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Current Topics.

The world is ever sin-sick, though
unfortunately not "sick of sin." Con-
sequently what it needs
The Expression and what it desires are
of Christ. often poles asunder.

And the temptation to
desire in opposition to its real need is
obviously the working of that spirit of
evil who relentlessly and persistently
seeks the destruction of the good and
waxes fiercer and fiercer in his consist-
ent conflict with the power that makes
for righteousness. It would be easy to
be pessimistic in the midst of the de-
pressing signs that are so manifest
around us. The times in which we live
are to us overwhelmingly critical, and
the Christian Church, and, consequen-
tially, each member of it, is face to
face with a task that challenges atten-
tion. As the Archbishop of Brisbane
said the other day:—

"There are many signs that people are
finding it harder to believe in the Christian
faith than ever before. Depleted congrega-
tions everywhere in the civilised world are
evidence of the recoil which is being felt
towards the Christian religion. The
churches are going through a very critical
time. But though people may find it hard
to believe in the Christian faith they can
believe in Christian service, and in these
days there is a tremendous outburst of such
service in the form of caring for the sick
and relieving suffering in general, because
it is in that sort of work that Christians
find the only argument that their creed is
true, and that it has an effect upon their
lives. Through works of service I hope the
world will be won back to the Christian faith
in spite of the present recoil, which we can-
not fail to observe."

There can be little doubt of the
truth of this utterance. The world
ever needs the expression or manifes-
tation of Christ Jesus in all His gentle-
ness, sympathy, and holiness, and that
expression is now in the responsibility
of the individual Christian and the
Christian Church which is Christ's
Body.

But for effective witness we shall
need always to preserve the Master's
own order. As to His
The Only Way. earliest disciples, so to
us He would say "Ye

shall receive power, after that, and ye
shall be witnesses of Me." The most
potent cause of the Church's weakness
must be that "we are out of contact
with the only Source of true power—
the Holy Spirit Himself." He is re-
vealed to us as the source of life; He
is the Energiser; He is the Guide of the
Church; He is the Strengtheners.
Through Him acting on and through
the lives of Christians the world is to
be convicted of sin, righteousness and
judgment. That was the Master's
word to His disciples. The Comforter
was to come to them, and in coming
to them was to do this work of the
conviction of the world. It is for us
to receive the great Gift and in His
power give forth our witness of Christ
in words and deeds, in Christ-like lives

that shall convince the world around
us. It has been well written:—

"Someone has said, 'If we could get the
pulpit on fire of the Holy Ghost, the people
would come to see the sight.' We need not
only the pulpit on fire, but the pew as well.
Then the witness of the Church will be ef-
fective once more; then the message of the
Church will be no longer cold and half-
hearted and faithless. Then multitudes will
be pricked in the heart and convicted of sin.
Then will souls be added daily to the
Church."

The Bishop of Goulburn speaks very
frankly to his diocese on the claims of
Foreign Missionary work
"Our Purest and the sympathetic and
Sacrifice." generous support of all
Church-people. Dr. Rad-
ford, in his monthly letter, writes:—

"I am profoundly thankful for the splen-
did increase of the missionary contributions
of the diocese of Goulburn from £150 five
years ago to over £1000 in 1920. Still more
is needed and still more can be done. Some
parishes are already giving to missions a
tenth or more of their parochial income. If
the whole diocese were giving a tenth of its
income, we should be sending over £2000
to missions, and if every diocese did the
like, the missions of the Australian Church
near and far would be enabled not only to
carry on, but to go forward through all the
doors of opportunity that God is opening in
every land. The missionary title of all
Church wealth for the work of the Church
abroad will be forthcoming only when
Church-people recognise that a large pro-
portion of our Church funds represents pay-
ment for what the Church is doing for and
amongst ourselves, the working cost of the
spiritual work by which we ourselves are
benefitting. Our purest sacrifice, our most
unselfish giving, begins with what we give
to our missions at home and abroad. The
Church in a diocese exists not merely to
keep itself going but to keep the Gospel
going where it has not yet gone or only
just begun to go. We owe our English and
Australian Christianity to missionaries
from other Churches in ancient times; to-
day other peoples are looking to us to give
them what we ourselves have already re-
ceived. I appeal to you all therefore to do
your best, and then still better. It can be
done, if we will."

Dr. Radford has spoken truly, and
we hope that his words will receive the
careful consideration of Church-people
generally. The call of Christ to His
disciples is to a large-hearted service
that is only limited because the limit
of resources and not of the will is
reached.

The C.M.S. Gleaners' Union, after
many years of usefulness in further-
ance of the cause of For-
eign Missions, is entering
upon a new phase of ex-
istence. The great fea-
ture of the G.U. was
fellowship in prayer and service.
Every member was linked up with the
centre of the Union in a definite
pledge of prayer and work for the ex-
tension of the Kingdom, and no matter
how isolated from other Gleaners,
was in fullest membership and rap-
port with the complete objects of the
Union, for what is known as the branch
system was quite an afterthought or
development of the Union because of
the association of members in paro-
chial life. The new departure con-

sists in a widening of the scope of the
Union and a simplification of its machi-
nery, and also in a change of name.
The new name is "The Missionary Ser-
vice League of the C.M.S.," and it is
anticipated that its appeal will be to a
wider constituency which will result
in a more numerous, and, we trust,
more potent membership of a Union
which should really stand as it were
at the heart of the great Society. After
all, prayer and service for the King-
dom of our Lord are the privileges
and functions of every member of that
Kingdom, and we hope that Church-
people will, more generally, realise
their part in that Kingdom by accept-
ing the invitation the Missionary Ser-
vice League extends.

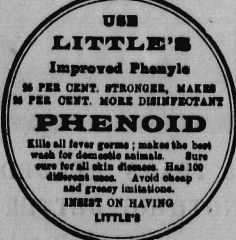
Dr. Eugene Stock, who founded the
G.U. in 1886, has written as follows
concerning the new departure:—

"God has greatly owned and blessed
the work for His Kingdom, in prayer
and personal service, done by the thou-
sands of Gleaners in the past; and I
trust that the same gracious acknow-
ledgment and blessing may be vouch-
safed to the still more fervent inter-
cessions and still more fruitful service
of the multiplied tens of thousands of
the new League in years to come.
'Not unto us, O Lord, not unto us, but
unto Thy Name be the praise!'"

In a recent issue we ventured to
warn our readers against a thoughtless
liberality of gifts which
Helping the in some cases went for
Proselytiser. the hindrance of the work
we should have most at
heart. The same week's issue of
"The Methodist," by a remarkable
coincidence, contained an editorial
note on the same subject, which we
venture to reprint in full as confirm-
ing our own contention, and as useful
to emphasise a danger which from our
own experience we know to be very
real. The article we refer to reads as
follows:—

Beware of the Proselytiser.

"A campaign is being actively carried on
at home and on the mission field which is
injurious to all true Christian evangelistic
work. Through the sale of attractive mag-
azines, and the circulation of other illustrated
literature, by a house-to-house canvas, and
by other methods, certain organisations are
securing substantial monetary help from un-
suspecting Christian people for this cam-
paign. We have no wish to discourage any-
one in real Christian beneficence, but we
must remind our readers that it is our clear
duty to ensure that, as far as possible, our
gifts are really used for the upbuilding and
extension of the Kingdom of God, and not
for the dissemination of sectarian teaching.
It is within our knowledge that certain or-
ganisations, under the pretext of missionary
activity, are persuading Christian people to
contribute money, which is afterwards used
for the support of this propaganda, so an-
tagonistic to the missions of the Methodist
Church and of other Christian Churches.
Much of the literature thus disseminated is
saturated with insidious reflections upon the
evangelical churches; but the attack is so
subtle and so cleverly veiled that many an
unsuspecting reader is deceived. Ministers
have written to us complaining of specious
and misleading statements reported to have



been made to their people by collectors and other agents. Missionaries, too, report to us the unworthy tactics pursued by the agents of these sects upon the mission field. We are told, for example, that rarely, if ever, will these people go direct to an island where the natives are still untouched and uninfluenced by Christian teaching. Rather will they settle near to a mission station, and from that vantage ground commence a system of proselytism, insinuating into the minds of unsophisticated mission students and mission converts questions and doubts in regard to "holy days" and other secondary matters. These are the people who "compass sea and land to make one proselyte." And yet for want of a little enquiry and care some of our own friends are lending support to this unfriendly campaign. We urge every sincere lover of missions to beware henceforth of these "sheep in sheep's clothing." Let your missionary gifts be entrusted to the accredited representatives of your own Church, and so make sure that what you give for missions will be utilised for genuine Christian missionary work.

The editor of the "Ridley College Monthly" has some wise words to say about the Rev. C. C. Barclay's recent extraordinary sermon, and as we think them worthy of a wider audience we quote them here:—

"We have desisted so far from publishing any polemical or controversial article in our paper. Ridley stands for positive and constructive principles. It is our business to work, not to criticise or argue.

"But one rubbed his eyes in astonishment at first on the perusal of a report of a sermon in 'The Argus' of April 11, in which a sermon of Rev. Cyril Barclay's was reported. Astonishment gave way to indignation that such outrageous statements should be uttered, and then to pity that religious partisanship should descend to such low depths. This was part of the sermon:—

"Protestantism was invented in Germany, smuggled into England, and imported into Australia with sparrows, rabbits and thistles."

"That is, the faith that is preciously dear to many in the Church of England is classed as a pest, a nuisance. This type of propaganda we associate with an ecclesiastical of the Roman Church, and from Rome. The whole sermon was partisan, biased and untrue to fact. Any student of the Reformation knows full well that the reform movement in England was independent of the Continental reformation. It had its own distinctive character. It is almost childish to assert that 'Protestantism' was founded by Luther, a renegade monk who married a renegade nun. Luther invented a brand new religion of his own called Protestantism. Luther was the protestant Pope, far more Papal than the modern Popes. We do not wish to disparage the work of Luther—such a work for humanity and religion that civilisation will ever be his debtor. But our Protestantism is English. It is not made in Germany. And we aver most confidently that our Catholicism is not 'made in Rome.' We still claim to be Catholics in the true sense. But we will not allow the word Catholic to be made synonymous with medievalism or Romanism. Protestantism is not a system of negation. It stands for some of the most glorious affirmations in the world of the spiritual life."

The "Australian Christian World" of May 27 contains some reflections of a minister's wife on Sex Teaching in the W.C.T.U. Convention. We reprint the following extract, which expresses sentiments to which we have given utterance several times ourselves.

"There was some discussion on the teaching of sex, and Dr. Flora Innes, of Queensland, made one of the best speeches of the convention for its lucidity and wisdom. She urged the greatest care in imparting the information about sex to the young, and warned her listeners that ignorance was not the cause of disaster in young people. She urged that in all teaching it should be remembered that sex was a latent force in all young people, and that nothing should be taught that would stimulate this latent force. Yet immediately afterwards a woman arose and told what she did to combat the ignorance on this subject among the young girls near her home. She said she invited them to her place and gave them sex talks, initiating them into the mysteries of life as

she believed they should be taught. Now, she was not a medical woman. She may have had excellent qualifications for teaching her own children, but by what right did she take it upon herself to teach other women's daughters? How could she tell whether one girl had a strong animal propulsion or another had none? How could she know whether she was taking half-a-dozen girls to whom she was applying the absolutely wrong teaching, whilst the other half-a-dozen were not harmed by it? This seemed to me to open up a problem of the first importance, and no self-constituted teacher should be allowed to interfere with such vital questions, carrying, as they do, the germs for untold harm, according to the receptivity of the material worked upon. Self-appointed teachers are a terror to us in many walks of life, but I doubt if in any are they as dangerous as in this respect."

This expression of the need of caution may well be noted by those engaged in this class of education.

Sunday School teachers will read with interest the following extract from the Bishop of Gipsland's letter to his people in the May issue of his diocesan magazine:—

The Office of Sunday School Teacher. "I regard Sunday School teachers as being as much ministers of Christ as those who serve at the Table of the Lord or occupy the pulpit. In a true and real sense they are in Holy Orders—that is, if they believe in vocation, and regard themselves as having been called by God to undertake the great and solemn task of helping to shape the future of our infant nation by bringing their talents and spiritual influence to bear upon the work of moulding and developing the soul of the nation's youth. Thousands of Australians make the tragic mistake of thinking that the moral training of a child is of less immediate urgency than that of training him to hold his own commercially and industrially. There you have one of the basic reasons as to why we have never succeeded in introducing religion into the schools of this State—a condition of things which will undoubtedly bring a severe censure upon us when our history comes to be written. If we are to survive and become a leader among the races of the world, character culture must be given first place, not as a by-product of our educational efforts, but as the very life blood of the whole. And the only kind of character on which a stable civilisation can be founded is Christian."

We heartily endorse the Bishop's remarks, and trust that they may draw more general and earnest attention to a very fine work nobly done by a body of devoted Christians week by week, and to a sphere of activity wherein others may discharge a valuable and satisfying ministry.

There has been evinced a very general disappointment at the refusal of Archdeacon Cody to accept the Archbishopric of Melbourne. His qualifications seemed to most people so complete for the position and the Australian Church, and incidentally the Melbourne Diocese, stood to receive a powerful addition to its life and work. But the refusal has come, and we were disposed to see in it all the decision of a great man to refuse a position, great in influence and dignity, because he realised God's call to service in what seems to us a lesser capacity. But some news from Melbourne has startled us, and aroused a suspicion that perhaps, after all, some one has been at work to hinder the divine purposes. Our contemporary, the C.E. Messenger, we should imagine, would not lightly publish such an editorial note as this following:—

"The Board of Electors has demonstrated one or two things. One is, that they are endeavouring to get the best man for Melbourne procurable, in the Anglican Communion, and that the ideal man ought to have some interest in the great question of education. Canon Cody, as Minister of Education, was a power in the Church and State in Canada, and would have done great things, we believe, in Victoria. Whatever influences were at work to bring about his

refusal we do not know, but they have caused great harm to the object, which, everyone recognises, is most essential to the Church to-day."

Surely no sane minister of the Church of Christ could be guilty of such sinister action as is here implied. After the prayerful, patient and regular deliberation of the council set apart solemnly for this sacred duty of selecting a chief pastor for their diocese, it would seem almost a flouting of the divine purpose for any irresponsible party or parties to interfere in the direction indicated. We earnestly hope that the suspicion has no basis in fact and that Archdeacon Cody's refusal has been entirely uninfluenced from this side of the world. God's purposes may be hindered, but must ultimately prevail. "I will work," saith the Lord, "and who will let it."

The Bishop of Wangaratta has stirred up wrath against himself by his recent address to the Provincial Synod of Victoria. We have reprinted the main portion of that address, so that our readers will have the benefit of knowing the strength of the good bishop's statement. A challenge has been issued by the R.C. Archbishop of Sydney, in which he contradicts Dr. Armstrong's statement about the attitude of the leaders of the R.C. Church. Dr. Kelly, writing in a Sydney paper, says:—

"(2) No bishop advocates Sinn Fein or other political policy from his pulpit or in his pastoral utterances. No bishop allows his clergy to do so. This is Catholic discipline obligatory on all since the time of the Apostles. 'No man, being a soldier to God, entangleth himself with secular businesses, that he may please Him to Whom he hath engaged himself' (2 Tim. ii. 4). If Bishop Armstrong would name the offenders whom he had in mind he or they will be called to account for the matter. Let his lordship name us, if he will, and straight away he shall have a writ for libel."

"(3) As to the 'bitter hatred of England displayed by the leaders of the Roman Catholic Church out here,' which with 'every allowance made' the Bishop of Wangaratta describes as 'utterly unchristian,' we repudiate the implication as a calumnious libel, contrary to our thoughts, words, and conduct, and we repeat our invitation to his lordship to name us in this reference."

"(4) If the popular Archbishop of Melbourne be meant especially in this synod address, we resume to add two sentences. First, why does the accuser stick to the terms 'the leaders of the Roman Catholic Church,' using a comprehensive noun? Secondly, why does his lordship ignore the repeated declaration of Archbishop Mannix. 'You never hear politics from me in the pulpit or in the Church, but as a citizen I hold that I may well discuss on a public platform public topics, especially "Conscription," while ministers of other denominations bring them into their sermons in Collins-street and elsewhere."

Our readers will note that Dr. Armstrong made no mention of pulpit utterances. But, alas! for Archbishop Kelly's indignant or impudent challenge, a writer in a Sydney paper calls attention to a little incident that happened last October which seems to us to completely vindicate the Bishop of Wangaratta's protest. We reprint the letter just as it stands:—

(To the Editor of "The Herald.") Sir,—His Grace Archbishop Kelly asks certain questions in your issue of Friday. Perhaps the following, taken from the papers of October 29 last, purporting to be a copy of a telegram sent to Mrs. M'Sweeney, will suffice. It reads:—"We, the priests of the Arch-diocese of Sydney, express deepest sympathy with self and family in the deplorable loss of a husband and father, sacrificed to the hate of an alien government. Solemn requiem mass cathedral Wednesday (Signed) J. P. Moynagh, Administrator of Sydney."

Monsignor Moynagh was administrator of the arch-diocese in the absence of the Archbishop. I am, etc., J.P.S.

May 28. Truly Dr. Kelly is wounded in the house of his friends.

English Church Notes.

Personalia.

Rev. Canon H. L. Goudge, D.D., retired from the Principality of Ely Theological College at Easter. He has filled this position since 1911, having for nine years previously been principal of Wells Theological College.

The Right Rev. F. C. Kilner, Suffragan to the Bishop of Ripon, died suddenly in March.

Mrs. Somerset, widow of the late Rev. R. B. Somerset, Junior Dean of Trinity, Cambridge, and mother-in-law of Rev. J. O. F. Murray, Master of Selwyn College, Cambridge, has passed away. She took a great interest in the students of St. Augustine's, Canterbury, and ever furthered the missionary cause.

Demolition of London Churches.

An emphatic protest against the proposed demolition of the nineteen churches scheduled by the City of London Churches Commission has been made by a number of bodies representing architecture, art, and archaeology.

Conferences were held at the Royal Academy, and it was agreed to submit certain considerations and recommendations to the Bishop of London. At the outset it was contended that "at a time when the worship of material success has secured a hold upon such large numbers of the people of this country, it is, in our opinion, a most dangerous policy for those in power to diminish the number of churches in a commercial centre like the City of London, where, whether in actual use or not, they do at least serve as reminders that there are other and worthier goals than the acquisition of wealth alone. We feel strongly that an evil precedent will be created if the Church of England is a party to the destruction of monuments of the past which are irreplaceable."

In the course of his reply to Sir Aston Webb, who acted as chairman of the Committee and who signed the protest, the Bishop of London said:—"I can assure you that the wholesale demolition of nineteen City churches is contemplated. At the present time I am giving my mind to the question of grouping certain of the City parishes, or the possibility of uniting them with poor parishes in the suburbs. It is possible that some few may eventually have to be pulled down or removed, but this would only be done after grave consideration of every case and due regard to the general welfare of the Church at large. While I hate myself to remove any old church, I cannot shut my eyes to the pressing question of the poverty of the clergy, and the provision of the spiritual needs of people who have at present no church at all and no means of providing one."

After all the Church exists not as an antiquarian society, but as the guardian of living souls.

"Three Hours" taken by Miss Royden.

St. Botolph's Church, in the City of London, was crowded on Good Friday for the Three Hours' Service, when the addresses were given by Miss Maude Royden, whose earnestness, lucid exposition and power of appeal made a profound impression. The Bishop of London would not give his permission for Miss Royden to take the service, but the rector, Rev. W. Hudson Shaw, while regretting that Miss Royden was to preach without the approval of the Bishop, contended that "no one has the right to appoint the preacher except the incumbent, and I have done it."

The Ministry of Women.

It will be remembered that the Lambeth Conference resolved that "The time has come when in the interests of the Church at large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically." The committee appointed to consider the "position of women in the councils and ministrations of the Church" took a progressive view of the situation. They recommended the functions entrusted to duly appointed deaconesses should include the preparation of candidates for baptism and confirmation; assistance at the administration of the Holy Communion to sick persons; to read portions of Morning and Evening Prayer in Church, and "to instruct and exhort the congregation."

The Anglo-Catholic party, as represented by the E.C.U., is taking steps to impede the movement in the direction of this fuller ministry for women, and are canvassing extensively for signatures to the following protest from women of the Church:—

We, the undersigned, women communicants of the Church of England, in accord with the fact that no part of the Catholic

Church has recognised women as being capable of receiving the grace of Holy Order, desire to protest against the suggestion that they are capable of receiving that grace, and deprecate the endeavour that is being made to ignore this fact and to allow women to preach or minister publicly in churches.

A counter memorial is being promoted in support of the Lambeth Resolutions from all communicant members of the Church of England who are in sympathy with the Lambeth proposals. In opposition to the benighted and heathenish argument of the E.C.U., petition it says:—

"We, the undersigned, communicant members of the Church of England, affirm and assert the principles of the Catholic Church as to the fundamental equality of all baptised persons, and we entirely repudiate the assertion that any Christian soul is considered on grounds of sex 'incapable of receiving' any Christian gift or grace."

And a correspondent in the "Guardian" rightly contends, "it is certain an unisexuality as well as a one-sided religion that denies the inherent capacity of part of man—for whom Christ died—for the reception of any Christian 'grace.' The English Church Union want too much. The English Church is that, so far as spiritual blessings or punishments are concerned, there can be no Jew nor Gentile, no male nor female—there is no respect for persons with God. If time is given for thought no Christian woman could suppose otherwise."

The only correct line of argument, surely, is that of the expediency of such further ministry.

Mr. Storey and the Prince.

The Hon. John Storey, Labor Premier of New South Wales, who is now in this country, told some good stories when he was entertained the other day by the Royal Colonial Institute. Referring to the fact that the Labour men are looked upon as social anarchists, Mr. Storey said the Prince of Wales was sitting beside me in New South Wales. I said to him, "I want you to understand that you have to be very careful what you do and say to me, because I am the head of an Anarchistic party." The Prince said, "Oh! Lor!"—C.F. Newspaper.

Bishop of Chelmsford on Sunday Schools.

At the jubilee service of the Holloway Sunday School Teachers Association, London, the Bishop of Chelmsford said that although the Church tried to impress upon parents their responsibility, the Church had to a large extent to undertake the parents' job. For the last hundred years the Church had done its duty to the children through the Sunday-schools. The Bishop appealed to the teachers to "magnify their office," for it was one of the proudest a man could occupy. The teacher's task was going to be harder than ever owing to the spread of education and the multiplicity of counter-attractions, but the work was well worth while.

The Work of the Cross.

(By A.T.F.)

"My Father worketh... and I work." The dark shadow of unemployment, rarely quite absent from the social horizon, now lies on us with exceptional heaviness; even the wisest economists are unable to suggest a remedy which will cure the evil without putting at least the germs of another evil in its place. None of the many reasons proffered in explanation of the vast extent of unemployment are quite satisfactory or conclusive. All solutions of human problems are valueless so far as they ignore the spiritual basis of social order. God, not man, is the Creator of mankind, and the well-being of the race depends entirely upon our co-operation with God in the working out and development of His plans. For our guidance we have the constitution and order of nature as a whole, "wind and storm fulfilling His Word," the climax of revelation being reached when, in the fullness of time, He manifested Himself in the Person of His Son, in temporal conditions and as a part of the natural order, yet in such way as to proclaim Himself Source and Foundation of all being.

In the preliminary stages of His revelation, there is manifestly a continuous relation of each part to the whole, a complex so intricate that failure of operation in any one of the constituents brings hurt to the whole. And, further, all things are not merely related to and conditioned by each other, but can only maintain that mutual relationship successfully so long as it is also in due relation to the Centre of all, God Himself.

In Right Relation to God.

In a building with many pillars, each pillar is set up with plumb and line, made true to the centre of gravity without direct reference to the uprightness of any of its fellows. Stability of structure is unattainable in any other way, let but one part lose its proper gravitation and mischief threatens all the rest. So, in the social structure, safety and permanence can only be secured when each individual is in right relation to God. When that comes to pass we shall see the Kingdom of Heaven, not before. All schemes and methods of government which fail to take individual recognition of the supreme Will into account are bound to manifest confusion and issue in ruin. This does not mean that civil states should proclaim themselves as theocracies, but it does mean that civil governors, if they desire peace and harmony in the body politic, should seek to encourage in each member of the State loyalty to the Divine Mind. "The Powers that be are ordained of God," all legislation which leaves His supreme authority out of mind is foredoomed to failure. When the love of justice and truth inspires alike the rulers and the subjects of the State, orderly progress is ensured.

Idleness the Primal Sin.

When the supreme miracle, the entrance of the Eternal into the conditions of the temporal, took place, the world saw for the first time One, the Son of Man, Who manifested absolutely right relation to the Centre of all being, and therefore to each person, and thing in the whole universe. It was, and is the fulfilment and embodiment of all revelation; to see Him is to see God; to know Him is to possess the key of all knowledge. One aspect of His perfect revelation has not received the attention of His professed followers that it deserves—the law of work. Solemnly He proclaimed: "My Father worketh, and I work." From Genesis to Revelation every page records the same truth in many and various connections. He gave the summary, presenting its truth in His own Person, He showed work as a necessity not only for a physical livelihood but for the sound health of our whole being, here and hereafter. He never spared men mental labour. He demanded strenuous thought concerning the things He taught. Would be fed the multitudes? The twelve must bear their part, small but necessary. For eighteen years He laboured with His own hands, this part of His revelation being as important to us, in its own way, as the three and a half years of teaching by word and sign. He would have us know that failure to work, the preference of ease and luxury, the desire to be idle when work can and should be done, is sin against God our Father, a denial of sonship, a betrayal of humanity. Seen from the side of earth, His mission was to save man from sin and to reveal laziness as the primal sin. For what sin is there that has not for its root and ultimate aim the desire to avoid effort? To work desperately hard for a period of years in order to secure ease and leisure in later years may not be a fulfilment of the Will of God, but if the determination to do this without man to unjust treatment of those without whose labour he could not possibly amass the wealth required, his action is one long sin against God and humanity. Now much of the suffering now experienced by tens of thousands is due to this false idea of "life." God alone knows and the Last Day will reveal.

A Labour leader, addressing a crowd of the unemployed in a Midland town a few days ago, told his hearers of the utter inconsistency of some Christians who, many years ago, subscribed for missions, to convey to the heathen the "blessings" of civilisation, money they had made by the labour of children of six and seven years of age, driven to work in mine and mill daily from early morn to late in the evening. It was a temperate and well-reasoned demonstration of our liability to spiritual blindness, of yielding to the temptation to pay homage to Satan for the sake of acquiring wealth.

Human nature is much the same through all the centuries. Not only should each of us work, and avoid idleness as a deadly sin, but do our best to enable our fellow-men to work and to receive the due reward of their labour. There are geniuses of commerce who have built up great industries, and, so far as they have done, done justice to the labourers employed, they are worthy sons of God, and will be numbered among the saints, true benefactors of mankind.

When facing that awful crowd of more than a million of "out-of-works," do we recognise that Christ came to make such a scene impossible, that submission to the social conditions which produce it is not what He wills, that it evidences failure of some sort on the part of His co-operators to maintain high ideals of life and labour? This has to be realised by all before any cure is possible. And those who see and

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think with the mind of the Saviour will
neither resort to "direct action" nor to the
system of doles, the narcotic which bids fair
to establish idleness and weaken the sense
of work as a duty to God and our neigh-
bour.

The Divine Love of Work.

Our Lord has shown the way—the Cross
on Calvary—nowhere else. The Redemption
He there wrought is the key to all redemp-
tion. Nailed to the Cross of inactivity, He
still laboured for us men. The Feet that
had traversed many roads to deliver God's
children from thralldom of body and mind
were fast bound in impotency, but if "I
sleep," "My heart waketh," and the work
went on until He should commend Himself
as the perfect worker. If circumstances
have freed us from the necessity of earning
a living, we can yet, by some form of self-
sacrifice, take our stand with the victims of
the world's injustice. Thank God, we have
had such men: Wilberforce, Shaftesbury,
and the like, have been given us as ex-
amples; in some small and simple way we
can follow them, if we will. It is only the
will that is needed, God will provide the
opportunity and the strength.

On the Cross we see the perfect reve-
lation of the Divine Love of work. Our Lord
not only calls us to work but to love our
work, even though it involves Cross-bearing,
sharing the Cross with Him. If we loved
our normal task in life, as God would have
us do, the love of the Cross would be easier.
Daily work not loved is rarely done well,
hardly ever carried to a successful end, and
it is because so many do their tasks perfun-
ctorily, not as to God but mainly with an eye
to financial results, that we have much un-
employment. "Will it pay?" is the parental
response to many a boy seeking his life's
task. Should it not always be: "Is this
the Will of God?" To try to get our young
workers into their right, that is God-willed,
vocations, is the glorious task, worthy of
every lover of God and man, and a preventive
of idleness and unemployment, a contribu-
tion towards the Redemption of work.

True Dignity.

When Christ walked this earth men were
impressed by His dignity. Some who had
penetrated the secret of His Being must
have reflected with the prophets: "Verily
Thou art a God that hidest Thyself," and
His Will to avoid attention to Himself is
shown clearly in the records. Yet His dignity
could not be suppressed, it commanded
worship even from His bitter foes. In the
Garden His dignity sent to the earth, in
prostration of body if not in spiritual wor-
ship, the very men who came to arrest Him
as a criminal. At the Cross the Roman sol-
dier saw that dignity as few others saw it,
his military and imperial training enabled
him, and he recognised it as Divine. True
dignity is an indefinable quality, men who
lack it and assume it as a pose rarely de-
ceive their neighbours for long, nor do
they escape ridicule and contempt. It
shines out in the lives of many who are pen-
niless in pocket, without learning or talent
to differentiate them from their fellows, it
wins the love and respect which mere worldly
wealth can never command.

No man can develop this quality who de-
spises his work, whatever it may be, or who
regards manual labour as unworthy of him,
his natural dignity is sapped at its source.
"Servile work" is a common but wicked ex-
pression, a treason against Christ, a denial
of divine sonship. The chief mischief of
the dole system is that it tends to rob men
of dignity and lowers the sense of manhood.
When the recipients cease to feel this, some
degree of degradation has been reached.

To get our fellow-men out of the abyss
of unemployment is our present and most
urgent duty. It will not be done without a
sacrifice as of the Cross, but if Calvary is
to be more than a sentiment, more than a
source of some security won by the Redeem-
er, more, certainly, than an historical event
which we do not understand, it must in some
measure be reproduced in us, and therein lies
our best and most beneficial work in life, by
whatever means we earn our daily bread.

Upon its arms like balance true
He weighed the price for sinners due.
Only by the balance of the Cross can be
recovered the lost equilibrium of the world
—From "Church Times."

Do you hear the voices calling,
Out there in the black of night?
Do you hear the sobs of women
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O brothers, we must seek them,
Or there in the dark they die.

"Help thou thy brother's boat across the
stream,
And lo! thy own has reached the shore."
—Eastern Proverb.

Rev. E. R. Harrison, Mrs. Harrison,
and children are due to arrive in Syd-
ney on furlough by the Kanowna, after
five years' service in Chiba, Tokio dioc-
ese.

Rev. R. Smee, of Helensburgh, has
been appointed to the charge of St.
Matthew's, Botany (Sydney).

Mr. G. H. Carter has resigned from
the N.S.W. Department of Education
in order to take up the position of
assistant master at Trinity Grammar
School, Dulwich Hill.

Mr. John George Neate, who was
known as the "father of Blackheath,"
died at his residence, Leighton,
Blackheath, on Friday, aged 73 years.
He was one of the best known resi-
dents of the Blue Mountain towns, and
had spent nearly 40 years at Black-
heath, which owes much of its pro-
gress to his enterprise. He was one
of the explorers of the surrounding
district, and he interested himself in
opening it up. It was chiefly owing
to his energy and forethought that
many of the beauty spots which
abound there were made accessible to
the public. He was also a keen church-
man.

Rev. L. Lewis, Th.L., has accepted
the charge of Kangaroo Island, S.A.

The charge of St. George's, Alber-
ton, S.A., has been accepted by the
Rev. Herbert Henry Coles, B.A., Th.L.
Mr. Coles, after three years' service
with the A.I.F. as chaplain, obtained
his B.A. degree at the University of
Oxford, and has only recently re-
turned to Adelaide.

Rev. J. C. Atkinson intends to re-
sign the charge of the P.D. of Clay-
ton (Vic.).

Rev. A. R. Ebbs, Australian Secre-
tary of the C.E.M.S., is in Melbourne
for the National Conference of the
Society.

Rev. A. J. Winnington-Ingram, M.A.
(nephew of the Bishop of London), has
been appointed Sub-Warden of St.
Aidan's Theological College, Ballarat.

The Bishop of New Guinea has com-
menced his work at St. Andrew's,
South Brisbane, where he is relieving
the Rev. J. S. Needham, who left Bris-
bant last week by the Bombala, for
W.A., for a two months' holiday.

Rev. P. J. Bazeley, for the past seven
years general secretary of the C.M.S.
of New South Wales, and hon. secre-
tary of the C.M.S. of A. and T., has
accepted nomination to the incum-
bency of the parish of Roseville, New
South Wales. Mr. Bazeley's resigna-
tion from his present position will be,
humanly speaking, a very serious loss
to the society which, under God, owes
so much to his powerful advocacy, in-
domitable faith and enterprise and
genial tactfulness. Roseville alone is
to be sincerely congratulated, and very
general prayers and good wishes will
follow Mr. Bazeley in his new sphere
of activity.

Rev. N. Gowing, vicar of Prittlewell,
Essex, and son-in-law of the Bishop of
Chelmsford, has been given six months'
of absence, and is about to visit Syd-
ney.

One of the happiest and most profit-
able sessions of the Synod of the Pro-
vince of Victoria was held last week
in the Chapter House, Melbourne. The
senior Bishop, the Bishop of Wangar-
atta, made an ideal chairman, atten-
tive, sympathetic, and wise in the or-
dering of business. Not a little of the
success of the Synod meeting was due
to his able leadership. Then all three
other bishops took their places as
leaders in guiding the mind of the
Synod to right conclusions on the many
important questions under considera-
tion. The Bishop of Gippsland was
notably a leading figure. His sermon
at the Synod service was notable in
laying the emphasis not on machinery
and measures, but on the dynamic spiri-
tual forces which alone can make the
Church's vast organisation effective
for its purpose. After the president's
virile presidential address, the Bishop
of Gippsland and Professor Meredith
Atkinson made the deepest impression
in debate. The spiritual note was
dominant all through, and statistics of
the material side of things were con-
spicuous by their absence. Bishop
Baker won the esteem of all by his
unassuming attitude and his direct and
earnest appeal. The Bishop of Bal-
larat is becoming an old friend. His
enthusiasm for the ideal of Christian
union and his tenacity of purpose in
debate gave him also a distinctive
place on the platform of the Synod.

Naturally the resolutions of the Lam-
beth Conference occupied chief place.
Professor Atkinson's testimony that
the solution of industrial and social
problems must be on spiritual principles
gave added force to the Lambeth ap-
peal. The Bishop of Gippsland gave
a searching exposition of the deliver-
ances on the question of marriage and
morality. The League of Nations was
supported by Bishop Baker with the
same conviction that Bishop Maxwell-
Gumbleton showed in commending the
Lambeth appeal on reunion. It was
an education on these matters to hear
the bishops who had come from the
great conference of 1920 explain and
commend its momentous decisions.

Mr. Purbeck, of Wangaratta, is al-
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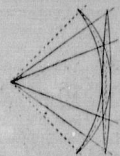
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SPECIALISTS.

AUBURN ROAD, AUBURN.

a fine advertisement in the Bishop of Gippsland's speech, seconded by Professor M. Atkinson. The record of £60,000 raised already for repairs, extensions, and endowment was a story well worth telling. Dr. Leeper said that half a loaf was better than a crust, and Synod supported him heartily in the attempt to get better facilities for the Churches to do their work of religious instruction in state schools. Both Canons Langley and Hancock were for giving the Metropolitan texts for annual pastoral letters to the Church, the former on the supply of men and means for training for the ministry, and the latter for a new kind of simultaneous harvest festival, to be called Thanksgiving Day. The synod adjourned at a late hour on Thursday, after the usual slaughter of the innocents, Rev. F. Stillwell and Mr. J. T. Raw having cause to mourn the loss of resolutions only a day old. The former said, "It is very hard." And so it was. But we hope to meet again.

Correspondence.

The Address of the Moderator of the Presbyterian Assembly.

(The Editor, "Church Record.")

Sir,—I have read the article by the Rev. H. N. Baker in your issue of the 20th inst. in criticism of my inaugural address as Moderator of the Presbyterian Assembly. Will you kindly allow me space for a few remarks by way of reply to Mr. Baker, which I offer in the hope that thereby he and your readers and I may understand one another more clearly.

Mr. Baker is evidently at the disadvantage of not having before him at the time of writing the full text of the address as delivered and as published, but only such fragmentary extracts as the reporter was able to compress within the single column to which he was limited—fragments comprising little more than one-tenth of the whole. On no other supposition can he understand how Mr. Baker has so widely missed the mark in most of his criticism.

To begin with the sentence which he quotes first, and the impression of which he resents, about those who "virtually insist that our forms of doctrine must abide the same from generation to generation." If Mr. Baker had heard or read the whole address, he would have seen that this does not refer to the attitude of the Church as a whole at all. It occurs near the end of a long section dealing explicitly with the ultra-conservative element within the Church, and is almost immediately followed by the words, "But such a thing (i.e., the stifling of the faith) cannot be for 'where the spirit of the Lord is, there is liberty,' and the spirit of the Lord is in His Church. We must, it is true, contend earnestly for the faith which was once delivered to the saints, but only in freedom can it be preserved."

Of course the ultra-conservatives would not explicitly confess or insist that the attitude which I described, and which Mr. Baker calls "fossilised," is their own; but that is what it amounts to nevertheless. It is, as I said, "virtually" the attitude of "many" in all the Churches. They are not sufficiently clear in their thinking to see how they are standing in their own light, and preventing others in the Church and out of it from seeing the light. Part of my aim has been to open their eyes; with what success I leave others to judge.

Further, the freedom for which I plead is not, as Mr. Baker seems to suppose, a mere freedom of discussion and investigation—there is already abundance of that in the Church, as everybody knows—but freedom of thought, freedom from the intellectual bondage of unexamined or untenable assumptions, which hinder the expanding expression of living faith, and therefore keep back its growth. The discussion of theological questions is often most abundant and most useful when it is in this way. It is a bondage as real in its way as that of the Jews against whose influence St. Paul protested so vehemently. I appeal to such to set themselves intellectually free by examining even their fundamental presuppositions, and being loyal to the whole truth, even when it upsets preconceived ideas.

Again, Mr. Baker says that the whole of my address hinges on my idea of authority in religion. I wish to correct such a serious misapprehension, and surely as the author of the address I can do so with some "auth-

ority." The question of authority in religion, great as it is, is only an incident in the subject I had in hand. The whole address hinges on the nature and method of the divine revelation. It is this, and no mere accommodation to circumstances—no mere opportunism, as I have been accused of elsewhere—which makes theological reconstruction continually necessary. This is the heart of the address, on which all the rest hinges; and a brief statement of this central thesis occupies 8 or 9 pages of the printed pamphlet, but it seems to have been totally lost sight of by Mr. Baker. The principle of freedom is a necessary accompaniment of the nature and method of revelation; and the conception of authority follows as a corollary of the principle of freedom. I did not deny external authority, or assert any position implying mere subjectivity. I did speak against the acceptance of an institution (the Church), or a book, or a sacred literature, as a final or absolute authority. I recognise their relative authority as we recognise such in every sphere of knowledge and life. This is no mere subjectivity that makes one opinion as good as another any more than is the attitude of the man of science pursuing his subject in loyalty to the principle, "truth for truth's sake." With a great deal of what Mr. Baker says about the authority of evidence and "proving all things" I am in hearty agreement. It exactly fits the position for which I contend, and might have been used in illustration of it.

Mr. Baker finds an affinity between my idea of authority and the philosophical idealism of the nineteenth century. I gladly acknowledge it. But when he tells us that it was dead twenty years ago, and that it— or the Hegelianism out of which it arose—has been driven off the field by James, Bergson, Ward and others, this is news indeed! He tells your readers that that philosophy did much harm in the sphere of religion. One could show on the other hand how much good it has done, and speak from the conviction or experience. But a discussion on the history of modern philosophy is not necessary here.

Sabatier's "Religions of Authority and the Religion of the Spirit" I read some years ago, and as nearly as I can recollect found it quite convincing. But I did not once refer to it in preparation of my address. No doubt I owe a good deal to Sabatier. But I prefer to let what I have said stand or fall by its own merits, not on the connection which my critics rightly or wrongly think they discover between it and this or that eminent name in philosophy or theology.

I do not regret the approval of the Unitarian Minister, or of a Theosophist, provided I am not held responsible for all the inferences which they may choose to draw from a fragmentary report of my statement. But I do feel that it is a pity that of the many letters which have been written on the subject these two are almost the only ones, so far as I know, for which room has been found in the paper to which they were written.

My last word is this: I hope that before Mr. Baker, or anyone else, proceeds further to "show to the world how illogical and harmful" my doctrine is, he will take the opportunity of reading the whole address and will read it with care. If it deserves to be so severely dealt with, surely it deserves first to be understood. I am sure many a critic would find his objections already answered in the address itself, if he would only read it carefully.

JOHN EDWARDS.

The Manse, Rose Bay,

May 31, 1921.

St. John's, Latrobe St., Melbourne.

(The Editor, "Church Record.")

Sir,—It may interest some of your readers to know something of this church which is so prominent before the public gaze.

As a fairly frequent visitor, I have taken some notes which can be verified by anyone who desires to visit the church.

About the services I will make no remarks, but the following objects in the church are noticeable.—

Porch.—Three cards, bearing the words, "Pray for the soul of—" and then the names of persons, and at the end the words, "My Jesus, Mercy, R.I.P." Large card with the following: "Confessions are heard in this church, Fridays at 4.30, Saturdays 8 p.m., and at other times by appointment."

In the body of the church are thirteen pictures, hung on the walls; on the right entrance, one shrine with 69 memorial cards of soldiers and one large card, "Pray for the souls of—" then one large brass cross on shrine, two immense brass candlesticks and two pictures of the Cross.

At shrine at north-east end of church, one brass cross, four candlesticks and one continuous light burning; on a small table contiguous, two candlesticks and bell and beater for Angelus or raising of the Host. (On this shrine table the "Book of the Mass" has usually lain, but on my last visit was absent. I asked a church officer where it was and he replied, "Oh, we do not keep that just for the public to gaze at.")

On the main Holy Table are one brass cross and two candlesticks, and on the floor adjacent are two great wood and brass candlesticks about five feet or so high. These are the main decorations of this church. On my recent visit I saw some women, probably teachers in the day school, dressed in heavy black, directing a number of young girls to bow and adore at the picture of the Virgin Mary.

I wonder who is responsible for this curate being in the Anglican church, and what is the Synod doing to allow these things at all. I am absolutely certain that if the Master were here in person he would drive out the curate, the archbishop and the syndesmen or whoever is responsible for this state of things in a church building of the Reformed Church of England.

The very idea of offering wax candles to the Great Being who has created and who rules and governs countless worlds and suns, is so awful that one trembles at what God must think about it.

No wonder the Church is weak and growing weaker year by year—the wonder is that it is allowed to exist. Thank God there are many true men in it, and please God it shall yet look forth as the morning, be fair as the moon, clear as the sun, and terrible as an army with banners; but this cannot be till she is cleansed of this idolatry, and the Administrator of the Diocese deserves the thanks of every true friend of the Anglican Church for his brave action in endeavouring to lessen this terrible evil that is spreading itself like snailpoll into other churches by late members of St. John's, who are impudently obtruding their Komish postures, etc., in the face of solid evangelical members in churches where such evils have never been seen before.

ANGLICAN NOT ROMAN.

A Great Recovery.

The Church Missionary Society of New South Wales is to be congratulated on the wonderful way in which they have restored their book department. Four months ago the Society had lost by the fire literature valued at about £1500, and within a few weeks fresh stock had been purchased, and at the opening of the new rooms there was quite a fair display of books. Since then stocks have been arriving from London by almost every mail, with the result that the Society has now a full and complete stock of missionary books, S.S. Reward Books, Bibles, Prayer and Hymn Books, and is in a position to supply orders both large and small.

One special feature is the splendid selection of Bibles and Prayer Books, which include the variety used in the churches for the use of visitors. Principals of secondary schools would do well to visit the C.M.S. Book Room, 192 Castlereagh-st., Sydney, and inspect the beautifully bound volumes suitable for school prizes.

The Society's aim is to place wholesome, pure reading in the hands of the children as well as the adults in our parishes, and with this object all the books have been personally selected.

The BLACK is as good as The TAN

"KIWI" BOOT POLISHES

The acknowledged Standard of Quality

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'The Church Record,' 64 Pitt Street, Sydney. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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The Church Record.

JUNE 3, 1921.

The Aftermath of the War.

(Being a portion of the Bishop of Warragatta's Address to the Provincial Synod of Victoria.)

It is impossible yet to foresee what the results of the great war will be. It has called for all sorts of sacrifices, in which Australia has not refused to share. It has shown beyond question the loyalty of the great majority of Australians to our King and Empire. It has, also, unfortunately, brought into active prominence the disloyalty of a section of the community, and the anarchic tendencies of another section. While in a free country differences of opinion are tolerated, and even encouraged, it is deplorable that old world controversies—which should only warn us of things to avoid—should be imported into Australia, and be made excuses for introducing political and religious strife into our midst. It is still more deplorable that such political considerations as the best form of government for Ireland should be so closely associated with religion, that the political aspirations of the Sinn Feiners should be so largely identified with the activities of the Roman Catholic Church. When all due allowance is made for patriotic fervour, and any real or imaginary grievances under which some Irishmen believe themselves to labour in Ireland, the bitter hatred of England displayed by the leaders of the Roman Church out here can only be described as utterly unchristian—the command of Christ to love our enemies, and return good for evil, might at least check such expressions as have recently fallen from the lips of Christian bishops and clergymen. However strongly one may feel about such matters, it is surely plain that no good purpose can be served by hatred and misrepresentation. If Irishmen in Victoria wish to help their friends in Ireland to obtain self-government, they would gain much more sympathy if they showed themselves better able to govern their feelings in a reasonable manner—the same considerations apply to those unruly spirits who seem to think that a wholesale destruction of the present order would necessarily benefit themselves or their class. To destroy capital in any form means lessening the means of production and consequent unemployment. To raise the cost of production above what can be obtained for the product means stopping production, and again unemployment. The problem of the proper distribution of wealth is an extremely difficult one. So intricate and so far-reaching are the effects of interference with the ordinary laws of supply and demand, that the utmost care is called for in dealing with industrial problems. It is easy to say there must be something wrong somewhere. It is far more difficult to find where the wrong lies, and to suggest a practical remedy. Still these problems are pressing upon us very insistently. They must be faced patiently, carefully, sympathetically. The pursuit of self-interest is so deeply ingrained in human nature that the tendency is always for the top dog to exploit the under one. This means, of course, the rule of brute force. Even this would not be so bad if we could get rid of injustice. Nothing is so bitterly resented as injustice; yet who does not know how difficult it is to hold the scales fairly, so as to give every one his due. To satisfy people is no difficult task. Industrial peace and harmony can only be reached by mutual consideration and fair play. This

again seems to be only possible to those who have learned something of Christ's idea of values, begun to realise that work is incumbent upon everyone, and that the path of service is infinitely more honourable than the way of the profiteer on the one hand, or of the shirker on the other.

The Spirit of Unrest.

Throughout the world to-day there is manifest what has been aptly called a spirit of unrest. To most of us it is a nightmare, opening up vistas of horrible possibilities. That these are in evidence is undeniable. But there is another and more hopeful aspect. Every age of transition is marked by restlessness. Men have seen a vision of better things, but have not yet seen how to reach it. That is the position to-day. Never before has the world been so completely conscious that the best things in life are worth fighting for. But never before have men been so fully convinced that war is hateful and devilish. It was bad enough in days gone by, but in these times when the very latest discoveries of science have been pressed into the service of mutual destruction it has become so altogether horrible that hardly anyone can say enough against it. Yet the war has shown only too often that the man of the twentieth century is but little better than a savage when his passions are aroused, and that the struggle for existence takes precedence of every other consideration. This struggle for existence is always with us. It takes many forms. When a bare existence is fairly secure, the demand for a fair amount of comfort and reasonable return for services rendered immediately follows. Who shall condemn this claim? We shall all agree that the demand is a natural and proper one. It is the outcome of increasing knowledge, and sense of the value of human labour. The claim for an equitable share in the proceeds of labour, for better housing conditions, and a fair share of the amenities of civilisation, is a reasonable one. It is generally conceded to those who are able and willing to give an adequate return. Good, capable and efficient workers have a right to expect, and generally get, recognition of their services. But the ideas of employer and employee on the subject of efficiency do not always agree. Some on both sides are always striving to obtain an unfair advantage. Some employers will not pay a fair wage if they can possibly avoid doing so. On the other side going slow, canny, and similar forms of dishonesty are often in evidence. Such abuses tend to right themselves. But far more serious, if well grounded, are the complaints of inefficiency in every walk of life, due to the lack of a thorough training. Far too often youths are taken from school too young and put into blind alleys which provide a present wage, but offer no prospects of advancement. The system of apprenticeship has been largely curtailed without anything being substituted for it. The Trades Unions have done an immense amount of good, but have glaring weaknesses. The control of those who seem to be passing into the hands of those who are least responsible. The members tend to lose all liberty of action. The leaders are cruel in their persecution of those who decline to join their organisations, while finality in their demands becomes almost impossible—for how is the agitator to live if he ceases to agitate. The conversion of so many businesses into limited liability companies is a serious source of trouble. When employers and employees recognise their mutual interests, relations are generally fairly happy. But in a company the shareholders want dividends, and often care nothing whatever whence they come—the harassed manager must cut down expenses to the lowest minimum, regardless of the suffering which so doing may entail. Again, in the great and growing Civil Service, there seems to be no means of getting rid of the useless and incompetent, and little inducement is offered to gain special qualifications. A long-suffering public grumbles, but is helpless. Meanwhile the spirit of discontent begins to assume alarming proportions. Some remedy must be sought for. At present the most promising seems to lie in some form of profit-sharing—some arrangement which shall enable even the humblest worker to see that it is to his interest to do his best. The fact that there are great difficulties in the way of this is not a sufficient reason for turning it down. Much of the general dissatisfaction with things as they are is an indication and promise of progress and improvement. We may well bear in mind Lord Macaulay's words, "If in some cases unreasonable and ungrateful in us to be constantly discontented with a condition which is constantly improving. But in truth there is constant improvement precisely because there is constant discontent. If we were perfectly satisfied with the present, we should cease to contrive, to labour, and to save with a view to the future. And it is natural that being dissatisfied with the present we should form a too favourable

estimate of the past." This form of unrest is good on the whole. Very different is that spirit of lawlessness, and impatience of all restraint which is beginning to be so common. This can lead to nothing but trouble. Amid all the discordant voices and conflicting theories which promise immediate remedies for all the world's troubles, it may seem a tame and unsatisfactory conclusion to point men to the principles laid down by the Lord Jesus Christ as the only real, permanent and sufficient remedy. Yet the fact remains. It is righteousness which exalteth a nation, and righteousness means the outcome of love of God and our neighbour. We have yet to learn the glory and dignity of service. Devotion to duty may seem to some foolishness. But through it is the way to the attainment of the vision which is beginning to dawn upon so many, when each and all shall do their duty as God would have it done.

Australian Anglican Conference on the Industrial Situation.

Chapter House, Sydney.

Wednesday, 22nd June.

10 a.m.: "The Present Economic Situation in Australia." Professor Elton Mayo.
12.30 p.m.: Intercessions in St. Andrew's Cathedral.

4 p.m.: "The Church's Attitude towards the present Economic Situation." Bishop of Newcastle.

8 p.m.: Business Session.

Thursday, 23rd June.

8 a.m.: Holy Communion, St. Andrew's Cathedral.

8.45 a.m.: Breakfast.
10 a.m.: "The Revolutionary Movement in Australia." Mr. B. F. Molesworth, M.A.
12.30 p.m.: Intercession Service.

4 p.m.: "The Church's Attitude towards Revolutionary Movements." The Dean of Melbourne.

Public Meeting.

Chairman: The Dean of Sydney.

Speakers:

The Dean of Melbourne, "The Church's Attitude towards Revolutionary Movements."

Professor Elton Mayo: "God and the Man." Canon Aschdall: "The Sovereignty of Christ in all Human Relationships."

H. N. BAKER.

AINSLIE A. YEATES, Hon. Secs.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Junior Clerical Society.

About 25 members assembled on Monday, May 16, at St. John's Church, Glebe, in response to the kind invitation of Canon and Mrs. Cranswick. After the usual devotional service lunch was served at the rectory. The afternoon session was marked by a discussion on the four resolutions sent out by the recent World's Conference on Faith and Order at Geneva. The Rev. A. H. Garney introduced the subject. The general opinion expressed was that the questions are difficult of solution and reveal plainly that the basis of reunion is far from settled. Canon and Mrs. Cranswick were thanked for their kind hospitality and given best wishes for their coming trip to England.

The Church Social Campaign.

The annual meeting of the Church Social Campaign was to be held on Thursday, June 2, at 3 p.m. in St. James' Hall, Phillip St. His Excellency Lord Forster was to preside. The speakers were to be Archbishop Wright, Hon. George Earp, Sir Charles Rosenthal and Sir Arthur Rickard.

The work of this branch of social activity should be fully recognised by all who have the welfare of the soldier at heart. Its value is vital to the nation. A large meeting of influential people was expected.

Girl's Hostel.

The Y.W.C.A. Hostel, "St. Elmo," Dalley St., Waverley, is proving a great boon as a home to girls who are either working in the city or just passing through, and needing accommodation for a short time. Over 600 have stayed in the hostel since it was opened a year ago, and of these a great many were ex-war service women.

N.S.W. Home for Incurables, Ryde.

The secretary has written to the editor of this paper asking if he would mention that the Home is in need of clothing for patients. If any of the readers have any patients (men or women's) clothes, a parcel addressed to the Secretary, N.S.W. Home for Incurables, 72b King-st., Sydney, would be greatly appreciated and duly acknowledged. The secretary also mentions that they have not much use for straw hats, still white shirts or evening dress suits.

Lay Readers' Association.

The 46th annual meeting of the Lay Readers' Association was held in the Chapter House on Saturday last, the chaplain, Rev. W. G. Hilliard, presiding. The annual report was adopted on the resolution of the hon. secretary.

The following were elected as officers for the ensuing year:—Hon. Lay Vice President, Mr. T. A. Stocks; assistant secretary, Mr. S. R. Ullathorne; committee, the executive officers, together with Messrs. Brownrigg, Newell, Cookson and Best.

Consideration was given to the best methods of securing every Lay Reader as a member of the Association, and to securing additional Diocesan Readers. It was decided on the first question that a letter should be sent to every Reader, signed by the chaplain and secretary, and the committee was asked to give early consideration to the suggestions proposed for securing Diocesan Readers.

A most interesting and instructive address was given by the Rev. J. V. Patton on "The British Campaign in Palestine and the light it threw on the Bible narrative."

The report stated:—"We are grateful for the opportunity afforded us in taking our share in the Master's work, and that it is much appreciated is evidenced by the letters received from the clergy and secretaries of parish councils. During the 12 months ending March 26, 1921 services have been conducted, which constitutes a record, and brings the grand total up to 29,836 since the inception of the Association."

"Quarterly gatherings have been held in the Diocesan Church House, but, in the main, have only been attended by Diocesan Readers. This is much to be regretted, as the time has been profitably spent with addresses from the chaplain on "The Reading of the Prayers," and on "Epistles to the Ephesians," and on "Epistles to the Ephesians." We are much indebted to our chaplain for his help in this regard, as well as for his devoted and personal interest in the work of the Association."

A Newspaper Canard.

Newspaper reporters are somewhat like children, ever desirous of some new thing, especially in the line of sensation; and so Mrs. Newby Fraser awoke on Saturday morning last to find herself involved in an unpleasant notoriety because someone had seriously blundered and linked up a simple and ordinary missionary address she was due to deliver at Dulwich Hill last Sunday, with the Lambeth Conference recommendation for fuller recognition for the ministry of women. Curiously enough, Mrs. Fraser's engagement was made about three years prior to the holding of this special Lambeth Conference, and her advocacy of the missionary enterprise was in no way related thereto. Moreover, Mrs. Fraser is at present acting officially as an advocate of the Women's Department of C.M.S., and that society is always careful to observe the ordinary regulations of the diocese in which it operates.

A.C.S.U.

The second annual meeting of the Australian Christian Social Union was held in the Chapter House on Monday night. The Dean presided and the speakers included Revs. A. A. Yeates, M.A., H. N. Baker, B.A., and Mr. Justice Beeby.

Judge Beeby said that amid the clamour of factions and the conflict of theories regarding social reconstruction, the great need of the day was clarity of mental vision. Any one closely watching world affairs could not but be impressed that the demand for social change went to the root of things. The great war had changed the frontier of thought. This demand for fundamental change was not confined to theories of destructive agents of anarchy, but had become the gospel of the intelligent workers of the world. This army of ordinary workers was rapidly becoming an inherent force. The fostering of the new spirit of co-operation rested with those who had the good things of life. The clear course of action was to get the average working man to see what was really his true line of action. We had no means of isolating those whose action was urged by labour was caused by malicious envy.

Rev. H. N. Baker emphasised the spiritual need of the movement, and showed how the Gospel of the Kingdom, new in its emphasis, was bound to bring about another great

movement in the Christian Church that would tend to affect for good the whole structure of social life. In spite of the inclement weather there was a fair and interested attendance of church-people.

VICTORIA.

MELBOURNE.

Church Missionary Society Notes.

Information has been received that the Rev. R. A. Maynard, of C.M.S., Dabida, Kenya, East Africa, is much better in health and has gone to England for furlough.

Miss Isabel Hughes, of C.M.S., Ningpo, China, has arrived in Melbourne for furlough.

The Rev. Stephen and Mrs. Wicks are expected to reach Australia shortly from Pakhoi, China. They are retiring from the work of the Church Missionary Society owing to ill-health.

Miss E. M. Bond, of Hingwa, Fukien, China, has recovered her usual state of health.

Miss A. B. Nisbet, of Kutien, Fukien, China, has been itinerating in the villages in her district, and writes that "one's heart is sore to see the apathy of the people everywhere, and it is very sad to find them quite content to go on in sin and heathen darkness."

The Rev. H. R. and Mrs. Holmes recently returned from Santalia, India. Mr. Holmes is retiring from the service of the Church Missionary Society, having been appointed rector of St. Mary's, West Maitland, New South Wales. Farewells were said to Mr. and Mrs. Holmes in the rooms of the society at 2.30 p.m. on Monday, May 30.

C.M.S. Prospects in Persia.

Recent letters from missionaries of the Church Missionary Society in Persia show that, while difficulties of travel are considerable and there is unrest in some parts of the country, the prospects of the work are bright. New work could be opened up, were it not of even greater importance to develop that already undertaken.

Municipal Unrighteousness.

All the clergy of Richmond launched an attack upon the municipal government of their city. The Council was charged with desecrating the Lord's Day, sanctioning disloyal gatherings, and permitting insanitary conditions.

The vicar of St. Stephen's (Rev. E. Lambie) seems to have come in for the bulk of the abuse with which some of the Councilors sought to repel the attack.

C.E.M.S.

The following is the programme of the forthcoming C.E.M.S. National Conference to be held in Melbourne:—

Friday, June 3.—Delegates, etc., arrive, and will be welcomed from 3.30 to 4.30; 4.30, Evensong in Cathedral (leader, the Bishop of Gippsland); 5.45, tea in C.E.M.S. rooms; 7.30, meeting of National Council.

Saturday, June 4.—10 a.m., sub-committee meeting; 2.30 p.m., first session of conference.

Sunday, June 5.—8.30, in St. Paul's Cathedral, big service of C.E.M.S. men and conference sermon, the president; general exchange of pulpits, etc.

Monday, June 6 (Kings Birthday holiday)—8 a.m., annual corporate Communion; 9 a.m., breakfast; 11 a.m., second session of conference; 2.30 p.m., third session of conference.

Tuesday, June 7.—10 a.m., first meeting of the new National Council; evening, public demonstration.

Varia.

Ridley College reports that the old premises have been sold for £4000, considered a satisfactory figure.

"Intern" C. of E. Girls' Grammar School held a concert in the Haymarket Town Hall to raise funds for a study. It realised £395.

"Islington" 1921.—Arrangements are now complete and invitations have been sent to all the clergy of Victoria. The sessions will be held in the Chapter House, beginning at 10 a.m. on Tuesday, June 14.

BENDIGO.

The Recent Synod.

(From a Correspondent.)

A neat compliment was paid to the retiring Bishopric Election Board and incidentally to the Bishop. All the retiring laymen were re-elected unopposed, and five of the six retiring clerics were re-elected. Beyond the shadow of doubt the diocese has endorsed the choice of the board which filled the vacancy caused by the retirement of Bishop Langley.

Appointments.

The following appointments have been made in the last week or two in the diocese of Bendigo:—Ven. H. B. Haynes, archdeacon of the Murray, archdeacon of Bendigo; Rev. J. C. Herring, Canon of All Souls' Pro-Cathedral, Diocesan Registrar, and Organiser Diocesan Central Fund; Rev. E. W. Hadwen, L.Th., late of Church of St. John the Evangelist, Hull, Warden of the Theological House, Bendigo; Rev. J. C. Schofield, M.A., Rector of St. Paul's, Bendigo, vicar of Camberwell (Melbourne); Ven. H. B. Haynes, Organiser Diocesan Central Fund, Rector of St. Paul's, Bendigo; Rev. A. J. Bamford, Th.L., Diocesan Registrar, Vicar of St. Alban's, Mooropna; Rev. Canon J. C. Herring, Rector of Christ Church, Echuca, Organiser Diocesan Central Fund and Diocesan Registrar; Rev. E. H. Thorn, Vicar of St. Saviour's, Serpentine, Vicar of Church of Cranmer the Martyr, Coluna; Rev. J. L. Hodgers, Vicar of St. Alban's, Mooropna, Vicar of St. Saviour's, Serpentine; Rev. E. W. Hadwen, L.Th., Rector Church of St. John the Evangelist, Hull, Warden of the Theological House, Bendigo, and Vicar of St. Luke's, White Hills.

GIPPSLAND.

(From our own Correspondent.)

Gippsland is experiencing an exceptionally dry season, and rain is badly needed. Unless it comes soon, the outlook is none too promising for the farmers and the community generally.

The Bishop has had very few spare hours since his return from Lambeth. His parochial visitations are methodically arranged so as to avoid as far as possible travelling on bad roads in the winter.

The Bush Brotherhood is now in working order. Three big areas are being faithfully worked with two brothers in each. Since the beginning of the year, two Australian recruits have joined, so there are now six men in and six men out always. They have three months in the districts and three months in the Brotherhood House in Sale, the Croajingalong area, adjoining the diocese of Goulburn on the N.S.W. border) is being worked with a van—"A travelling vicarage."

The "Church News" reports that when the bush fires were raging in the Foster and Boolarra districts the Bishop was unpleasantly near enough to have a hole burnt in his apron! So says the vicar of Boolarra.

A "Sunday School Campaign" was held throughout the diocese from Ascension Day to Whitsunday, as a means to stir up greater interest on the part of Church-people generally.

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ally towards this important work. The Rev. D. W. Weir was asked by Synod to act as Diocesan S.S. Commissioner. An enthusiast himself, he is seeking to enthuse and help others.

The Rev. A. Brain, M.A., one of our oldest and best known parochial clergymen, is retiring from the ministry, having resigned the parish of Korrumburra. He came to this diocese from Hobart eight years ago. The Ven. Archdeacon Hamilton is now Registrar of the diocese, as well as organiser of the Central Fund—the Home Mission Fund of the diocese.

The Rev. E. W. Bradley, rector of Heyfield, is about to spend a well-earned holiday in Sydney.

TASMANIA.

Church Missionary Society.

Church people in large numbers rounded off Empire Day celebrations by responding at night to the invitation to "come and hear about the Empire of Jesus Christ," held out to them by the leaders and organisers of the work of the Tasmanian Branch of the Church Missionary Society. The annual meeting of the branch, held in St. George's Church Hall, Battery Point, was presided over by the Bishop of Tasmania. The annual report presented by the hon. general secretary, Rev. T. Quigley, made mention of the organising work of Rev. L. M. Dunstan, Th.L., who, in the interval preceding his taking up of work abroad, had moved from the Sydney diocese in order to forward the work. An account was given of the working of the Hobart and Launceston depots, and gratification was expressed at the success which had attended the holding of the first Tasmanian summer school, and thankfulness for its outcome in the coming forward of candidates for the missionary field. Intimation was given of the probability of summer schools this year at both Hobart and Launceston. The financial statement submitted by the hon. treasurer (Mr. H. J. Wise) showed subscriptions and donations totalling £1,071, the bank balance standing at £486.

The Bishop said that he was not taking part in a branch meeting, but in a movement that represented the very sap and essence of all true church work. He noted that during the past year church people in Tasmania had given in all £3000 to missionary work. Of that amount the Church Missionary Society had been responsible for as much as £1000. The latter amount had been subscribed from a comparatively small number of churches in the diocese. It was hard to account for the inability of many people to realise the glorious heroism, romance, and self-sacrifice involved in missionary effort. Christianity was absolutely nothing if it was not missionary. The will of God was that the very best should come into the knowledge of His Truth, and that all kingdoms should come under the sway of Christ. The post resurrection command was the marching orders of the Church for all time. The celebration of Empire Day was incomplete without a supreme recognition of responsibility. It was their business to see to it that the British Empire was loved the world over, not for its greatness only, but for its real goodness. The wonderful expansion of the Empire was unparalleled in history. Some parts of it had certainly been acquired by conquest, but large territories had been nothing less than thrust upon Great Britain. Uganda was a notable case in point. In some cases the Empire had preceded the flag. Much of the expansion of Empire represented the natural overflow of an energetic people endowed with wonderful gifts. Every nation and Empire had its real mission to fulfil. What was to be made of a situation which involved 400,000,000 Britishers in governing 400,000,000 of the world's people? What was going to be done about New Guinea and the Pacific Islands, over which Australia had any sort of mandate? Were they simply to be used to enrich the business and certain sections of Australia, or was it to be the national policy to govern these peoples for their good? Australians were the big brothers and guardians of these millions, belonging largely to infant races. Let them remember that when the Empire was in danger, they were not one whit behind their white brethren in giving their best. The best had to be given in return: not the veneer of superficial civilisation, but that which they prized most, viz. their Christian faith. Everywhere in the East were the signs of universal ferment. This revealed the coming into birth of a great national spirit. It was their duty by missionary assistance to direct that spirit aright. In this connection he urged all thinking people to read Farouhar's book dealing with religious movements in the East. Missionary work was, if nothing else, a prudential work against the so-called yellow peril. The whole of the Australian future was dependent upon the Christianisation of the nations confronting the Commonwealth. The Empire was a God-given thing, and must be re-

garded as the servant of the Lord among the nations. There could be no better idea than to regard it as such, and as a light in the world. The three catchwords that he could leave with his hearers for their prayerful consideration were, "Go," "Let go," "Help go."

Mr. R. C. Kermode, of Ross, drew lessons from the spirit and life of the pioneers in the Midlands districts, and referred to the pioneering Christian work of missionaries in unknown regions of the world. The present great need in India and China was for properly qualified teachers to assist in the development of a church, led and staffed by native converts. He paid a tribute to the work of Mr. H. J. Wise in putting the finances of the society on a thoroughly sound foundation.

The organising secretary (Mr. L. M. Dunstan) made an appeal for support of the society's work, urging that they should not speak of the yellow peril, but of the golden opportunity.

COMFORT.

"Comfort ye, comfort ye My people, saith your God."—Isaiah xl. 1.

Like peaceful chimes o'er troubled waters Sweet words of God are speaking to my heart.

And, o'er my wounded spirit softly stealing, A soothing influence of calm impart.

The Comfort ye of God is twice repeated. To make assurance for us doubly sure, That all our fears and foes may be defeated, And heavenly hope and holy joy endure.

'Tis God who saith it, and will say it ever; Where else for consolation could we look? His word is Comfort ye, and faileth never, Graven for all in His most Holy Book.

Our sin is pardoned; richly grace aboundeth; Limits are set to the chastising rod; And still through every sorrow sweetly soundeth, That "Comfort ye My people, saith our God."

W. Saumarez Smith, D.D.

Notes on Books.

From Baptism to Communion. A Churchman's Instruction, Definite and Practical Church of England Teaching. Founded upon the Bible and Prayer Book in the form of Questions and Answers. Being an Australian Confirmation Preparation by the Rev. A. Law, B.D., Th.Schol. Price 6d. (Presentation edition 1/-).

Another for Mr. Law's useful publications, forming a very happy basis for Confirmation preparation.

1st or 7th. Which? Why. Arguments culled from and suggested by a Treatise by John Bunyan on the Seventh Day Sabbath—1685. (Greatly condensed.) Arranged by the Rev. W. M. Madgwick, rector of St. Mary's, Kangaroo Flat, Victoria. This publication was due to the mischievous work of the Seventh Day Adventist sect. As the compiler says, the arguments appeal the more strongly because John Bunyan wrote 200 years before these new Adventurers were dreamt of.

We commend the pamphlet as likely to be of use in clearing men's ideas of doubts and difficulties sometimes introduced by these heretical teachers.

The Bush Brother. for April. The quarterly paper of the Brotherhood of the Good Shepherd is to hand. It contains some interesting articles, such as the Bishop of Armidale's on St. Columba of Iona. Mr. W. W. Atkin's contribution on "The Practical Influence of the Church on Trade and Commerce," and "A Bush Trip in Central Africa," by Rev. R. A. Courthorne. The Principal's letter deals with the vexed question of Sunday Observance: he is evidently ill at ease over his justification of cricket, tennis, etc., on Sundays as his illustration shows. He asserts that "hard cases make bad laws." There is no doubt about the change from what Mr. Hawkins calls "rigid sabbatarianism," which he says "did much (probably) to destroy the joy and value of the Christian Sunday," and he sees the danger of the pendulum swinging too far in the opposite direction. We hardly think that the great Lord Shaftesbury and Bishop Wastcott would have approved of the

Principal's advice as likely to "guard your Sundays." We venture to repeat his quotation from the latter:—"I endeavour to impress on all who hear me the simple counsel 'guard your Sundays.' I believe that England owes her stability and her greatness to the general observance of the day of rest and the study of Holy Scripture. In these days of restless excitement and engrossing business, I do not see when we can reflect calmly on the greater things—the things unseen and eternal—if the quiet of Sunday, 'the day of the rest of the heart,' is taken away from us."

We may instance the injunction our Church stresses for us in the recital of the command—Remember the rest day to keep it holy."

THE NEW LECTIONARY.

June 12, 3rd Sunday after Trinity.—Pss.: M. 18; E. 19, 20, 21. Lessons: M.: 1 Samuel 1; Job 19; Mark 4, 1-29; Romans 6. E.: 1 Samuel 2, 1-21; 1 Samuel 3; Job 28; Matthew 4, 23-5, 16; Acts 10.

June 19, 4th Sunday after Trinity.—Pss.: M. 24, 25; E. 22, 23. Lessons: M.: 1 Samuel 12; Job 29, Mark 6, 1-32; Romans 12. E.: 1 Samuel 15, 1-31; 1 Samuel 16; Job 38; Matthew 5, 17-end; Acts 13, 1-26.

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Tuesday, 7th—

11 a.m., Holy Communion. Address by Rector, 7.30 p.m., Rev. Arnold Conolly, Rev. R. Scott West.

Wednesday, 8th—

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Victorian Provincial Synod.

The Synod sermon was preached by the Bishop of Gippsland from 2 John 8: "Look to yourselves, that we lose not those things which we have wrought but that we receive a full reward."

The Bishop said:—"The second Epistle of St. John falls naturally and consistently into line with his first—Supremely and above all else, the first Epistle contained three warnings—

"(1) First, there was a danger of losing the true Christ . . . in a false because shadowy or ideal Christ.

"(2) Secondly, there was a danger of losing true love, and therefore spiritual life with truth.

"(3) Thirdly, there was a danger of losing the true commandment—love of God and of the brethren" (Archbishop Alexander.)

"Now in the second Epistle these very three warnings were repeated—(1) Against the peril of faith, of losing the true Christ

"Many deceivers," he says, "are gone forth into the world—they who confess not Jesus Christ coming in the flesh. This is the deceiver and the antichrist" (v. 7). With the true Christ, the doctrine of Christ would also vanish, and with it all living hold of God. He insists that "everyone who abideth not in the doctrine of Christ hath not God" (v. 9).

"(2) Against the peril of losing true love—"I beseech thee, Kyria . . ." he pleads, " . . . that we love one another" (v. 5).

"(3) Against the peril of losing the true commandment (the great spiritual principle of charity), or the true commandments (that principle in the details of life)—"And this is love," he declares, "that we walk after his commandments. This is the commandment, that even as ye heard from the beginning ye should walk in love" (v. 6).

With this opening Bishop Cranwick proceeded to preach a powerful sermon on the reality of this threefold danger of loss. Under the head, "Is there a danger of a loss of Christ to-day?" he laid emphasis upon three impressive facts, and he did it in an impressive way. First the impressive fact of the great "unchurched multitude."

"The old foundations shaken, the old motives are discredited, faith in organised religion has disappeared, and the Church is held in open contempt. There was respect for Christ Himself, but because men were too impatient to cultivate Him, He was a stranger to them. They did not take time to pray to him and if they attended public worship they did so in the same spirit in which they would go to one of the world's shows. Instead of following Him in the world and imbibing His spirit, they have cultivated another spirit—that of hatred and suspicion, prejudice and want of trust in each other."

Secondly, we lived in an age which substituted an ideal something called "the spirit of Christianity" for Christ. There were abroad many new cults based on loose thinking which denies the unique incarnation of Christ, and therefore rejects the atonement. The Church must hold fast the confession of her faith in Christ "come in the flesh." Even at the risk of losing numbers and being dubbed "narrow-minded" she may not receive these deceivers into her house nor bid them speed. The third impressive fact was the pathetic ignorance of God and of His terms of salvation in which immense numbers of people lived. There was evidently a distinctive soldier's point of view which was that religion was a "kill-joy," which would hold over men's heads threats of consequences in a future life of their deeds in the period of war. We must preach the essential Christ without the trappings of tradition and ecclesiasticism.

II. "Is there," asked the preacher, "a danger of the loss of true love to-day?" True love did not demand a weak tolerance on our part of ways of life that would reap in the long run a harvest of anguish and death. The Church, like her Master, must witness against the great and relentless evils that were eating away at the moral fibre of the people. There was, for example, the craze for amusement which was undermining the staying power of the race, was fatal to any high sense of duty, was responsible for acts of gross selfishness and thoughtlessness, and was creating an atmosphere of irresponsibility, a severe handicap to a people at the beginning of its history with all its hard work in nation building still in front of it. No policy of fanaticism would avail in stemming this tide. The tonics of sport and amusement were never more needed than to-day. But when they became an end in themselves they were a sign of disease.

There was also a perfect flood of impurity sweeping across the land, which was being quietly acquiesced in by the majority of the people. "True love must prevent any hesitation in dealing with this subject frankly, boldly and openly. The brave witness of the whole Church is called for. What the world needed to counteract these evils was the sternness of John the Baptist

and the winsomeness of St. Paul. It needed the A.B.C. of the Gospel.

III. "Is there a danger of the loss of the true commandment to-day?" Is the ideal of life as we see it "love of God and of the brethren" and therefore service of both? Rather is it not a fact that a fundamental contradiction lies at the basis of our life? Do not two ethics sway us? one ruling our private life and the other our economic and public life? In the one fellowship was the prevailing note (in the home, the club, etc.). In the other personal interest and individual profit. One or the other of these attitudes must prevail. Christianity must conquer all or die. "Either all life must be claimed and won for Christ; either the kingdom of God must be made to embrace public as well as private life; or else the anti-Christian world spirit will become supreme."

Towards Reunion.

Mainly owing to the enthusiasm and enterprise of the Bishop of Willochra, South Australia is in the van of the reunion movement out here in Australia. More conferences have been held and a more determined effort to realise the ideals in the minds of so many Christians have been made in Adelaide than we imagine elsewhere in Australia. The latest advance in this direction was made by an important conference in Christian reunion, at which all the leading denominations were well represented, held in Adelaide on May 12 and 13.

The Bishop of Adelaide moved the following resolution:—(1) This conference welcomes the Lambeth appeal, and accepts it wholeheartedly: (a) The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith, and the creed commonly called Nicene, as the sufficient statement of the Christian faith. (b) The divinely instituted sacraments of Baptism and Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ. (c) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body. (2) This conference believes that, without repudiation of past ministries, the episcopate in a constitutional form is the one means of providing such a ministry in the future; and recommends that, terms of union having been otherwise satisfactorily adjusted, all ministers should be willing to receive from the authorities of other communions whatever form of commission or recognition would commend their ministry to the congregation of the others, and obtain for them a ministry throughout the whole fellowship."

He said he wished to testify to the atmosphere of charity and hope that distinguished the Lambeth Conference. The leaders of the Free Churches in England and the Moderators of the Scotch churches had pledged their churches to prayer for it. Its great value depended on the fact that it represented such a variety of opinions. The conference had no legislative powers. By reunion they meant the reunion of all Christendom. According to Mr. Mott's figures, the number of Christians were:—Roman Catholics, 272,000,000; non-Episcopal, 128,000,000; Eastern, 120,000,000; and Anglican, 38,000,000. To put it in another way, the Episcopal bodies numbered 480 and the non-Episcopal 128 millions. The Lambeth Conference had fully faced the matter and was willing to go to all lengths that were possible to obtain the commission of the whole church. If some could not accept Episcopal ordination for themselves that would not wreck the scheme, as provision was made for special cases. Any idea of absorption by the Church of England was excluded. They must expect distinctive groups in the reunited church, worshipping in their own way. The motto was unity, not uniformity. The offer was made in all sincerity and in all humility.

A perusal of the frank and sympathetic discussion of this motion by members of the various Churches revealed the intensity of the desire, generally evidenced, for bringing about a practical and manifested union. The Bishop of Willochra, at the end of the conference, moved:—"That this conference considers that it is the duty of all Christian Churches to try every method of approach to reunion that does not compromise truths that they consider to be really vital." He gave an account of a number of proposals for reunion made for the most part within the last five years. So far as the Anglican Church was concerned, the chief difficulty arose from the way in which it had bound itself to the Church in England, not only by spiritual but by legal ties. He believed, however, that the Australian Parliaments would be willing to loosen these ties if they saw that they were in earnest in desiring reunion with other Christians. He appealed to non-episcopalians not to reject lightly the

desire which, he believed, now predominated in the Church of England for reunion. The desire was not universal, but he believed that it predominated to-day. They must judge and be judged by the central body of reasonable opinion. He appealed to them not to ignore it or rebuff it by insisting on such stringency of conditions as to make it impossible. They could show narrowness as much by refusing to admit essential truths as by insisting on the unessential. God was not made after man's pattern, though they were all apt to think like him. Their business was to find out His will.

The motion was seconded by the Rev. G. Hall (Methodist), and carried unanimously. Dr. Seymour (Presbyterian) said he had come to the conclusion that the Anglican Church was really sincere in its attitude towards reunion, though he had not always thought so.

A continuation committee was appointed, and it was resolved that funds should be asked for to continue the movement for reunion; also that another meeting of the conference should be held next year.

The Adelaide "Church Guardian" has the following sympathetic reference:—

"A formal account of such a conference cannot give a correct impression of the spirit that animated; and that spirit being the main thing that raised it above mere controversy into an atmosphere in which Faith and Hope were alive, it is right that some one should attempt to describe what that spirit was. From a churchman's point of view it was seen in the wonderful change that has come over many of our Free Church brethren; and they spoke of finding a similar change in us. To us the repeated statements that Episcopacy represented the best form of Church Government, if it was really made a Constitutional Episcopacy, came with strange significance from representatives of Churches that had been so strongly opposed to bishops, and had suffered so bitterly in the past for such principles of liberty. It made us feel that there was indeed tyranny and unspirituality in our own Episcopate in the days when the protests of their forefathers were so strenuous and deep; in other words, we were brought to a new sense of repentance for the past sins of our Church by the present attitude of unprejudiced appreciation in which this question was faced by those who had had cause to be prejudiced against it. And then there was a great feeling that the ideal of a real reunion of the whole Church was so glorious and felt to be so certainly according to the will of Christ that every one of us could rise to the heights of the ideal at any moment when the difficulties of the actual position or the differences between existing churches seemed to immerse us in depths of dark and pathless blind alleys. Then a light from above would shed some gleam of hope even into those depths."

Missionary Romance.

Almost a sensation was caused in ecclesiastical circles in England when the then Archdeacon H. Gresford Jones accepted the invitation of Bishop Wills, of Uganda, to become his assistant in the duties and functions of the bishopric as Bishop of Kampala. To those who knew him and the opportunities before him, the Archdeacon's act was one of splendid self-devotion. We may rejoice that God is giving him an insight into the remarkable virtues of the Gospel in the land of his vocation, which will amply reward him for his response to the divine appeal. Quite recently a letter from the Bishop was published in the English "Record" affording some idea of the moving incidents that he is witnessing. Writing about the Christmas services in Toro, he says:—

"I wish I could have transported you all to the church here on Christmas Day (for

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WANTED for School of Industry, Shaw St., Petersham, SUB-MATRON. Must have previous experience with children and good needlewoman. Apply by letter to Hon. Secretary.

the Christmas Communion), and yesterday, St. Stephen's Day (for the Confirmation). The church was packed. At the head of the nave (south) sat the King in his robes of state, his prime minister, and numerous other chiefs on his right. On the north side, at the head of all the women, was the Queen, the Queen-Mother (a great character, fully described in Bishop Tucker's book), and the ladies of the Court. I thought the stream of communicants would never end. About 400 came in all. I felt struck by the character of the women. The Queen, who has a sweet face, is a great worker, preparing women for Confirmation, has learnt weaving at our Mission looms, etc.

"It is all the evidence of what Christianity can be and do in a country like this; it fills one with anguish at the shortage of men and women to give the needed lead."

Rev. Apolo Kivabulaya.

In a later letter the Bishop writes: "The special object of my present journey is an inspiring one. It is to visit an outlying Mission of the Uganda Church across the Semliki river, in the Belgian Congo, and there to confirm some fifty candidates taught and prepared by the Rev. Apolo Kivabulaya, our devoted representative in this remote station."

"Apolo Kivabulaya is one of the most interesting figures in the African Church. Having come out originally from Uganda as a missionary to the then unevangelised country of Toro, he had there heard an appeal from this far-off Mboga . . . and for him to have come to respond; and even in 1898, when Bishop Tucker came to Mboga—as he so graphically tells in his second volume—Apolo was at work."

"The people of a great raiding chief, these Mboga Christians, as they were converted, raided no more. The chief, in fury, vented his wrath on Apolo, and, after a fearful beating with a kiboko (a stick of hippo hide), he flung him, apparently dead, into the jungle. But an old woman nursed him slowly to life, and back he went, not to his friends in Uganda, but to Mboga, to his shepherdless flock. About 1906 he was ordained priest. Now the chief who persecuted him is a Christian and his firm friend. Never once has this heroic man taken a holiday—there he toils. Three other churches have sprung from his own . . .

A Great Sunday.

"Monday, January 3. Mboga—We have had a great Sunday, which I must now describe. Having safely crossed the Semliki in dug-out canoes, and having traversed in broiling heat the intervening jungle-clad plain, we were at length gladdened at the sight of streams of white-robed people, old and young, coming out of their hills to meet us—the great Apolo, a bearded veteran, at their head. With them we climbed into the Alps in which they live. Then, dripping and well-nigh dropping, we went straight to the crowded church that awaited us, and united in a solemn thanksgiving service. And very wonderful it was, in this remote wilderness, right behind the Mountains of the Moon, to worship our one Lord and Saviour with this people, brought to love Him by this one simple-minded African. Very interesting it was to see the church they had devised and built to His honour with their own hands; and stately avenue of eucalyptus trees, tall and erect, from the running brook (in which their first converts were baptised by the Rev. J. Callis, since dead), right up to the church door. Their school, close by, and the whole station are, in fact, beautifully laid out."

The Confirmation.

"The Confirmation took place (like an ordination service) in the midst of the Holy Communion—just after the Nicene Creed. All was very simple, very orderly. Apolo has trained and prepared his candidates well. Each, you must remember, has first been examined in the Gospels of St. Matthew and St. John, and in the Acts of the Apostles, and has been approved by name by his Church Council. On the mud steps of the sanctuary a leopard-skin was placed beneath the Bishop's chair. The candidates—all in white—knelt two by two upon a buckskin spread on the mud floor of the nave. There was a lovely spirit in the church and at the Communion after. The old chief who had been the persecutor, was the first to whom I administered the Holy Sacrament. I could not but feel the miracle of it all—it was such an evidence of the wonder-working power of the Holy Spirit; to build up such a church in such a land—there was nothing new or bizarre about it—it was just the same Holy Catholic Apostolic Fellowship that we all know so well."

"Saturday, January 8. —Yesterday we reached Fort Portal, once more tired but very fit; and most thankful for the many mercies of our most interesting expedition."

Impressions.

"You see at Mboga the convincing effects

of native evangelisation. No European has had anything to do with the founding of the Mission. African is converting African. Of course, much is elementary and crude, but it is sound and genuine Christianity. What I saw and heard, both in school and in church, amazed me. You see, with all this, how essential for years to come is the place of the experienced English clergyman or layman, not to pioneer, but to educate those who are so heroically pioneering. They need us so intensely. "We were as the wild beasts of the jungle," one said, "but are now gathered into the flock of Christ. We thank you with all our heart for coming to help us."

"You feel, in this far-off jungle (and never more than through the simple and intelligible signs of the familiar Sacraments, the laying-on of hands, and the Holy Communion itself) how utterly one we are with these simple people in Christ. Christianity is not to them a strange religion. For them, as for us, it just means the coming out of darkness into light."

The Free Churches and Lambeth.

The appeal of the Lambeth Conference in furtherance of reunion has been carefully considered by a representative committee of the Free Churches in England. We reprint an excellent summary of their findings from an article in the "Record":—

"The representative committee of Free Churches appointed to consider and frame a statement on the Lambeth appeal have issued a document which will be a landmark in the history of reunion. They have no ecclesiastical right to speak for the Churches as independent organisations; but as the committee consisted of the best-known leaders of British Nonconformity their words carry weight and must be considered the reasoned convictions of those who reflect the opinion of the non-Episcopal Churches of the Reformation in England. They never forget that they are in full communion with organised non-Episcopal Christendom, and it is clear that they have their mind fixed on the greater non-Episcopalianism of the United States, the British Empire, the Continent, and the Mission-field. The appeal is welcomed as the expression of the idea of Fellowship, and in this respect it records a notable advance. The response of Free Churches is whole-hearted, and the difference between Lambeth and the Free Churches lies in the method of giving outward expression to the inward and spiritual fellowship that lies at the basis of the yearning for unity which is so characteristic of the best Christian thought of our time. The Free Churches maintain that their Churches are Evangelical Free Churches, parts of the one Holy Catholic Church. They proclaim a definite New Testament Gospel which they cannot compromise even for the sake of union. The essentials of the Church lie in its message, not in its organisation. They emphasise the "priesthood of believers," and hold that the ministry of the Word and Sacraments is pre-eminently representative."

The true sign of Church fellowship is for them Communion at the Holy Table, which belongs not to any of the Churches, but is the Lord's. He alone presides, and He alone invites to its sacred feast. "We are aware that many of our Anglican brethren cannot see their way to meet us there. But our respect for their sincere conviction does not keep us from declaring ours—that the Lord's Table, because it is the Lord's must, in the non-Episcopal Churches we represent, be open to our Anglican brethren, as to our other fellow-Christians, and that our religious fellowship will never be expressed as Christ means it to be till we meet in this most hallowed intercourse." Here is a challenge to Churchmen—given in love during the week when our Lord said to His Apostles, "Do this in remembrance of me." It is a call to reciprocal communion in the spirit of Him who presides over every Eucharist and invites His faithful people to draw near and take the spiritual food He provides. Let us all this Easter tide reflect on the words of the Free Church leaders."

"The practical difficulty in the Lambeth appeal lies in the proposal for reordination of additional Episcopal Ordination. The committee observe that the Anglican view of Episcopacy is not accepted by the great majority of Episcopalians and desire to know what is really meant by authorisation to officiate in Anglican churches by "a commission through Episcopal ordination"? Does it involve ordination according to our Ordinal or formal admission and authorisation of the existing ministers of the Free Churches? They cannot accept any scheme of reunion which involves ordination according to our Ordinal, and ask that the ambiguity they discover in the Lambeth appeal should be cleared up. Recognition they are prepared to welcome—episcopal ordination as a necessity to officiating in the

Anglican Communion they are not ready to accept."

"The root difficulty that lies in the way of the acceptance of the Lambeth proposals is to be found in the view that Episcopacy is a necessary form of ecclesiastical polity. Free Churchmen cannot consider any one polity to be an exclusive channel of grace. Many Anglicans do, and Lambeth had to take their convictions into account. Is life or organisation the chief characteristic of the Gospel of Jesus Christ? Evangelical Churchmen deeply attached to Episcopacy as a means of blessing to their Church, have no hesitation as to the answer they themselves would give. Unity can only be real when it rests upon Love to Christ and Loyalty to Truth. It may well be that we shall slowly but surely find our way through exchange of pulpits, reciprocal communion, and closer co-operation in Christian work to that Union which is essential to the fulfilment of the sacred mission Christ has given His Church. The separations of centuries are not healed in a year, and the broader and more generous spirit that is so nobly expressed by Lambeth and the Free Churchmen cannot fail to bear fruit in a closer fellowship, which in the fulness of time will find its manifestation in external union, expressing deep spiritual unity."

Young People's Corner.

GOLDEN KEYS.

A bunch of golden keys is mine
To make each day with gladness shine.

"Good-morning," that's the golden key
That unlocks every day for me.

When evening comes, "Good-night," I say,
And close the door of each glad day.

When at the table, "If you please"
I take from off my bunch of keys.

When friends give anything to me,
I'll use a little "Thank you" key.

"Excuse me; beg your pardon," too,
When by mistake some harm I do.

Or if unkindly harm I've given—
"Forgive me!" I shall be forgiven.

On a golden ring these keys I'll bind;
This is its motto: "Be ye kind."

THE QUICKSANDS.

Story from Pilgrim's Progress.

When Christian set out on the Journey of Life from the City of Destruction to the City of God, he was not to get through without many breathless adventures. And you, little brothers and sisters, will find it even so in your life's journey. When he first trod the pathway, he picked up Mr. Easily Led and took him along too. But they soon came to the fearful quicksands called "Down-hearted." The trouble with quicksands is that they look just ordinary wet sand, but when you get fairly on to them they suck you under, and it doesn't matter whether you are a horse or an elephant or only a little boy, they suck you under just the same! Now, although Christian did not know it, these quicksands called "Down-hearted" had already swallowed up over twenty million cartloads of people! But before they knew where they were Mr. Easily Led and Christian were soon up to their knees, then to their waists, struggling in deadly peril.

I am sorry to say that Mr. Easily Led was a chicken-hearted sort of creature. He immediately turned round and struggled back to the firm ground and ran away home howling and crying, and could never be tempted in all his life to so much as come half way on this path again, but lived and died in the City of Destruction, telling the people the most ridiculous tales about the dangers of the path.

But Christian struggled along bravely on the path. If he had not allowed himself to grow so confused he would have noticed some stone steps here and there, along the way, each of them marked "God's Wonderful Promises," but instead he floundered and flustered, and I really believe his load on his back would soon have dragged him under if it had not been that God sent a messenger flying along the track to take his hand and drag him out on the other side. The messenger was a man with a strange name, "Mr. Heavenly Help." How thankful Christian was that he had struggled on, and not turned back, and how grateful he was to the stranger who had been so kind!

What sort of a little boy or girl are you? Do you ever get tangled up and sucked down in the quicksands of downheartedness?

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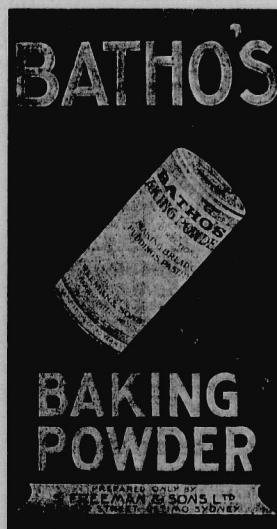
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Current Topics.

The Bishop of Bathurst's sermon at
the first National Conference of the
C.E.M.S. in Melbourne
has attracted appreci-
ative notice in the Vic-
torian press. One Mel-
bourne paper, in its leading article,
under the above heading, says:—

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"Bishop Long has done service to Aus-
tralia both here and overseas, and has
earned the right to attentive hearing. The
prospect of building the greatest and fair-
est civilisation in history, which is offered
to the people of this continent, is uplifting.
The magnitude of their task may well pro-
voke serious thought, while consideration of
the first condition for its successful accom-
plishment, the promotion of the spirit of
brotherhood, calls for humility and cour-
age. The Australian creed ap-
proved by the Protestant churches acknow-
ledges the sovereignty of the people of the
land in regard to their own affairs, affirms
the obligation of loyalty to the British Em-
pire, and accepts the responsibility upon all
to keep the constitution of the country in-
violable, its faith free, its imperial loyalty
affame, and its national patriotism a burn-
ing passion."

We venture to give pride of place
in this issue to the central portion of
the Archbishop of Brisbane's recent Charge
to his Synod. Only
the exigencies of space
preclude our giving a much larger ex-
tract, as the whole utterance is one
that deserves a wider audience in the
Australian Church. The times we live
in are urgent for strong leadership in
the Church in the direction of going
forward in obedience to the Holy
Spirit's urging along the lines marked
out by the will of God for us. "The
world's greatest need is the Chris-
tian's choicest possession." And the
Church is under a solemn obligation
because of her great Head's parting
command, to be a witness to Him who
alone can breathe peace upon a world
of sin and sorrow and grim discontent.

In the course of the same Charge
the Archbishop of Brisbane said some
wise words of caution
in regard to the diffi-
culty to Reunion caused
by Episcopacy. His
Grace said:—

"Those who believe in it, see in Episco-
pacy the great principle of the shepherd and
the flock, the father and his family; and his-
torically they see that it has been the safe-
guard of the Faith. Is it inherent in the
nature of the Church? Many plead that in
the conviction of the great majority of
Christians in all ages the answer is Yes.
But here I am persuaded that study and
conference will remove a host of difficulties.
The principle involved in what is called
Apostolic Succession is widely misunder-
stood, and indeed many episcopals are
often guilty of mistating it. In the Church
of England we no longer believe, if ever
we did believe, in a merely mechanical
transmission of gifts. In the teaching of
our best divines, the gift of the ministry
has always been of God; but certain con-
ditions in the Church are required before the
gift is available. And therefore we hold
that those men only are rightly ordained

who have received their commission from
those who have authority to give it. We
hold that as an historical fact that prin-
ciple has always obtained in the Church,
and we hold that this authority has been
vested in the Bishops so widely and so con-
tinuously that we ought not to be asked to
cut out episcopacy from our ideal of a re-
united Church."

The position seems to us a sound
one and is also one that is generally
allowed by the leading men in the
older denominations. We trust that
more attention will be centred upon
this reasonable view of the episcopate
and less weight allowed to the extrava-
gant utterances of men of the extreme
section who do not really represent
Anglican thought and teaching.

In our last issue we referred to the
action of the E.C.U. in England in en-
gineering a petition against
the admission of women
to the teaching ministry
and priesthood. We are
glad to see that the assign-
ed reason upon which the petition is
grounded is producing a strong protest.
The "Guardian," which voices the views
of a strong section of moderate High
Churchmen, says, in one of its leader-
ettes:—

"We have never been convinced of the
necessity, or even the desirability, of women
priests, but we have considerable sympathy
with those women who are protesting against
some of the reasons given for their exclu-
sion from the priesthood. To declare, as
certain organised persons are doing, that
women are 'incapable of receiving the
grace of Holy Order' is going a little too
far. How do they know? To suggest that
any human being is beyond the power and
influence of the Holy Ghost is to venture
into uncharted and mysterious regions from
which modest souls naturally shrink. The
number of women who wish to be priests is
very limited, and their Ordination is mainly
a matter of expediency. We do not think
it is expedient, but we are not prepared to
support our opinion by arguing that women
are destitute of one of the fundamental re-
ligious attributes of human nature."

We sympathise with another writer, evi-
dently a woman, who asks rightly enough
"Has all imagination and humour de-
parted? Imagine St. James and St.
Peter gravely discussing the difficulties
of 'locking doors' on men 'straying in'
to hear the Blessed Virgin and other
holy women teaching women and chil-
dren of the Saviour." Of course the
position is one of expediency and order,
and will require the most careful hand-
ling lest a new departure be found after
all to be not beneficial for the work of
the Christian Church in its world-wide
work and witness.

A Cumberland miner has been severe-
ly criticising his leaders in a letter to
"The Times." He does not
blame the Government and
the capitalist for the pre-
sent condition of the Bri-
tish coalfields, but he does blame "The
political montebanks of the Labour
Party, and my leaders of being their

tools." After some very caustic critic-
ising of Hodges he goes on to say:—

"If my employer will re-arrange his sys-
tem so that he can pay me a living wage,
then well and good. I am willing to lose
as well as he is on the present depression—
but I want him to take me into his confi-
dence as his equal in the business to help
him to do this for the present and the
future."

Incidentally, the writer indicates that
lack of confidence between master and
men which is at the root of all the
trouble. In some cases a conservative
autocracy, in other cases selfish money-
grabbing, is at the root of this lack of
confidence. All the while men are
looked upon as merely hands and under-
lings, or tools for the acquisition of
wealth, there will be trouble. Not till
a right valuation of human personality
prevails will there be social peace.

An interesting correspondence has
been going on in the English "Guardian"
on Evening Communion.
One writer speaks of the
great relief experienced
by him at seeing the sub-
ject mooted in that paper. After giving
a practical illustration of the inconve-
nience to certain classes of people of the
morning celebrations, the writer goes on
to say:—

"Why Bishops who allow mid-day Com-
munion should refuse to allow evening Com-
munion is not easy to understand. If any
question of fasting were involved, surely
a mid-day Celebration would be as inde-
fensible as one in the evening! The only
explanation I have heard offered is that an
evening Celebration encourages people to
come to the Eucharist with as little effort as
possible after a day spent in sleep or amuse-
ment. If this is a practical danger, surely
it may be better averted by adequate
teaching on the part of the clergy than by
virtually excommunicating a portion of the
faithful! As things are at present, however,
it seems as if the only people sufficiently
provided for in the Church are the strong,
the well-off, and the leisured. Is this ac-
cording to the Mind of Christ?"

The "lazy people" idea and the al-
leged tendency to irreverence are only
fiction, designed to bolster
up the practice of fasting
Communion. Our own
experience is just that of
another writer in "The Guardian," whose
whole letter will show that his church
point of view is in many respects dif-
ferent from ours. The letter is as
follows:—

"May I add my testimony to the value
of evening Communion? In this church,
the traditions of which would certainly be called
"High" since we use Eucharistic vest-
ments and the other usual accessories, we
have had Celebrations in the evening from
Advent, 1918. We do not have music, ex-
cept the organ, and we confine these ser-
vices to days of marked solemnity—Advent
Sunday, the first Sunday of the year, the
first Sunday in Lent, Rogation Sunday, and
the Sunday in the octave of All Saints' Day.
We also have a quarterly evening Celebra-
tion in our Mission-church. The inaugura-