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The Editor cannot promise to insert in the following Friday’s issue any letter received after Tuesday. Rejected MSS. can only be returned when accompanied by a stamped and addressed envelope.

Correspondents are requested to write as legibly as possible, and on one side of the paper only, and not to write on Post Cards.

Anonymous letters will not be refused publication, if they are otherwise fit for insertion; but no anonymous letter can be inserted unless accompanied by the name and address of the writer, as an evidence of good faith.

The Editor does not hold himself responsible for the statements or opinions of correspondents.

No appeals for money (except in cases of general interest) can be inserted in our Correspondence column, unless the letter containing the appeal refer to an advertisement appearing in the same number.

All letters and MSS. intended for publication should be addressed to the Editor at the Office of the Church of Ireland Gazette, 61 Middle Abbey Street, DUBLIN.

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</table>

CONTENTS.

The Week...
Our London Letter...
The Laily in Council...
"Improve this Great Mercy..."
Temperance...
For Quiet Moments...
A League of Churches...
Belfast Notes...
Diocesan Notes...
Missionary Intelligence...
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Sunday Services... 25th Sunday after Trinity, 17th November, 1918...

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BY THE REV. J. C. V. DURELL, B.D.,
Rector of Rotherhithe, and Chief Commissioneer of the Church Army in France.

In this hour of Victory, everyone should read this record of some of the hardships and perils through which our valiant men have passed to achieve that Victory. Mr. Durell writes from actual experience, and with a fine note of sympathy and admiration for our Soldiers. The Book should appeal especially to those who wish to know something of what the Church Army, as the representative of the Church, has been doing on the west front.

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opening of the prison to them that are bound." Truly an appropriate selection for such an occasion. Another grand hymn, "O God our Help in ages past," was sung; and, as the glory of the Holy Ghost may be said to descend, the Bishop announced the Benediction. Then the Te Deum was sung to the familiar Martin and Purcell chants. A short pause, and once more the Bishop's address, this time on the question of Conduct during War and Reconstruction was lifted to the strains of the National Anthem.

"God Save the King" were the last words of this Service—so brief, so simple, yet celebrating the most momentous event which had ever taken place in any Court of Parliaments in this historic place of worship.

On Tuesday Ireland's national thanksgiving was offered at the National Cathedral of St. Patrick. It will be offered anew in every church throughout the length and breadth of Ireland this coming Sunday.

An End and a Beginning.

Last Monday marks the date of an end and a beginning, of the end of Prussian militarism; it must be the beginning of a new order of the world. The terms of armistice fulfil two functions, both immensely important. They define among the nations what from the beginning we have meant by the extinction of Prussian militarism, and in no other way was it possible to punish and discredit the men who have made that system their god and in its service and worship brought this immeasurable calamity upon the world. These men are deposed and disarmed, and left to settle accounts with their countrysmen, whom they have misled and betrayed, and who must now make reparation for the wrongs committed in their name. But the victory is complete morally as well as materially; and that is even more important. The end has come chiefly by the cracking of the enemy's will, by the success which has come triumphantly through the fall of the enemy's home defence, the collapse of their moral resistance. The new Germany is not a matter for illu­sion, but for an attempt to do justice to her. It is her test of justice that she shall satisfy justice and ours that we do not exceed it.

Education in Belfast.

In his address to his Synod last week the Bishop of Down called attention to the very urgent question of education in Belfast. All indications pointed to a great increase in the population of the city, yet the school accommodation for the present needs. The burden of providing for present needs, the school accommodation for the future, and the individual enterprise of the school managers. They must establish schools keep pace with the growth of the city, and it is ready to do justice to her. It is her test that she shall satisfy justice and ours that we do not exceed it.

The Peace of Justice.

That means much for the world, since for the Allies the ultimate object of this war is not merely to inflict a disarma­ment which might be temporary upon a beaten enemy, but to build up the society of nations that it may never again, perhaps, for such an occasion. Another grand hymn, "O God our Help in ages past," was sung; and, as the glory of the Holy Ghost may be said to descend, the Bishop announced the Benediction. Then the Te Deum was sung to the familiar Martin and Purcell chants. A short pause, and once more the Bishop's address, this time on the question of Conduct during War and Reconstruction was lifted to the strains of the National Anthem.

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This truth that civilisation has been strained almost to breaking point by the War will not be denied by those who are able to recall the catastrophic events of the past four and a half years. Nothing less than a revolution has taken place in society, but its progress has been too gradual for immediate realisation; the spectre of the social changes which have come about as a result of world conflict, but when peace comes these things will need to be appreciated in their true perspectives. The future will consist mainly of social problems that will demand the concentrated mental effort of every individual brain. Vital national issues directly affecting the lives of the people will demand serious consideration and successful treatment, not only by a few men of genius, but by the people themselves. There will be a vacuum in the social atmosphere that will draw all mentalities into its vortex, and if those mentalities are insufficiently equipped for the strain which will be put upon them, then the wisest plans of the minority will prove ineffectual.

How few are able to grasp mentally the significance of the present moment, or to visualise the intensely dramatic possibilities of the near future? How few are able to perceive that the War has, in the sense of destruction, set civilisation back a century, and that it will be absolutely necessary to repair the wreckage as soon as possible after peace is declared? The emotional reaction of joy that will inevitably succeed the birth of peace will, for a time, subordinate every feeling of joy that will inevitably succeed the birth of peace.

Thoughts, rightly directed and intelligently applied to the complex problems of human life, can alone lift the race beyond the devastating effects of mental apathy and intellectual inertia. We have neglected our brains; we have failed to apprehend the infinite power of mind, and we suffer in consequence. Then it will at once be said, education is also a failure. What has education been doing all these years along with our educational system that the average person is not, in the highest sense of the word, educated? The answer is, that educators have been too anxious to provide a utilitarian education purposely designed to fit in with conventional ideas of life and with things as they are. Educationists have not properly appreciated the fact of individual psychology. Conventional education may impart much valuable technical knowledge, and, at the same time, fail to draw out those vital qualities of personal initiative and creative insight which are alone able to develop the pupils' highest potentialities. The result of such education is not a mind alive to the colour and joyous possibilities of life, but a mind encumbered with a certain mechanical arrangement of facts that are, within limits, quite useful, but which are also narrowly restricted, and do not as a rule enable the individual to become intimate with the possibilities of his or her own unique personality.

The whole problem of the future, in which it is generally admitted that reconstruction shall be the most important task, is a problem involving the response of the people to the idea of reconstruction in all its phases. People in all classes of society will need to think and analyse for themselves; they will have to discuss national affairs and bring their minds to bear intelligently upon the various aspects of social reconstruction. They will have to be mentally awake not only to their own personal interests, but also to the interests of others. The future will demand a clarified perception of right values and ideals; it will need clear, energetic brains and sensitive qualities which do not develop without systematic exercise and rightly directed interest and concentration. The need for the healthy activity of these mental faculties is increasing, and the Pelman System of Mind and Memory Training has evolved side by side with this need. The Pelman System of mind and memory training is not nor less than a proved developer of every healthy and progressive activity of the human mind. There would appear to be no other system of Mind and Memory Training more likely to stimulate the latent potentialities of the undeveloped brain and prepare it for the intense intellectual battles of the future. The Pelman System invariably produces that requisite mental vitality and keen perception that can alone prove successful in a world fighting for existence with ideas. The Pelman System is more scientific and more certain of its ground than any other system which claims to provide an incentive to thought and a stimulus to imagination. It has psychology for its basis, whereas conventional education regards psychology as a mere branch of mental science, and does not normally include it in the popular curriculum. This oversight has caused the failure of conventional education. Recognition of the psychological basis of mental life has proved the success of the Pelman System.

Briefly, then, the coming of peace will demand collective thinking; it will demand the serious consideration of, and creation of, ideas; it will demand intelligence. Nothing less than efficiently educated brains will be qualified to deal with those supreme national issues which must affect the race generally. Nothing short of national mental education will be of any practical value in the enormous task of social reconstruction. Pelmanism will play a much greater part in the shaping of our national future than many of us imagine. The world cannot become safe for the people and for posterity until each individual unit in society fully realises the possibilities of their own particular mentality and its power over the conditions of life which form its environment. The hope which mental education holds out for the future are stupendous. There is no limit to the happy possibilities of the future if only humanity will collectively realise the divine possibilities of thought, and awaken to the necessity of creating a condition of human life which shall bless the children of to-morrow and justify the sacrifice and sorrow of to-day.

What "Truth" Emerges—

"The first point which emerges in a survey of the present position of the Pelman Institute is that recognition is being more and more accorded to its educational activity by men and women interested in the improvement of the intellectual fibre of the nation and the resultant increase in national efficiency. The judgement passed by Truth has been upheld. Pelmanism has examined the facts for himself, and, be it added, by a jury of unexamined magnitude, which has come to the same conclusion through personal experience.

"Allusion has already been made to the amazing increase in the number of men and women who have taken, or are taking, the Pelman Course of instruction. The number of students on the Pelman roll to-day has passed the 250,000 mark, and of those a very large proportion have enrolled within the past two years. For no one of these students has Truth heard a single word of discontent or a suggestion that any of the conclusions arrived at are misleading or fallacious, though those conclusions in a large proportion of cases were probably a determining factor."

"Now 400,000."

"Mind and Memory" (in which the Pelman Course is fully described, with a synopsis of the lessons) will be sent, gratis and post free, together with "Mind and Memory" Tracts, to students who enrol for the Pelman System and a form entitling readers to the "Church of Ireland Gazette" to the complete Course for one-third less than the usual fees, on application to the Pelman Institute, 234, Pelman House, Bloomsbury Street, London, W.C.1."
The last named will deal with questions that specially concern women. He also proposes to hold annually a convention consisting of the members of all three. This is to some extent an effort to evade the Diocesan Conference Constitution as it at present exists, and has been much commented upon. The Bishop will be Chairman of the Houses of Laymen and Women, but will appoint secretaries to both. In other words he will be the most important exponent of all four bodies. This multiplicity of organisations is very characteristic of the times. The parochial clergyman is oppressed with the growth of bodies that are supposed to co-exist, and to co-ordinate a Rural Deanery of an Archdeaconry, and of a Diocese. We sometimes wonder whether there will be any time left for working his parish with the claims on him to attend so-called central bodies that will improve his parochial efficiency by taking him out of his parish. By all means let us have corporate action when such is needed, but there is a limit. We have all seen how before the war the subdivision of parochial activities into innumerable special groups did not always lead to greater efficiency, and the power of multiplied organisations is very limited.

The possibility of an early General Election is causing much heart-searching among our leading Church politicians. As is well known, the Representative Church Council is fixed for November 28th and 29th to discuss Life and Liberty—for it is the pressure of Life and Liberty that has forced the subject of the self-government scheme to the front at such an early date. If Parliament is dissolved before that date the Council cannot meet, for its members will be no longer members, and there must be a postponement until a new Representative Council is elected. The House of Laymen have fixed the preceding day for its discussion of the new Lectionary, and, as far as I know, they, too, have no legal status when dissolution is announced. I have heard many comments on this state of affairs, and some hold that it is a just nemesis on the intention of rushing through most important measures at a time like the present, when the existence of the House is due to the prolongation of the war. In sacred assemblies a model should be set to our ordinary secular societies, and it certainly is rather strange to find a Church Body in its dying hours, after a long muddled condition, undertaking work that is more or less calculated to have permanent effects upon the life of the Church as well as on its internal peace.

The low stipends of the clergy are likely to receive considerably more attention than in the past. There is little if any hope of a reduction to any great extent of the cost of living, and the normal class that has to maintain its position without any prospect of increasing its income will be plunged in great straits. The majority now find it almost impossible to live decently on their incomes, and very many could not do so had not the war absorbed their sons and daughters at ages when in the past they would naturally have depended on them. The Central Finance Fund prove a success relief will be given, but the best relief can be afforded by a Sustentation Fund Scheme which was promised in the last war. The agitation for abolishing Pew Rents would be more successful if the unfortunate incumbents could secure their income in some other way. Free-will Offering Schemes do well for a time, but they languish.

**

No one can have a Sustentation Fund in one parish while neighbouring parishes have no funds, and the endowments are so unequal that in many cases the parishes that can do most for their clergy are asked to do least. Of one thing we may be certain. (Unless we improve the prospects of men entering the Ministry of obtaining a living wage (if they deserve it) the number of good candidates will decrease. This may seem a perilous view of vocation. It is no such thing. God speaks to men through common sense as well as through other channels.

**

I have not yet read Mr. Shakespeare's book on "The Churches at the Cross Roads," but from the reviews in Church and Nonconformist organs it is plain that it is bound to make a deep impression. Mr. Shakespeare is a prominent Baptist minister of great organising capacity. "No one," he says, "could ever regard me as an indifferent Baptist." Yet he writes—"I am now convinced, "In my judgment, federation is not a practicable method of union with the Church of England and the English Church. 'There is no middle way between the present separation and corporate union. It is no use concealing my conviction that reunion will never come to pass except on the basis of Episcopacy. I did not think so once, but that was simply because I did not understand it." Before union comes about on Episcopal lines he insists on the restoration of a constitutional episcopate. "It is certain that there must be a striking historic act in which visible unity is achieved. Whether these opinions are general or not among Nonconformists time will prove. Their expression by one so well known and universally respected as Mr. Shakespeare is a fact of first rate importance, and at least shows a trend of opinion of rich possibility.

TRADE AFTER THE WAR.—The Canadian Minister of Trade and Commerce announces the formation of a Siberian Economic Commission, in order to study and develop trade relations between the Dominion and that country and Russia. The Commission will proceed to Vladivostock early in 1919.

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Prebendary Carrile, D.D.,
Church Army, Headquarters,
CHURCH OF IRELAND GAZETTE.

November 25, 1913.

THE LAITY IN COUNCIL.

THE MEN'S SOCIETY.

The following comes to us from the Dublin Diocesan Committee. Copies, in leaflet form, will soon be ready for circulation, and may be had on application to either of the Hon. Secretaries, Rev. H. C. Cave, M.A., 204 Clonliffe Road, or George Edw. Smyth, Esq., 71 Harcourt Street:

THE WHAT AND HOW OF THE MEN'S SOCIETY.

(Rev. William Baillie, M.A., Rector of St. Matthew's Church, Dublin.)

The Men's Society aims very high. Its ideals and ambitions are lofty, but practical. By prayer, sacrifice, and service they are entirely capable of realisation. What are they? How may they be fulfilled?

All are agreed that Christ's teaching and practice calls for brotherhood. His illustration of the branches in the Vine and St. Paul's of the members in the body demand the closest fellowship between all those who name the name of Christ.

Can we truthfully say that this essential of spiritual life and power really exists in our Church? Is it manifest? Can outsiders say to us, 'Behold members of one family in Christ.'

We are continually being told that a state of aloofness exists as a rather general rule between the clergy and the laity. Is this a break with his parish. There is, we are told, a sense of suspicion of criticism of lack of confidence between the one and the other. They are not always at home in one another's company. Their aims run along different lines. Where this is true the real goal of the Church will never be reached.

COMRADESHIP.

We see a fine bond of comradeship in the Army—a splendid esprit de corps. A brotherhood of one another's burdens; a sympathising with one another's difficulties; a sharing of one another's sacrifices; a shoulder to the one's who is down. Is this not what the Church of Christ is called to be?

Why not then the comradeship of the Army in the Church?

If the Church as a great unified whole does not now—ay! at once—face the stupendous spiritual and social problems with which she is confronted, her claim to existence before the eyes of the world will be gone.

"WE CANNOT—CAN.

These considerations constitute the call to the Men's Society. Can it respond? The answer may be given in Morrison's words when going to China—"We cannot, but God can."" First—By prayer and consecration. Men of high spiritual ideals who are desirous that their lives should be lived for the glory of God are invited to meet with their clergy for membership. They are not wanted. The Men's Society only wants men who are out for real personal sacrifice for the glory of God in His Church.

QUALITY ALONE—COUNTS.

Thirdly—Membership must be of an exceedingly high order. Its conditions keep the Society's aims well in view. Members are of no account; quality is everything. A body of men how few—who are whole-hearted alive to the Society's ideals and are determined to spare themselves nothing for the realisation of these ideals, are wanted.

When, such men (a) meet one another in their various walks in life from day to day, they will feel the power of their brotherhood, or they will know that they do not stand alone, and their influence will be great. (b) When they meet together at their branch meetings to discuss all such offensive and defensive measures as the Church of God calls for in its battles with evil in their own parish they will prove themselves true soldiers of the Cross. When asked by members of the Parish, Church Officers, Choristers, Boys' Brigade or Boy Scouts' Officers, Sunday School Teachers, Missionary, Temperance, or other social or religious organisations, to come and not & compromises they will truly the unity of the Church, and where needful, strengthen the weak. (c) When as branches from all parts of the country come together to discuss inter-parochial or civic problems they will be a great power in unifying the Church life of their city, town or village. And encouraging another in all good works.

AN OLD SOCIETY.

The Men's Society is as old as the days of Moses. That great leader chose out men of reality to associate themselves with him, in his great work for the people of God. The Men's Society was revived by the Apostles when they appointed the deacons. There are no more healthy signs of revival in our day than the recognition by the Church of the priesthood of the laity and the calling forth of her faithful sons to be the beating heart and the driving force in her mighty conflicts.

RECONSTRUCTION.

Of the problems of Reconstruction the more we think the greater the difficulties. They loom large before us. We would be madness to belittle them. Think for instance of the terrible problems which the industrial world presents. The columns of the Gazette setting forth discussions by "The Laity in Council" have been occupied for some months; first with an attempt to find a nexus between the Church and Labour, and secondly with suggestions for bringing about "Co-operation, Fellowship and Brotherhood" among members of our own beloved Church.

By many a picture which appeared some years ago in Punch will be remembered. An evil-looking rascal is stooping down with his ear to the door of the man's home. The Chamber, Westminster, represented as saying—"You are still talking. I'm all right." Can we not yet get beyond the stage of theorising and come to something really practical? The more we think of it the more convinced we are that if the Church of Ireland is to rise to her great opportunity in this time of crisis and face these problems, she can best do so through the Men's Society.

HOW TO SET ABOUT IT.

Let us suppose that the rector of a parish in a large town or city invited to meet together all his thoughtful laymen. Let us propose we see before us in the Palace of Halls plenty of business men, tradesmen and labourers. Let these be introduced to one another as fellow Churchmen. They know one another's faces but not their hands. They have for years been together at the Holy Table. They have offered together prayer and praise. They have helped one another with offerings from other at the collection. But they have never realised the opportunity in a frank and friendly way of exchanging ideas and pondering one another's point of view. Let us supposed meeting be—say for the first half-hour—quite informal. Let the Church officers freely move about the Hall talking with one another. Let the rector take care that no man—particularly the humblest—is left in a corner unintentioned and unnoticed.

THEN LET THE MEETING DEVELOP.

Perhaps the Rector's Churchwarden might consider. Perhaps some laymen well skilled in talking to large audiences with men has been invited to speak. Let all present be clearly informed of the objects of the Men's Society. Let them know that they are wanted from the point of view of their being invited to the meeting. The clergy hate being considered a caste apart. There is no more reason that there should be a clerical caste than a medical or legal caste. Let the clergy be in full unison. If the supposed meeting be the formation of a branch of the Men's Society. Let the keynotes of fellowship and sacrifice be sounded very clearly. Let every man know that he is to take a real part in the work of reconstruction. The Church must undertake the work of reconstruction in accordance with the ideals of her Master if there is to be a right. None other will be of any use.

GOVERNMENTS AND MISSIONARIES.

The way in which Governments are now consulting with missionaries is a most hopeful sign that the great fact is being realised, that Christ's plan to which the Church is pledged and for which she exists will alone succeed.

Beware of the fatal mistake of making the conditions of membership so easy and so cheap that men will not consider it worth while. Sacrifice must be enforced. The more they are asked to do the more—if they are the right sort—they will love and value the Society.

PREPARATION.

How is this meeting to be prepared for? Let those few men of sterling worth with whom—thank God—almost every parish is blessed, meet together in the vicar's study, or perhaps in better prepared business room. Let them pray, think and plan together. Let them arrange the date for the meeting. The form of the invitation. The deliberation individually by personal recommendation of the invitations. The form of the meeting. The speakers. The subjects for future meetings. The problems to be solved. The committee, etc., etc., etc. Let an effort thus prepared for, with no detail considered too small for the most careful thought, will fail to result in one big stride forward towards the Gospel goal—"Love thy neighbour as thyself."
The Church of Ireland Gazette.

FRIDAY, NOVEMBER 15, 1918.

"IMPROVE THIS GREAT MERCY."

"Kings are going," said a well-known divine—not of our communion—beginning last week, "Kings are going; and the One King is coming into His own."

"Kings are going," said the Archbishop of Canterbury, "and the One King is coming into His own."

It is an apt epitome of what is, or rather of what we hope may be, the outcome of the great events to which we stand too near as yet to appreciate their full significance. The object of the war has been attained with a sweeping completeness which we cannot realize. In the justice in things, which has slowly and painfully but majestically asserted itself for the ages of the future. There was no rings in a new era, and which is going to history of the world; this great hour which triumph, one of the greatest moments in the history of the world. Let us pledge ourselves to the peculiar liking for John Barleycorn himself cannot resist the virile friendliness for which he so often stands. Regret it as we may, we cannot blind ourselves to the plain fact that drink amongst the majority of men is a natural form of reaction to prolonged discipline and any good fellow to damp down an expression of good fellowship. To the peculiar attrac­tion of drink the men on their return will be peculiarly liable. Human nature tends to react to any strain, and drink is a natural form of reaction to prolonged discipline and the presence of continuous danger.

That statesmen are alive to the grave social peril which is threatening us we have reason to believe, and have been always careful to point out, in a democratic country statesmen can act only in so far as they are backed up by public opinion. In this matter it is the public conscience should be awakened and the public mind instructed, if anything in the nature of a satisfactory solution of this grave question is to be carried in time to be effective. The time has now come for all those who are interested in the cause of Temperance to come to some kind of working agreement, to formulate a clear policy, as calculated to be within the region of the practicable, and to press this point with all their united force upon the electorate, which will have consulted public opinion at the question of reconstruction abroad, but of reconstruction at home.

Of all great causes we do not think that any has been so mishandled in the past as the cause of temperance. It is quite true that the difficulties are very great—difficulties not only from the passions of the many but from the influence of the powerful financial interests not only from the passions of the many but from the influence of the powerful financial interests of the world. We are constrained to believe that the failure which has attended temperance legislation in the past lies not
so much in the difficulties of the problem as in the divided counsels and divided energies of those whose common aim ought to have persuaded to common methods. This division has been the bane of the Temperance Movement. Reasonable people find the machinery separated into little groups revolving too often around their own little theories, controversies, and passions. They could not make up their minds on one clear definite policy. The rival battalions of State Control and Prohibition spent their energies in fighting each other, leaving the public bewildered and fain of the hands of statesmen. To-day when we are face to face with the possibility of shipping back into the old bad ways of a maximum of temptation with a minimum of protection, we find the same interminable strife, the same lack of co-ordination, the same want of methods, the same lack of a real policy. 

It will be remembered that in the early days of the war we ventured to throw the weight of our influence on the side of direct prohibition. On that occasion we pointed out that experience had proved to be true, that the policy of the Strength of British Movement, involving prohibition, would not carry the support of the working classes. On the contrary we expressed no opinion, but we saw that in the state of public opinion State Control had a good chance of succeeding, while prohibition had no ground for appeal for a ywerg up of the ranks of the Temperance army on the policy of State Control.

To-day in our own country, where the temperance movement is most critical, we are faced with this same unfortunate division. The Bishop of Down, recognising the necessity of restraining policy to facts, has been advocating what is known as local option, which means local prohibition where local opinion demands it. We do not regard this as the best solution for reasons which we do not feel disposed to discuss. On the contrary we are inclined to hold to the teaching of the Bishop of Down and appeal to the leaders of the Temperance Movement to lay aside the differences which have sore long and hindered the work in the past, to sink into the conciliation and to-morrow join the two attitudes of the spirit within our own body. And of all the aspects of self-purification—these are all necessary elements in self-purification. But they need something to be added to them. (3) The spirit of prayer. Watch and pray, our Lord joins to the two attitudes of the spirit within us. And of all the aspects of self-purification.

611

CHURCH OF IRELAND GAZETTE.

FOR QUIET MOMENTS.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

SELF-PURIFICATION.

"Every one that hath this hope set on Him purifieth himself, even as He is pure." This is also done in us, if ye be righteous. This is the redemptive hope, that our Lord was manifested to take away our sin. And the inevitable consequence is that we shall purify ourselves even as He is pure. What does this self-purification mean? We read in the Old Testament that by an external act of purification the people of Israel were prepared to appear in the presence of God (Exodus xix. 10). There is a corresponding inner purification necessary so that we may "see Him as He is." In what does it consist? (1) The spirit of patience. There is a revolt now against the strong language which the Liturgy puts into our lips in regard to our sinfulness. There is a prevalent tendency to underestimate sin. But it is the vision of the Christ which reveals sin in its defiling power. The clearer that vision becomes the deeper is our patience. It is equally true that the deeper our patience the clearer is our vision. "Even as He is pure." Each sinful act must be tested by the attitude of our Lord towards sin. It is thus that our patience, our spirit of self-purification, is the first step towards repentance. It is patience that lies at the foundation of self-purification. (2) The spirit of simplicity. "I buffet my body and bring it into bondage." They that are of Christ Jesus have crucified the flesh. There is an abiding meaning in these words. The flesh is the source of sin. It cannot be subdued without self-discipline. There are bodily ailments which can only be healed through pain voluntarily endured. There are sins which can only be vanquished through discipline. To purify ourselves even as our Lord is pure is no easy task. It was in the school of discipline that His purity was perfected. To be as He is, we must needs follow Him. We must daily take up the cross. (3) The spirit of watchfulness. Most of our failures result from our being taken unawares. The enemy conquers us almost before we are aware of his presence. The victories of evil are, most of them, surprise attacks. To purify ourselves means that we live in constant vigilant. "Watch, lest ye enter into temptation." This is one of the golden rules of life. Penitence, discipline, watchfulness—these are all necessary elements in self-purification. But they need something to be added to them. (4) The spirit of prayer. Watch and pray," our Lord joined the two attitudes of the spirit within us. And of all the aspects of self-purification.

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prayer is the most essential. The prayer which means communion with God. It is then that the special opening of our hearts to receive that power from Him through which the purity within is alone rendered possible. It is only as He worketh in us that we can work out that purification which assimilates our nature to His. Through communion with God moreover we allow His purity to shine into every dark spot in our human nature. We must with the realization that spotless purity in order that in any measure we may reflect it. The hope set on Him is the hope of the growing self-revelation of our Lord. This self-revelation can alone be realised by communion. "Blessed are the pure in heart, for they shall see God." It is equally true, surely, that it is the Lord's way to be gained for God, for thereby they become pure, even as He is pure."

OBITUARY.

ARTHUR AND SYLVIA OULTON.

They were lovely and pleasant in their lives, and in their deaths they were not divided. With rare companionship, selected and given by the same hand, their life and their lite. They were of the same cloth, of the same texture, so to speak. Theirs was a life of service, a life of usefulness, a life of devotion. They were beloved, respected and revered by all who knew them. Theirs was a life of work, a life of action, a life of purpose. They were loved, admired and cherished by all who knew them. Theirs was a life of joy, a life of happiness, a life of contentment. They were content, contented and happy by all who knew them. Theirs was a life of peace, a life of serenity, a life of tranquility. They were peaceful, serene and tranquil by all who knew them. Theirs was a life of prayer, a life of faith, a life of trust. They were prayerful, faithful and trusting by all who knew them. Theirs was a life of love, a life of kindness, a life of charity. They were loving, kind and generous by all who knew them. Theirs was a life of sacrifice, a life of self-denial, a life of sufferance. They were sacrificing, self-denying and sufferer by all who knew them. Theirs was a life of suffering, a life of pain, a life of trials. They were suffering, painful and tried by all who knew them. Theirs was a life of work, a life of action, a life of purpose. They were active, industrious and productive by all who knew them. Theirs was a life of thought, a life of reflection, a life of meditation. They were contemplative, meditative and reflective by all who knew them. Theirs was a life of prayer, a life of faith, a life of trust. They were prayerful, faithful and trusting by all who knew them. Theirs was a life of love, a life of kindness, a life of charity. They were loving, kind and generous by all who knew them. Theirs was a life of sacrifice, a life of self-denial, a life of sufferance. They were sacrificing, self-denying and sufferer by all who knew them. Theirs was a life of suffering, a life of pain, a life of trials. They were suffering, painful and tried by all who knew them. Theirs was a life of work, a life of action, a life of purpose. They were active, industrious and productive by all who knew them. Theirs was a life of thought, a life of reflection, a life of meditation. They were contemplative, meditative and reflective by all who knew them. Theirs was a life of prayer, a life of faith, a life of trust. They were prayerful, faithful and trusting by all who knew them. Theirs was a life of love, a life of kindness, a life of charity. They were loving, kind and generous by all who knew them. Theirs was a life of sacrifice, a life of self-denial, a life of sufferance. They were sacrificing, self-denying and sufferer by all who knew them. Theirs was a life of suffering, a life of pain, a life of trials. They were suffering, painful and tried by all who knew them. Theirs was a life of work, a life of action, a life of purpose. They were active, industrious and productive by all who knew them. Theirs was a life of thought, a life of reflection, a life of meditation. They were contemplative, meditative and reflective by all who knew them. Theirs was a life of prayer, a life of faith, a life of trust. They were prayerful, faithful and trusting by all who knew them. Theirs was a life of love, a life of kindness, a life of charity. They were loving, kind and generous by all who knew them. Theirs was a life of sacrifice, a life of self-denial, a life of sufferance. They were sacrificing, self-denying and sufferer by all who knew them. Theirs was a life of suffering, a life of pain, a life of trials. They were suffering, painful and tried by all who knew them. Theirs was a life of work, a life of action, a life of purpose. They were active, industrious and productive by all who knew them. Theirs was a life of thought, a life of reflection, a life of meditation. They were contemplative, meditative and reflective by all who knew them. Theirs was a life of prayer, a life of faith, a life of trust. They were prayerful, faithful and trusting by all who knew them.
Belfast Notes.

Under the auspices of the Church of Ireland Young Men's and Women's Society, Sir Robert Kennedy, K.C.M.G., D.L., delivered, in the Clarence Place Hall, a lecture on "Reminiscences of Diplomatic Service under Three Great British Ambassadors." The Dean of Belfast occupied the chair. Sir Robert's part of the public his diplomatic career he referred to from 1843 to 1886, during which period he served successively under Sir Henry Pottinger, the first Minister of Dufferin and Ava, and Sir William Arthur White. He said policy had always been the main keynote in his diplomatic work. At the close of his address to the Down Synod of the young, and that everybody should be " reminding teachers, and also to the strict precautions advised in aid of our work for Him in the dark places of the earth, where, often, Moravians are the only Missionaries. The record of their labours is a record of self-sacrifice and fruitful service wonderfully owned and blessed by God. But our funds have

VICTORY

has been granted to us and to our Allies. The enemy has surrendered. The warfare has ceased. Now we can concentrate our minds upon the great problems of peace, and upon the extension of the Kingdom of God. In preparation for the harvest of peace we shall be the first to respond. God has given, will you send

A THANKOFFERING

in aid of our work for Him in the dark places of the earth, where, often, Moravians are the only Missionaries. The record of their labours is a record of self-sacrifice and fruitful service wonderfully owned and blessed by God. But our funds have

Suffered terribly through the War and we are in great need of immediate help. This is the

CENTENARY YEAR of the London Mission Association in aid of MORAVIAN MISSIONS.

Please send a Centenary Gift now.

Address: The Rev. EDGAR SWAINSON, 7 New Court, Lincoln's Inn, London, W.C. 2.

FELLOWSHIP IN SILENCE.

The weekly meeting for united silent prayer will be held in the Lady Chapel, St. Patrick's Cathedral, on Wednesday, 20th November, at 3.30. The leaflet suggesting the lines for prayer and meditation will read as follows:

SECRET: "The Christian's vocation. Meditation: 'Walk worthy of the vocation wherewith ye are called.' Let us thank God for the prospect of peace. Let us pray that, faced as we now are by national and international problems of overwhelming magnitude, we may not henceforth live unto ourselves; that the Church, endowed with power of vision, may expand the application, to all human relationships, of the principles of Christianity; and that Irishmen and women may realise their vocation to contribute, by united effort, to the reconstruction of society and the extension of Christ's Kingdom."

PUBLICATIONS.


Our readers will welcome a new story from the fertile pen of our talented fellow-citizen. The plot is simple, but the power of character-drawing finds full play. We have all met "Cousin Susan," and her maid "Anne," while the heroine's home life is purely domestic. We heartily commend the book to anyone wanting a gift for a girl. Each chapter is full of interest, and the inevitable love story has a charm all its own.
ARMAGH.

The annual Sale of the Armagh Branch of the C.M.S. Glousters' Union was held in the Church House, on Friday, November 8th. His Grace the Lord Primate opened the Sale in the afternoon. There was a good attendance, and brisk sales were effected till a late hour in the evening. The amount realised, it is expected, will enable them to give further assistance to the various Services at the stalls and in the concerts.

CHURCH OF IRELAND GAZETTE.

There was an excellent attendance, and brisk sales at the recent Diocesan Synod.

**Diocesan Council**

A meeting of this Council was held in the Protestant Hall, Enniskillen, on the 28th October. The following are the results of the Elections held at the recent Diocesan Council, at which the following members were elected:---

**Delegates to General Synod**

The Synod was held on October 30th, and was universally expected to be an exciting Synod in which a number of important questions would be discussed, which in the past years have given rise to heated discussions and which were, in most cases, the most satisfactory that have been for some years.

The Bishop of Down and Dromore addressed the meeting. After referring to the question of union of parishes (part of his address was read in another section), he said that there was a matter to which he felt bound to allude, and he did it with pain and reluctance. He regretted that so much of their time at Synod was taken up with finance, and it was to be hoped that, in future, they would be able to devote more of their time to the work of the Synod.

The Synod was then adjourned.

**DERRY AND RAPHOE.**

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CHURCH OF IRELAND GAZETTE.


DUBLIN, GLENDALOUGH & KILDARE.

Memorial Service.

On Saturday, 23rd inst., at 3 p.m., a Memorial Service for men and women connected with the Church of Dublin and Glendalough who have died for their country in the war will be held in Christ Church, Dublin, at the request of the Board of Patronage. A Memorial Service for men and women connected with the Church of Dublin and Glendalough who have died in the war will be held in Christ Church, Dublin, at the request of the Board of Patronage.

KILLALOE, KILFENORA, CLONFERT AND KILMACDUAGH.

Diocesan Council.

A special meeting of the Diocesan Council for East Kilkenny met on Wednesday, 30th October, the Bishop in the chair. After a few minutes' business, the Bishop presided, and the Rev. G. W. Smale, D.D., was elected as the new Diocesan. The Bishop then moved that the Council adjourn for the winter, and the Rev. J. H. H. T. Gahan, D.D., was elected in his stead.

Ossory, Ferns and Leighlin.

Ferns.


Great regret is felt at the death of Rev. W. E. Templeman, Rector of Ardcorn. During the last few years, he had been very ill, and his death came as a great shock to his parishioners and friends. He was a man of great piety and charity, and will be greatly missed by all who knew him.


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Bishop Montgomery's Successor.—By command of his Grace the Archbishop of Canterbury, the President of the Council, will hold a special meeting of the Society will be held at the Hoare Memorial Hall, Church House, Westminster, on Wednesday, November 22nd, 1918, at 2 p.m., to receive a recommendation from the Standing Committee with reference to the Secretaries of the Society, and to proceed to election. All Incorporated members of the Society, who can be present, will have the right to vote.

The Archbishop of Canterbury in Western Canada.—A meeting was held in the Queen's Hall on October 21st, at which the Archbishop of Canterbury presided. In order to establish centres in the Western Prairies from which English clergy might go out to break the desert and who voluntarily came to this country to join the Army. The badge consists of the letters "B.V.I.A." (British Volunteer Officer) in America.

The rectory of Qu'Appelle, and in Southern Alberta. The Archbishop of Canterbury expressed the hope that they could hand over to the Canadian Church to maintain the three Missions established at Edmonton, Qu'Appelle, and Lethbridge. Mr. F. H. Parkin, in a speech, said that the Archbishop had been asked to assist in providing a church and in order to establish centres in the Canadian Prairies from which English clergy might go out to break the desert and who voluntarily came to this country to join the Army. The badge consists of the letters "B.V.I.A." (British Volunteer Officer) in America.

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November 15, 1918

CHURCH OF IRELAND GAZETTE.

• June. Mr. McLaurin was born, baptised, confirmed, and he had the honour of preaching on the 23rd June, Mr. McLaurin was born, baptised, and received his first Communion in Newtownsvil Church. His people have been connected with the parish for four generations. His great-grandfather, grandfather, and father acted as Churchwardens. Mr. W. McLaurin, is now Churchwarden and one of the Treasurers, while the first interment in the churchyard, in 1864, the interment of one of his ancestors when I was shut up in Dublin during rebellion week, 1864. Mr. J. D. Wilson, a Lay Reader, licensed to the place; I present. He now conducts the Service and speaks to the congregation.

Thos. Srotvthes, Rector of Newtownsvil.

November 9th, 1918.

EPISCOPACY AND THE VALID MINISTRY.

Sir,—Before withdrawing from this important discussion, kindly allow me to give some explanations, in order to avoid possible misunderstandings and misrepresentations.

In defending the Church's ministry as the valid ministry because of the Apostles through the historic Episcopate, I do not wish to seem to argue that God has not given blessings to the labourers of the gospel. The perpetual weakness with Churchpeople is their four or five generations' standing in the term of the untranscendent sense of denying salvation to all who are outside the Historic Church. But if in the Protestant denominations, that he had a great desire to inculch them by denying the validity of their ministries that kept them in Schism. It is great and prominent. It is being fashionable with some of our Bishops and dignitaries to speak of "Church ministers and Protestant denomination—one among the "other Protestant Churches." Such loose language is deplorable. To give the Apostolic Church her proper title and position in contradistinction from the numerous denominations around her is, surely, a question of principle and truth, and not of uncharitableness or willingness to wound. Reclusion will never be brought about by the surrender of principle; and to pretend that the sects—Churches in the New Testament and historic sense—are sects and Churches will not do. It is that the Church, with which we all desire and for which we pray. Bishop Gore wrote in 1885 to refuse to acknowledge a non-Episcopal ministry is the Church's. It is neither to anticipate the Divine judgment on their action, nor to say that the Church's relation to at least the non-Episcopal standpoint, resolves itself into this, that the Church is a relationship of the child to the Kingdom of God prior to an act or condition of baptism? Does the Sacrament affect any moral and spiritual condition of the person? Is it a moral-nature and character? If the child should pass away from this life unbaptised, what then? I am not at present so much concerned with the question of the final salvation of the infant when it arrives at years of understanding and discretion, or its duties and obligations towards Repentance and Faith. I think both by precept and example the Church is to use either smaller type or thinner paper. The former method would be most convenient. But if the Church, and for the various needs of the people in the volume now in use, and in another volume those for special use only, such as for " Mission Services," "Men's Services," "Flower Services," "For personal use," "Church Workers," "For the youth," "by those at sea," "Christmas Carols," etc. By this arrangement, the volume for general use would be kept to a convenient size while the clearness of type or quality of paper,—Yours, etc.,

S. S. E. M.

October 24th, 1918.

"BAPTISM AND SALVATION."

Sir,—Will you be so good as to accord me the further hospitality of the Gazette to acknowledge with grateful thanks the kind replies in a former issue to my request for information on the above subject, and to assure the correspondents that I most cordially reciprocate their Christian spirit. The new discussion of the Bennett case, declared to be the doctrine of the Real Objective Presence... to the labours of the sectarian ministries, I see the which was "scrapped" in the selection and musical setting of hymns is quite a different matter from the arrangement and publication of the book containing them. The gratitude of the Church is due to those who have so carefully performed their duty of selection and publication, and it can be no offence to them to suggest that the latter work might be better done by others. They are faced with the question of a book half as large as the volume now in use, and one containing a very considerable number of hymns that are unsuitable for ordinary Services and will never be used at them. The only apparent ways to reduce the size of a non-Episcopal ministry is not to judge other men. This aspect of the subject is now, I believe, investigated and not the Church with such an idea as that "the mere outer performance of the Real Presence grace" independent of the state of the recipient. The doctrine that the Sacraments work ex opere operato is not part of the infallible teaching of the Holy Catholic Church semper et ubique et ab omnibus; the nature of baptism was not so completely perverted by the Fall as to be incapable of restoration through the grace of God. Consequently the Sacraments were instituted as a means whereby the Incarnation and its benefits might be communicated to believers. That is, by that the Church was restored to the peace of the true Church of ancient Rome, but rather part of the infallible teaching of the Holy Catholic Church semper et ubique et ab omnibus. Seeing... this child is regenerate.

The Protestant doctrine of the Sacraments involving a denial of the "Opus Operatum" springs from the root error of Luther, etc., that human nature is so corrupted that what is done in his salvation is destroyed, his good works annihilated, and his church, consisting, according to Luther, in his belief in his own unmerited righteousness, to Calvin, in his predestination to it. What room is there for such systems of salvation of grace? None! They are, one might almost say, endured merely as "seals of a transaction already accomplished," bare signs signifying, but not conveying, grace.

Were this latter theory true, why should St. Paul say that the unworthily communicant "is guilty of the Body and Blood of the Lord" ? One would have expected him to say, with Mr. Colgan, that he "partakes only of a sign." Again, the "Prayer of Humble Access" excuses the "nicety of discerning the body and blood of Christ" by praying that the person who is not in a right state, gracious Lord, so to eat the flesh of Thy dear Son, and the word of the heritage might be belittled save on the "Opus Operatum" hypothesis; so also, curiously enough, with Mr. Colgan and Mr. Conyngham. There was the Edwardian draft contained on attack on the "Opus Operatum," which was "scraped" by the English Catholic division, signifies that the Church definitely declined to sanction a statement so out of harmony with the use of her sacraments borrowed from the East.

In its particular application to the Lord's Supper the doctrine of the "Opus Operatum" becomes that of the Real Objective Presence sub intelius separatis et visibilibus, independent of the act of the communicant, which Lord Justice Phillimore, in his judgment on the Bennett case, declared to be the doctrine of the Church of England. He could hardly have done otherwise, even taking one takes into consideration the scientific classification of scholastic theology adopted by the Catholic on this subject, meaningly save the sense of the "Objective Presence" (1) "The outward sign or symbol," (2) "The minister's act of offering the elements," (3) "The Body and Blood of Christ"; (4) "The benefits" or Virtue, "The strengthening and re-creating soul," etc., "The presence of Christ," and not the Rex, which depends on the faith of the communicant is taught, moreover, by St. Paul in several statements.

In conclusion, all, I am sure, agree with Mr. Colgan in his condemnation of the Lutheran portion of the Reformation, but I, at least, would one, in all humility, suggest that it
THE TE DeUM.

Sir,—The result of many enquiries that I have made seems to show that the reason why Bishop Westcott's sensible division of the Te Deum (see his Paragraph Palatine, Cambridge University Press; price 9d.—Let me recommend it to choirmasters, and to clergymen, too) was forsaken by the Revisers of our Book of Common Prayer in favour whatever to my argument, or the principle I have endeavoured to enforce. But, if it be true that land has greatly

89, 70, 71 GEORGE'S ST.

[CHURCH THEOLOGY.]

Yours, etc.,

Westcott's sensible division of the Te Deum (see Chctwynd, Bray, Co. Wicklow, iden the portion of the Te Deum ending with "make them to be numbered with Thy saints in glory at this point.

Now, Sir, choirmasters will think that this marks a change in some of our choirs in singing for a change in the present arrangement of the Pension Scheme is solely for work in the Church of Ireland, and, in some dioceeses, solely for work in the Colonies; and in that
distance, I have been informed that for the first year the incoming man gets nothing, and afterwards his service is counted from ordination, I cannot actually say that this is so; but it seems a very fair arrangement, and why could not this, or something similar to this, be extended to all Ireland? My point is that it ought to be for work in the Anglican Church at home, and that the war ought not to have taught us the need of uniting the Colonies and the mission held, and to clergymen, too] was forsaken by the Revisers

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