but for the fact that no sooner has the German peril come to an end than a new peril threatens from within. If one may judge from the published utterances of the leaders of the disloyal section of Australia, the spirit of this new peril is more malignant, more bitter in its hatred of the Empire, and especially of the English, than any that has hitherto been known. In the wide sweep of its evil designs it apparently includes civil war in Australia and a world-wide war between English-speaking people. It contemplates the surrender of the protection of Australia by the British fleet, and the exposure of Australia to what was called 'The Yellow Peril.' If these utterances are to be taken seriously as representative of the opinions of any considerable section of residents in the Commonwealth, the time may come when Australia may have to choose between two perils—the yellow and the green—and Australia may be trusted to decide rightly which of these two is the less. It is certain that there are many who are of the same nationality and faith as these frenzied orators, who would remain loyal to the Crown in any conflict that might arise. It is to be hoped, however, that there is no large body of opinion behind the movement."

Reference to the position of the archbishopric of Melbourne was natural and necessary. In somewhat humorous vein the chairman went on to say:—

"The Archbishopric Election Board is anxious to find a new archbishop who will, in his own person, combine all the qualities of all his predecessors, together with other qualities that may have been lacking. It is possible that when the final selection is made some of the qualities specified may be missing. It is also possible that the wisest of boards may be mistaken in their ideal of the man the diocese really needs; but comfort may be found in the thought that, in spite of human fallibility, God, who knows, may send a man of His own choice, to a people ready to say 'Thy will be done.'"

"In the meantime I beg members of the Synod not to forget the responsibility they themselves have placed on this board. I invite them to believe that its members are sincere in their desire to do the right thing, and above all, I beg that prayer may be offered that they may perceive and know what things they ought to do, and also may have grace to fulfil the same."

A great part of the charge made reference to the findings of the Lambeth Conference.

GIPPSLAND. Synod.

The Synod meets this month. Next Sunday as Synod Sunday. The annual Quiet Day will be held on Monday, and the Synod will be opened on Tuesday.

Liquor Traffic Bogeys.

At the "Welcome Home" accorded to the bishop, his lordship said he first went to America, and being a grass widower and by himself he travelled as a layman for

the purpose of studying every class of life he could touch. He learnt a great deal first-hand about American life. He was perfectly sincere when he said that Prohibition was most enormously successful in America. When he arrived in the Old Country, the "Times" and the "Morning Post" were telling long stories of sly grog selling and drugging. In going across America he tried to find sly grog selling and drugging, but failed. He had travelled with Sir Harry Lauder, a delightful companion, who introduced him to a couple of detectives, and he saw a great deal of inner life. He never saw a man or a woman under the influence of alcohol. As for drugs they simply could not buy them, unless they had an order from a doctor, and then only in the smallest possible quantities. He questioned many people, and was told in every case that they had voted for No-license for the sake of efficiency. They thought it was going to make a new America.

QUEENSLAND.

BRISBANE. Missionary Intercessions.

The cathedral will be open all day on St. Andrew's Day, November 30, and it is sincerely hoped that a large number of people will come at various times for private prayer and intercession for missions. The special arrangements are as follows:—7.15 a.m., Holy Communion; Bishop Le Fanu will officiate; Women's Missionary Auxiliary Corporate Communion. 10 a.m., Holy Communion; officiant, Rev. C. J. Armstrong. 12.1 p.m., Intercession for Aborigines and Aliens. Rev. J. S. Needham. 1.2 p.m., Intercession for Pacific. Rev. W. H. W. Stevenson. 4.5 p.m., Intercession for Asia and Africa. Dr. Bateman. 5 p.m., Evensong and Intercession. Rev. D. Morgan Jones.

The Dean, writing on the subject in the "Cathedral Notes," says:—November, having St. Andrew's Day at its close, is also the month in which we should more specially look out upon the world and ask ourselves whether we are taking the share we ought to in spreading the good news of Jesus Christ throughout the world. It is our missionary month. During it deputations will go throughout the diocese to stir up our hearts and wills and help us to be more Christian in this respect. In the cathedral on November 28, Dr. Bateman, a medical missionary in Old Cairo, under the aegis of the C.M.S., who is supported by the diocese of Brisbane, will address the congregation."

Cambling.

A meeting was held on September 9, at the instance of the Brisbane Church Federation, at which all the religious denominations, except the Roman Catholic, were represented. The following resolution was passed at that meeting:—"That in the strong opinion of this meeting, representing Anglican, Presbyterian, Methodist, Congregational, Baptist, Church of Christ, Salvation Army, and other organisations, it is highly desirable in the best interests of the community that no permission should be given for holding art unions or lotteries for any purpose, and we determine to withstand such devices for raising money by every means found practicable."

The Prohibition Campaign.

In the parish of Crow's Nest the campaign was well worked, the vicar of the parish, Rev. S. Atherton, being the president of the local branch of the Strength of Empire League. In one of his addresses on the subject the vicar dealt trenchantly with many of the objections to Prohibition, and made a good reply to the feeble charge that the Prohibition movement was dishonest in its action on the publicans' interest. Mr. Atherton said:—

"One of the most prominent of the posters displayed by the Licensed Victuallers' Association to-day is the one headed—'Thou shalt not steal' with underneath it the picture of a judge. If ever there was a picture which had the right to be placed over a hotel it is that one. It is the great condemnation of the traffic. If every man who enters a hotel would just think of that sign before he enters what food for thought it provides. What is it that robs a man of his brains, robs him of his strength, robs him of his self-control, robs him of his hard-earned wages?—Drink. What robs a wife of her husband's affection, or her happy home, of food and clothing, of all that makes her life worth living?—Drink. What robs the little children of their boots and shoes, sometimes even of food, for their bodies, certainly of many little comforts and pleasures enjoyed by children of a neighbour who does not drink? What robs children of their chances of education and advancement in the world, robs them of their ability to take their place alongside other

men as they grow up?—Drink. I am glad the judge appears in the picture. Let the people of Queensland act as the judge of the Drink Traffic on October 30 and let them say, 'Thou shalt not steal; Thou art convicted—thy sentence is banishment from our fair country.'"

A Church Jubilee.

The parish of Toowong has just completed 60 years of its history. From 1860 to 1870, when Toowong consisted of a few scattered homes in the bush, it was part of the parish of All Saints', Wickham-terrace, and the late Canon Jones was accustomed to take services in a little bush church on a site through which the railway was eventually built. This building was apparently used also as the first State school in the district. On November 1, 1870, a separate parish was formed, and the Rev. Robert Creyke was appointed resident clergyman. The present site was acquired in 1877, and the first part of the new church of St. Thomas' was erected. A description of the ceremony of the laying of the foundation stone was reported in the "Courier" of February 19, 1877:—"The plans were prepared by Mr. F. D. G. Stanley, colonial architect, and this fact is of itself sufficient to guarantee that the building when completed will present a very creditable appearance. Mr. H. Pears is the contractor. The ceremony of laying the foundation stone was performed by Bishop Hale, assisted by the Ven. archdeacon Glennie and the Revs. T. Jones, R. Creyke, J. Love, Zillman, and Buttery. The trowel and mallet were the gift of Mr. Snow." Many interesting names have been associated with St. Thomas' Church in the early days, including Messrs. R. L. Drew, W. C. Belbridge, L. G. Drew, Miskin, Landsborough, W. H. Wilson, C.M.G., M.L.C., and Captain McCarthy. The list of rectors of the parish also includes many well-known names, and is as follows:—Revs. R. Creyke, Benjamin Glennie, Robert Close, C. W. Houlbrook, E. S. Salisbury, V. R. Handyside, George Frodsham M.A. (now bishop), J. B. Armstrong, M.A., Percy Nott, M.A., Walter Scott, and Norman Osborn, M.A., M.C.

SOUTH AUSTRALIA.

ADELAIDE.

The "Guardian" and Prohibition.

We are glad to note that the editorial of the Adelaide "Church Guardian" is not in sympathy with the recent synod vote against Prohibition. The editor writes:—

"Our own view on the Prohibition question is by no means uncertain and has been clearly stated a year or more ago. We shall vote for a voluntary sacrifice of the public sale of liquor, in the interests of the weaker brother. No one can say there is anything unchristian in that, or in advocating that every man should do the same thing. Prohibition is an unfortunate word in that it appears to imply compulsion, and by so doing rouses the old Adam which is in us all to say, 'No man shall compel me to make me go without a drink if I don't want to.' Can't anyone coin a better word for 'voluntary restriction?' It would alter the whole tone of many a debate if we could only find a word which would appeal to man's better nature. The fact of the certainty of our own position on the question does not mean, however, that all discussion is closed, and we would not only refer our readers to a prohibition column which appears in this number, but ask them to forward their views on this momentous question."

WEST AUSTRALIA.

PERTH.

Synod.

Synod assembled on October 12. After Evensong the roll of synodsmen was called, and his grace the Archbishop delivered his charge. After some words of tribute to the memory of the Rev. A. Craven, Rev. A. G. Kelsey, Sir E. A. Stone, Mr. A. D. Glass, Mr. W. Morrell, and Mr. G. Allnutt, all of whom had passed to their rest since last synod, his grace referred to church extension at Mt. Hawthorn and Queen's Park, to the new Bishop of Kalgoorlie, and to His Royal Highness the Prince of Wales' recent visit. He then called the attention of church people to three important things. The reports of the Lambeth Conference, the report of the committee of enquiry appointed to enquire into the state of Church life in the diocese, and the Prohibition campaign. To what his grace said gave full publicity subjects the daily press gave full publicity. The text of the charge will be printed with the Year Book, which all members of the Council should obtain, and we feel we would

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only mutilate the charge by trying to summarise further, and so we close with a quotation of the Archbishop's words about church attendance, in which he summarised his conclusions by saying that the present age was without doubt an age of mental, physical, and spiritual unrest, with the natural consequence that men and women rushed off into mental, physical and spiritual excess. They had agnostics, runners after strange religions and much morbid depression. As a consequence they had societies of all kinds to combat the evils which resulted from unrest. Most of these societies were negative, anti-liquor, anti-tobacco, anti-gambling, etc. The misfortune was that, when they were in earnest in combating excess in any direction they began to think it was not the excess, but the thing itself which was evil. The result was that they seemed to have invented all kinds of new sins, and so men who used the good gifts of God and did not abuse them imagined that they were themselves sinners according to the Church's teaching, and they gave up religion as something "too hard for them."—Church News.

A Memorial.

At St. George's Cathedral on Sunday, October 10, his grace the Archbishop unveiled a brass tablet erected in the South Transept, bearing the following inscription:—"To the Glory of God, in proud and loving memory of our dear son, Colin William Gregory Parsons, 28th Battalion, A.I.F. Killed in Action at Flers, France, 5th November, 1916. Greater love hath no man than this, that a man lay down his life for his friend."

Mr. Parsons was one of two brothers who were in the Cathedral choir as boys for a period of five years. Colin Parsons was solo boy at the time of Bishop Goldsmith's consecration in 1904.

NEW ZEALAND.

NELSON.

Synod.

The Synod of the diocese met last month. At the conclusion of his address, the Bishop said:

"What is the great need of the Church in New Zealand to-day? A great wide vision of the Kingdom of God, the realisation that every Christian is bound by his baptism to be a missionary, and that our Lord prayed that His people might be one in action and one in witness."

"Christianity is the religion of visions. Your young men shall see visions and your young women shall dream dreams. That began to be fulfilled on the Day of Pentecost. It is being fulfilled to-day. What the Church in New Zealand needs is vision. And now is the time. There never was more need in the non-Christian world than there is to-day. There never was more encouragement. The rate of the conversion of the heathen to Christ is far beyond that of any other period in the history of the Church. How shall we get vision? 'Lift up your eyes and look on the fields; for they are white already to harvest.'"

Synod then went into committee to receive the report of the Standing Committee for 1919-1920. The report, with recommendations, having been accepted, Synod then went into committee to receive the report of the Nelson Diocesan Trusts Board. This, with certain recommendations, was received and accepted.

C.M.S. Luncheon.

The annual Church Missionary Society's luncheon and meeting in connection with the sitting of the Diocesan Synod was held in All Saints' schoolroom on October 1. Previously to the luncheon Holy Communion was celebrated at All Saints' Church. There was a large attendance at the luncheon, about 150 sitting down. The Bishop presided.

Rev. F. Sampson, secretary, N.Z. C.M.S., dealt with the great needs of Christian effort, spiritual power, a spiritual purpose, spiritual prospect, and spiritual practice.

Rev. F. Pring, Rector, asked why should we support missions? Because, he said, any time had come when what happened in any one part of the world affected the remainder. He gave the late Great War as an instance. From selfish grounds alone it mattered vitally whether, e.g., China and Japan were Christian or pagan. But on higher grounds it was necessary for these and other lands to be Christianised. The chaotic condition of the world pointed to the fact that the peoples need the knowledge of Christ. Because Christianity was the only religion which had a dynamic, a moving force, was another reason why it should be extended. Missions had the greatest of all claims on us, for it was one way of expressing the keynote of the religion of which we thought

so much, and value so deeply, and that was the love of God. The speaker emphasised that the world needed a driving force which could influence the world and save it from gross materialism, and this driving force was found in Christianity, and justified the existence and support of missionary effort. The meeting closed with the Bishop pronouncing the Benediction.

Diocesan Notes.

The Commissary, the Ven. Archdeacon Kempthorne, will be in charge of the diocese during the month of November. The Bishop intends (D.V.) to take some rest, and on the 30th November to attend as a representative of the Church of the Province of New Zealand a conference to be held in Sydney regarding Missions in the Pacific. The Synod has decided that certain portions of the Bishop's Addresses are to be distributed in the parishes and districts. One of these refers to the marriage question, which has become acute in New Zealand because of the proposals in Parliament to amend the Marriage Law.

Notes on Books.

Man's Essential Immortality proved by His Supreme Experience, by T. Carlyon Harris, 6 Melrose St., Homebush, N.S.W. (published by the "Christian World" Printing and Publishing House, Clarence St., Sydney; one copy from the author).

The author proceeds to establish a three-fold cord of proof of the thesis as stated in the title. (1) The teaching of the Bible of man's spiritual nature, the fact of the Resurrection, and the corroboration of history. (2) The capabilities of man, his ideals and hopes, his yearnings after perfect fellowship, all of which transcend the earthly limits of his life. (3) Man's supreme experience, an experience which is the greatest known to man and actually discovers a Person. It is the experience of Christ which is so evidently the writer's own that gives to his little book a value in strengthening the conviction of others of the truth of Him Whom to know truly is eternal life.

The Ridley Collegian.—The students of Ridley Theological College, Melbourne, are to be congratulated upon their enterprise, for a college magazine is helpful as an exchange of thought, acts as a chronicle of the events and activities of student life, and helps in the strengthening of that esprit de corps which is so valuable an element in the training of men. There is a pathetic appropriateness in an "In Memoriam" notice and photograph of the late revered Bishop Pain, who was one of the prime movers and supporters of the college. The first issue is very creditable and will give future generations of editors something to live up to.

Ridley College Monthly.—This publication seems to be related to the big financial enterprise of raising £20,000 in order to get the College on a sounder foundation. The past history of Ridley is briefly related in order to show the important factor the College is in the life of the Victorian Church and to encourage the support it so sorely needs. The Rev. R. G. Nicholls, the Commissioner for the Fund, reports a total of £2000 as a result of 10 weeks' work.

Preliminary Announcement.

S.P.C.A. HUMANE SUNDAY

Jan. 30th, 1921

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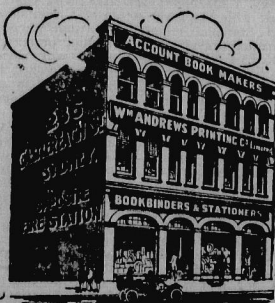
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An Australian Parson Abroad.

(By Rev. H. S. Cocks, B.A., Th.L.)

Cambridge "May Week."

My period of post-graduate study at Cambridge terminated with May week, which is always observed, according to a time-honoured custom, as a week for social events, which include concerts, balls, reunions, sports, and rowing events. Although always known as "May Week," this gala season eventuates as a matter of fact, about the middle of June, when the days are warm and long, and the old University town, with its delightful river and renowned "Backs," is looking at its best. The weather this year was favourable for out-of-door functions, with the result that the town was crowded with visitors from all parts of England during the various festivities. I came away from dear old Cambridge with many regrets, for one had come to love it so much, but nevertheless very thankful for the opportunity of having shared for a short time, at least, in the life of this ancient and illustrious University. Semper floreat Cantabrigia!

Two Interesting Events.

If time and space permitted, I should like to record some important events in the ecclesiastical world in England that have happened during the last few months and in which the "Australian Parson" has shared. The first was of unique interest and importance, especially for a visitor from the Church overseas, viz., the consecration, St. Paul's Cathedral, London, on St. John Baptist's Day, of five bishops, including that of a native of Africa for his own country. Of the five consecrations, three were for missionary dioceses of the Church—Hong Kong, Western Equatorial Africa, and Uganda, while the other two were for Pretoria and Leves.

The service was remarkable for its simplicity, dignity and reverence. The Dean of Bath and Wells, Dr. Armitage Robinson, preached the sermon, the Archbishop of Canterbury was the celebrant, and some 40 other bishops assisted him in the laying-on of hands, among whom I noticed Bishops Olufsen (Africa) and Azariah (India). It was a most impressive sight to see the five men who were to be set apart for the highest office of the Church in this solemn rite kneeling side by side and then going up singly to receive their commission. Different bishops came forward for the actual consecration of the individual five, while the others grouped themselves round the Archbishop in a semi-circle before the Holy Table. The fact that East and West were uniting in this wonderful service made one realise perhaps more than ever before the truth and beauty of those words, "Blest be the tie that binds our hearts in Christian love." One noticed a great number of dark-skinned people in the congregation, to many of whom this service must have been a wonderful experience, and all of us were better able to understand the true catholicity of the Church and the world-wide triumphs of the Cross.

The second event of interest, to which reference was made above, and which contributed still further to emphasise the unity and yet diverse activities of the Church, was the reception to Archbishops and Bishops from overseas attending the Lambeth Conference, arranged by the Colonial and Continental Church Society in the large hall of the Church House at Westminster.

Bishops were present from many lands, representing varied peoples of different needs and possibilities, yet all one in their aspirations and ideals for the Kingdom of God. The spacious hall was crowded with people interested in the work of the Church abroad, and it was quite a reunion for many of us present. Australia did not seem so far away as one talked with those who knew that land so well, including the Bishops of Grafton and Bendigo, Miss Snowdon Smith, Miss Manning and others. It was, of course, impossible for all the visiting prelates to speak, but very inspiring addresses, in which the magnificent work of the Colonial and Continental Church Society was recognised and appreciated, were given by the Archbishop of Rupertland (Canada), the Bishops of Bombay (India), Mombasa (Africa), Willochra, and Grafton (Australia). The last-named made some humorous remarks in which he told of the great ignorance that frequently prevails among some people in this part of the world, who imagined that he was a sort of "Bishop of Australia," and also when he made reference to what, on account of its being so recently formed, he called the "baby" diocese of the Church of England.

This meeting was a great testimony to the world-wide operations of the C.C.C.S., without which thousands of our fellow British subjects would be deprived of many of the means of grace.

A Happy Time in "Bonny Scotland."

Just before leaving Cambridge I had been invited to attend a camp for boys, which was to be conducted at Brodick, in Scotland, under the auspices of the Children's Special Service Mission. I accepted the invitation, and am very glad now I did so, for not only was it an opportunity to visit Scotland, and of enjoying social intercourse with lads from the land of the Thistle, but, what was far more useful, it afforded me some intimate knowledge of the value of the Children's Special Service Mission among young people, and in this case boys particularly. We have in Australia a department of this Mission's work, viz., the Scripture Union, but from what I have seen of its operations over here, I hope that the open-air evangelistic work among young people, which the Mission is carrying on so successfully at numerous waterside resorts in England, may soon be established in Australia where there is such magnificent scope for it. Another "side-line" of the Mission's activities is the running of camps during the mid-summer school vacation for boys at various centres, and it was to one such being held at Brodick, on the Island of Arran, for Scotch lads, that the "Australian Parson" journeyed in July.

Arran is a mountainous island off the west coast of Scotland, opposite Ardrossan, and might well be called the playground for Glasgow and its environs. Its scenery is magnificent by reason of its lofty rugged mountains, delightful glens, and charming "burns." The day of our arrival (I had persuaded another Australian from Cambridge to accompany me) was most unpromising from the weather standpoint, for very heavy rain was falling as our ferry came alongside the wharf, and the mountains behind the town of Brodick looked sombre and forbidding with mantles of grey clouds. On the wharf, however, the cheery smiling face of a third Australian, a familiar friend, greeted us, that of Mr. E. Claydon, son of Canon E. Claydon, of Burwood, N.S.W. He quickly piloted us through the pouring rain to the Town Hall, where, in spite of the unpleasant conditions prevailing outside, we could see there was happiness and joy among those who were inside the building.

A meeting of the members of the camp, together with other boys and girls of the town, was in progress, and so bright was its character that one quickly forgot the weather and was soon immersed in the spontaneous, joyous spirit that prevailed in the meeting. The creation of this "atmosphere" was to no small extent due to the Camp Commandant, Mr. Edmund Clark, who is a born expert in dealing with children. Chorus and hymns were sung with extraordinary zest; the Scripture Union portion read and questions asked about it; a breezy address given, and then the two Australian arrivals were introduced all round and were accorded a great reception.

Fine, stalwart, Scotch lads generously volunteered to carry our baggage to the Camp Headquarters, and soon we were seated for dinner at a long table in a large marquee, surrounded by boys of all ages from about 12 to 18, while tongues wagged incessantly in hearty banter and repartee. We had some rain almost every day during the week I attended the camp, but that fact did not seem to dampen the ardour and spirits of these boys, and we did have a truly good time. Family prayers were conducted each morning after breakfast by the Camp Commandant, commonly known as "Pa," then a meeting on the beach when possible, or in the Hall if too wet for the beach, followed at 11. The afternoon was given over to recreation of one kind and another, e.g., golf, swimming, fishing, football, picnics, and mountain climbing. After supper in the evenings, the whole Camp would assemble for the reading of the daily Camp "Rag," when some very creditable articles and clever hits at current events were produced. This would be followed again by prayers, when different leaders from among the seniors would take charge.

I do not think it is possible that a better spirit could prevail at any camp than at Brodick. No apology was given for the religious "tone" that pervaded camp life, while every endeavour was made by the Camp leaders, both in public meeting and private conversation, to get lads to enlist for the great Captain's service and help them to "hit the trail for Him." Personally, I shall not soon forget some of the heart to heart talks I had with these dear lads, some of whom were among the keenest of Christian workers that I have ever met anywhere. These boys, at the outset of life, were beginning it with becomingly desperate in earnest about "first things," and yet there was not the slightest suspicion of any cant or unreality about their profession. The simple freshness and sincerity of their faith did one good. In a letter I have recently received from one of them, after referring in a breezy manner to another lad who was present at the Camp and who made a definite decision for Jesus Christ, the

writer adds briefly but genuinely the comment:—"He is a nice chap. I am so glad that he has come out for Christ." Another fellow of 17, addressing me as "My dear old Padre," and coming down on me for using his surname instead of his Christian name, goes on to say in reference to my future work—"You are, and will ever be with me in prayer and thought. May God bless you and all your work to His glory."

I have recorded these incidents in detail, for I think they may perhaps cheer some despondent worker for Christ who may read them and whom I may never see. Such facts make one realise afresh that the Cross of Christ still attracts, as ever it did, if only its claims are faithfully presented, and that it is always "the power of God unto salvation."

Romanising the Church of England

"Quousque?" Whereunto are we drifting? Such is the title of an admirable and most opportune brochure of 160 pages, admirably printed and published at the Church Book Room, London, edited by Rev. A. M. Christopher, Hon. Canon of Christ Church, and J. C. Sharpe. The book is an "Appeal" on behalf of the true and primitive Principles and Practices of the Church of England. At the time of Reformation our Church did not in any sense sever its connection with the ancient Catholic Faith and Church, but cast off the grossly erroneous doctrines and superstitious ceremonies which had rendered the Roman Church unchristian and dangerous in its influences in many ways.

The work of the Reformers, many of whom such as Cranmer, Latimer, Ridley, Hooper, and a host of others, were burned at the stake, was to save England from Popery. They hoped by their testimony and death to preserve England forever from the false and Christ-dishonouring doctrines and practices of a grossly erring Church. Their Reformation work was in great measure owing to the New Learning and the Protestantism of Luther and others on the Continent. The result of the labours of our Reformers, to whom we can never be sufficiently thankful, was the building up of the Church of England and giving us our noble Protestant Prayer Book with its stately and decorous services. These have built up our nation to be a blessing to the world.

For 300 years our Church, which has been consistently "Catholic, Apostolic, Reformed and Protestant," has been a united communion free from all suspicion of even a leaning towards Rome, but during the last fifty years there has been a dark and malignant tendency to introduce Romanism into our Church. It is well known that there has long been a conspiracy to capture England and her Church. The Oxford Movement, the teaching of such men as Pusey, Newman, Manning, and Ritualism (to use a general word), and the work of the Church Union, have contributed largely to the spread of Romanish tendencies. The avowed object of such a party, although within the Church and having vowed allegiance to our Prayer Book, is openly to show their aim, viz., to undo the work of the Reformation. This may be seen by the sermons preached by Bishops and others at the late Anglo-Catholic Conference, where most open and allusions were made to Cranmer and others of our noble Reformers. Nothing is more hateful to these members of our Church than the words Protestant and Reformation. The object is to bring our Church back to its state before the reign of Edward VI. Hundreds of clergy and laity have of late years saddened many an English home by yielding to the fatal fascination of Rome. There can be no doubt the movement has been engineered by the Papacy, which rejoices at any proof of its success in the conquest of England, which is known as "Mary's Dowry." These grievous instances of defection first appeared among her (the Church's) commissioned teachers, the clergy, who, beguiled by the claims of sacerdotal power, or captivated by the paganism of her elaborate ritual, renounced the Church of their baptism and the faith they had professed—regardless of their ordination vows to join the ranks of an implacable foe! The poison of false teaching is gaining rapidly, especially among the young in the numerous "devotional guides" with which they are supplied, so undermining the faith of our Church. The doctrine of the Roman Mass is that the sacerdotal "Priest" affects to offer up a propitiatory sacrifice in the Holy Communion, so dishonouring the One Sacrifice, once offered upon the Cross of Calvary. The Priest of our Prayer Book is a Presbyter, not a Hierarch of the Jewish Church which has ceased to exist. What is to be done to save our Church from the deadly errors which are fast working her ruin and that of our country as a Protestant nation?

Our Reformers found the sacrifice of the Mass in our Church. They cast it out as a

blasphemous fable and a dangerous deceit." It is very much to be feared that this is taught already in Australia. Masses for the souls of the departed are, we believe, advertised and are paid for in some English parishes. The false teaching of the corporal presence of Christ in the wafer—identical with the Romish "Corpus Christi"—is unblushingly taught together with reservation and adoration of the Host. In nearly every city clergy are wearing the Chasuble, the Roman Catholic vestment. Our Reformers found the churches filled with processions, incense burning, flag carrying, scrotes, crucifixes, candles, gestures, gaudy sacrificial garments, etc., and they ordered them at once out of our churches. They are now being brought back to hundreds of our parish churches. Our archbishops, bishops and highest Church dignitaries are helpless in their endeavours to prevent the rapid increase. The book we are reviewing contains addresses to the clergy signed by the Archbishops of Canterbury and York and 22 other bishops almost imploring the clergy to be faithful, yet they pay no heed in many cases. Space forbids an enumeration of these earnest appeals and Pastoral Letters. We strongly commend this most useful book and earnestly hope that its appeal may be most successful. W.H.H.Y.

The late Mr. W. E. Gladstone in his "Vatican Decrees," said: "All other Christian bodies are content with freedom in their own domain. Oriental, Lutheran, Calvinist, Presbyterian, Episcopalian, Nonconformist, one and all in the present day, contentedly and thankfully accept the benefits of civil order; they never contend that the state is not its own master," but not so the leaders of the Roman Church. Mr. Gladstone clearly showed that Papal Infallibility means that every Catholic owes allegiance first to the Pope and to the State afterwards. Roman Catholicism is not only a religious organisation, it is essentially a great political body; and it demands absolute obedience, not only in religious matters, but in matters of state, to him who sits in the so-called Chair of Peter. And the Pope demands, as the very essence of the system of Popery, obedience not only in religion, but in civil matters.

Young People's Corner.

WONDERFUL! WONDERFUL!!

"Misshapen doctors have all kinds of people in their hospitals. Poor lepers come, and they have a house all to themselves, because it is such a dreadful disease, and thank God, several of them have been taught by the Holy Spirit and have become earnest Christians. Poor opium-smokers come to be cured of that dreadful habit, and they too must have a separate house, into which they have to be locked for three or four days; lest they should run out and go back to their opium again. Then twice a week in most hospitals they have what is called 'out-patient' days, when crowds of people come, not quite ill enough to be taken inside and put to bed, but with all kinds of pains and aches and illnesses, sore eyes, or a swollen foot, or a burnt hand, or a bad cut, or fever, or headache, or tooth-ache. There are so many women and men and children, that they have tickets, for which they pay a penny, and they are sent in to see the doctors one by one in the order of their tickets."

While they are waiting to go in English and Chinese teachers talk to them about their souls and the way to Heaven. "Now listen," they say, "all your friends who have come here to-day, in a few minutes you will go in to see Dr. A. and Dr. B. They are very clever, and we hope will be able to make you better. But we want you (and the doctors themselves want you) to know about some One much greater and stronger than these clever doctors. Suppose one of you were dead, could Dr. A. or any other doctor make you live again? No, no, they reply; that can never be done." "Well," says the teacher, "we come here to tell you about the Lord Jesus. He came down from heaven, long ago, and lived here for thirty years."

He went about, He was so kind, And cured poor people who were blind. "Yes, and deaf people, and dumb, and all kinds of diseases, but cured, not by giving them medicine or taking care of them in hospital; but by His word and the touch of His hand sometimes; and dead people, too, lived again, and came out of the grave when they heard His voice." "Oh, dear me!" says an old man sitting on the form in front of the preacher; "that is wonderful."

Why, He could not only heal the sick, but cure the dead! Wonderful! Wonderful! "But listen," says the preacher, "there is something more wonderful still! The Lord Jesus can not only heal the sick body and raise up the dead body. He can cure your sick soul by His Holy Spirit, and save you from hell! Don't you all know that sin must be punished, and that if you do wrong you cannot go to heaven? Well, what did the Lord Jesus do? Why, He was punished instead of you. He died in your place, and by His Death and Resurrection you will live—yes, live for ever in heaven, if you believe in Him. Won't you all believe in this great Saviour, and love Him and thank Him?" Then some little tracts are given to those who can read, and they go off to see the doctors, and carry home with them something better than the good medicine the doctors make up for them in bottles or in little packets—they take with them the good news of salvation.

One day a poor man came to my house with his wife. He wanted to know if I could help him. He had a very bad leg, which no Chinese doctor could cure, and he asked for some medicine to cure it. I sent for our kind doctor to look at it, and he said it was a very bad case, and he was afraid that the poor man would die. "He is sure to die if his leg is not cut off, and I am not sure that he will live if it is cut off." After thinking for some time, and talking to his wife about it, he said that he would trust the doctor and have his leg taken off. The next day two doctors came and cut it off.

We nursed the poor man for several days, and sometimes we were afraid he would die; but through God's mercy he recovered and got quite well, and the doctor made him a wooden leg, with which he could stump about quite fast. Before he left us he became a Christian and was baptised, and I hope he truly believed in the Lord Jesus. He gave me a present when he went home, to show how thankful he was for what had been done for him. The present was two long strips of red paper with these words on them:

"Cut off the old, nail on the new. My body seems to live again." That is to say, "My old leg is gone, and I have this strong wooden leg to walk with, and I am almost like a person who is made over again"; and then he added: "Root out the false, and plant the true; Eternal life my soul shall gain." That is to say, "I give up all the false gods which I used to worship, and by the help of the Holy Spirit I will give up all my sins; and now I trust in the true doctrine of the Lord Jesus, Who will save me from hell and give me everlasting life in heaven."

INDIA.

A land of lights and shadows, interwoven, A land of blazing sun and blackest night, A fortress armed and guarded jealously, With every portal barred against the Light.

A land in thrall to ancient mystic faiths, A land of iron creeds and gruesome deeds, A land of superstitions vast and grim, And all the noisome growths that Darkness breeds.

Like sunny waves upon an iron-bound coast, The Light beats up against the close-barred doors, And seeks vain entrance, yet beats on and on In hopeful faith which all defeat ignores.

But time shall come, when, like a swelling tide, The Word shall leap all barriers and the Light Shall sweep the land; and Faith and Love and Hope Shall win for Christ this stronghold of the night.

—J. Oxenham.

THE GREATER WAR.

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2. Training Farm, Hawkesbury River. Men helped till found a position. Here they are revolutionised.
3. Out and out to help every service man in need.
4. Deals with many emigrant soldiers.
5. Is arranging to take over a hostel to accommodate and deal with 100 emigrants.
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WHY IS IT? 4000 soldiers out of work in Sydney. Many starving. Many are becoming beaten because they are unemployed.

WHAT YOU CAN DO. Send donations; employ men from Bureau. \$15,000 needed to solve this problem, and become self-supporting. Write to Chaplain G. S. Richmond, Diocesan Church House, George Street.

A COINCIDENCE.

Among the few papers left on the study shelf by his predecessor, the new rector of Ryde, N.S.W. (Rev. M. G. Hinsby), found a copy of the "Hurdott Herald" of 10th December 1918, a paper which was published in one of the A.I.F. camps at Salisbury. He was somewhat surprised to find in it the following account of an experience in which he was as a padre, and which was the result of a dual military blunder:—

A Man Who Would Not Die.

FOVANT, Tuesday.

Yesterday a padre, an officer, a firing party, a brass band and pall-bearers arrived at Dinton station to conduct a funeral. There was a little delay, however, and then it was learnt that the alleged corpse was somewhat alive, and refused to be buried.

It was an awkward situation, and I.O., not wishing to disappoint the party, found another corpse in Salisbury. To Sarum City the party went therefore, but again the corpse was alive and well! In consequence of these rebuffs the firing squad and band and others are on their mettle, and wish it to be known that applications from soldiers who desire flowers on the graves and such like will in future be made personally.

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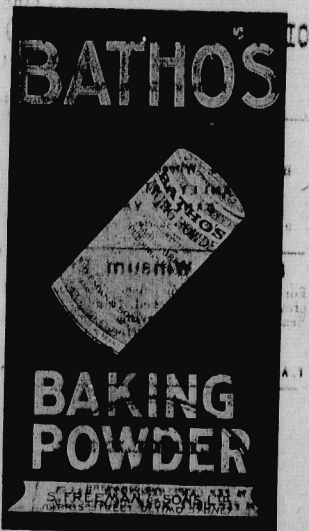
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Current Topics.

The Diocese of Bathurst is holding
high festival to commemorate the fiftieth
anniversary of its foundation, and our heartiest
good wishes go out to the loyal sons and daughters
of the Church in their difficult work in that vast inland diocese.
Bathurst is one of the more obviously Australian dioceses where
centres of population are often far apart and the industries and climate are of a distinctively Australian character.
Some of the speakers at the official luncheon on Saturday last became reminiscent and their reminiscences make us realise the sturdy character of the early Australian clergy. Some of them, like Archdeacon Boyce and Canon Alldis, are happily still among us, and we read of the former in his early days spending the week in the saddle on the way to Bourke, and the latter riding the eighty-two miles from Walgett to Brewarrina without water either for his horses or himself. Pictures of Bishop Barker riding from Parramatta to Condobolin to conduct service; Rev. James Gunther going out with his family to Mudgee in a bullock dray; and Bishop Broughton travelling to Wellington in Cobb's coach. Truly there were giants on the earth in those days.

The Government of New South Wales has again disturbed the minds of many of its best citizens by State Lotteries. The introduction of the question of running lotteries for the furtherance of State finance. It is not within our province to discuss the policy of the Government in relation to the expenditure of public money. It is not the question of extravagant or parsimonious finance that concerns us particularly as an organ of Christian opinion. Our concern is for the moral and spiritual welfare of the community that "truth and righteousness, religion and piety may be established among us for all generations." Any policy of a State that militates against or threatens such moral and spiritual welfare is to be antagonised with all strength of that portion of the community that stands for the claims of Jesus Christ to be King in all departments of human life. Now it is because the whole spirit of gambling is exactly the opposite of the Spirit of Christ that we deplore even the suggestion of gambling methods of raising money for State purposes, or indeed for any public purposes. Christian people are largely themselves to blame for what is now threatening. During the period of the War discretion was thrown to the winds and every form of money-raising was condoned so long as the object sought was the comfort of the soldiers or the relief of distress. When we remember the vogue of art unions, chocolate wheels, spinning jennies, etc., which were everywhere in evidence, can we wonder that public sentiment has suffered such a moral decline as to tempt needy statesmen, face to face with difficulty in finance, to utilise the opportunity for the carrying out of their own public work? But at the same time the men who are responsible for the good government of a country, who consequently are charged with seeking persistently the highest good of their people, will do well to pause long and thoughtfully before they outrage the clear convictions of a large section of their constituency, by no means the least moral or thoughtful or public spirited.

A curious position has come about in the Diocese of Adelaide. The new headmaster of St. Peter's College, apparently, has introduced the use of the chasuble for the service of Holy Communion in the College Chapel. This evoked a protest from Mr. C. J. Sanders, who first approached the headmaster and then the governing council of the College. According to Mr. Sander's statement, the headmaster asserts that "he has been enjoined by the bishop to wear them" (the vestments). The correspondent rightly questions the right of the bishop to issue such an injunction; he contends that the bishop has no right to be a law unto himself. The Privy Council, our highest Court of Appeal, has interpreted the law of the Church as ruling out the Chasuble, and, consequently, no loyal churchman, not even a bishop, has any constitutional right to disregard that interpretation. The Bishop of Adelaide's position is made the more striking inasmuch as the gentleman chosen by the bishop as Chancellor of the Diocese has written to Mr. Sanders in the following terms: "I am very grieved to hear that the Eucharistic vestments have been introduced into St. Peter's College Chapel. They are totally illegal." This situation is certainly interesting and deplorable.

The much-advertised visit of Sir Arthur Conan Doyle has come to an end, and yesterday he left for New Zealand, where he will doubtless delight the shallow-minded, the hopelessly prepossessed, and the seeker after some new thing, as he has done wherever he has gone in Australia. Next time he visits us we hope that he will confine his addresses to those literary subjects in which he is a master, and enable us to thank him for the healthy delight he has given us in the creations of his pen, without deploring the part he is playing in disseminating the vicious principles of Spiritualism. His complaint that the clergy refused to co-operate with him would be humorous if it were not insulting in the light of his remarks about our Lord in the "New Revelation." To deny our Lord's distinctive claims, to belittle His work, to make of God incarnate dying

for the sin of a world a mere seance-holding, automatic-writing medium with a good character, and then expect you to say, "Well done!" to the slanderer, and hail him as a comrade is rather too thick, and finds us unable to respond. Sir Arthur Conan Doyle's visit has proved once again how utterly the spiritualist—whether wilfully or not we cannot say—misunderstands the Christian position, how—wilfully or otherwise—he has borrowed from the older Revelation all that is of value in his cult and has striven to graft on to it a hotch-potch of theosophy and subjectivism run mad. Christians do well to have no intercourse with this fair-mouthed but intensely anti-Christian cult, but to seek their enlightenment and comfort along the more certain ways of the revelation in Christ Jesus.

The subjoined extract comes from an American Church newspaper. It strikes a note which is perhaps unthought of by our Editors? the vast majority of newspaper readers. And yet we are sure that our own readers will acknowledge the truth of its contention and will, we trust, give the "Church Record" a sympathetic place in their intercession at the Throne of Grace. The extract reads:—

"The amount of good or evil accomplished by the public press is incalculable. There may be half a dozen ministers on the globe who preach regularly to four or five thousand people; but there are comparatively few papers which do not reach this number, allowing an average of five persons in each home to which the paper goes; while in numerous cases the congregation of an editor amounts to hundreds of thousands of persons. The minister speaks, perhaps, to two or three out of a family; the aged and infirm, as a rule, having no part in his ministrations. The words of the editor go directly to the home, and reach every member of the family who reads. The minister's words are spoken hastily, and may fail to express adequately his thought; the words of an editor are likely to be more carefully considered, and his thoughts more accurately expressed. A minister's words may be forgotten, and he himself may be unable to recall them; but the words of the editor are written down, and may be considered and re-read until they are firmly fixed in the mind. How important that the words spoken be right words, even words of wisdom and truth! How little we know of the sermons which the apostles preached; but the epistles which they wrote have come down to us as an unfailing treasury of truth. In view of such facts, should not Christian men and women engage in earnest supplication for those on whom is laid the responsible charge of conducting the public press? Surely no Christian should hear with indifference the request of an editor when he says, 'Brethren, pray for us.'"