

what a great work that organisation might do if it regarded itself purely as a missionary organisation to draw benighted sinners into the Church. The writer had failed to recognise a point which is sufficiently obvious—namely, that while the "Army" claims to be extra-denominational when it is appealing for public funds, it is in fact the closest and most tyrannical religious society in the world. It exercises a moral and religious pressure over its adherents such as the monastic societies exert over their members, minus the wise safeguards which monasteries employ. Its doctrinal basis may be, in our eyes, unsatisfactory; but it is far more rigid in its demands and vigorous in its anathemas than Roman Catholicism. In this we do not criticise the Salvation Army, but only its simple-minded critic who imagined that it would ever rest content with the position of a "franc-tireur" force, to do the rough work of an advance guard for the regular body of Christ's Church. We do not criticise so much as covet the spirit of enthusiasm and devotion which public patronage has not yet killed among the rank and file of the Salvation Army. We desire to capture for our Church that sense of the inherent romance of Christianity which we have so largely lost. We need somehow to sap and mine the hideous outworks of "humdrum" morality which at present hide the glories of evangelical Catholicism from our eyes. We have to be our own Salvation Army. Here is our call, then. This is what we have to do to prepare for the great home-coming: to transfuse everything that we have got with missionary energy, resolutely scrapping everything which will not yield itself to the great call. We have no time, we are overworked, under-manned, the future is so uncertain, the present so inopportune for any extraordinary effort. Yet man's extremity is God's opportunity, and we shall have time enough and hands enough if we are only sufficiently drastic in the "scrapping" process and if we will only learn to conserve and direct the energy which we have into the right channels.

A correspondent calls our attention to a pronouncement made at the Salvationist conference, referred to above. The writer raises a point upon which we have not touched: Our people contribute large sums to Salvationist funds because of the social work which is done by that body; they do not realise

that the greater part of the money so raised is devoted to religious propaganda. Nor is it sufficiently realised that such propaganda is not only not ancillary in any way to the Church, but it is definitely opposed to our own religion at many points. This was made clear by the speaker at the conference in question. He said boldly and clearly what many Protestants declare more indefinitely—that Sacraments do not matter; only faith in Christ matters. This is bewildering to anyone who takes the trouble to think about religion.

Our Saviour's dying command to His friends was: "Do this in remembrance of Me." The Salvationist says: "Don't do this; it is quite unnecessary."

Our Saviour's last injunction to His Church before His Ascension was: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. . . ." The Salvationist says: "You need not baptise; you need not observe all things that Christ has commanded."

Now we claim that in these matters the Christian has to make up his mind. It is not a question as between one religious body and another: it is a question of whether we are going to follow Christ or Salvationism; whether we are going to have faith in faith—that is, in our own emotions and sentiments—or faith in Christ. Our Lord Himself has described the former type of religionism in very clear terms: "And why call ye Me Lord, Lord, and do not the things which I say?" Modern indifference is inclined to accept earnestness and zeal as a substitute for obedience. This our Lord will not do; and, after all, it is His decision which matters first and last.

Church and Stage.

A Girls' Club for Actresses was recently opened in London by Lady Tree. A large number of distinguished Actresses were present. Mrs Kendall quoted the lines:

"The air for the wing of the sparrow
The nest for the robin or wren.
But only the path that is narrow
And straight for the children of men."

No doubt the path seemed hard at times but it was wider at the end.

After giving the girls much good advice she concluded "You know you don't want to marry dukes. You want to marry men in your own profession, so that you can work together and go home to dinner afterwards and talk over your affairs and interests."

The Bishop of London vested in cope and mitre then blessed the house room by room. A Cross bearer and two little torch bearers led the way, and the holy water was borne by a stalwart member of the Navy. Before the final blessing the Bishop wished the Club and its work God speed. He said the Church had a responsibility to her children in the theatrical profession. Let no one imagine that she took a narrow line. True art and beauty, and those engaged in its presentation, had her blessing; and the members of the Club at any rate knew that the Faith of the Church has nothing to do with long faces. They saw in those who worked among them examples of the charm and attractiveness of goodness. His Lordship then closed the proceedings with a solemn Blessing upon the Club and all concerned in it.

—*Church Times.*

Standing Committee.

The Bishop reported that the Rev. E. A. McCutcheon had been appointed permanently as Vicar of Tolaga Bay.

The Wairoa district had been reorganised into a Parochial district—including Frasertown and Wairoa—under the Rev. W. J. Simkin, and a Mission district, comprising several outlying centres under the Rev. R. T. Hall.

A report re the fund for assisting Chaplains in the war zone and at Sling Camp showed that £228 had been already cabled and that £138 was at present available and would be remitted at once.

The Committee decided to protest to the Education Department against their decision to acquire Church sections on Colenso Hill that will be urgently needed by the Church by and bye.

The Ven. Archdeacon Ruddock, the Rev. M. W. Butterfield and Mr. F. W. Williams were appointed as guardians for the Anglican portion of the new Cemetery at Parke Island,