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¹⁹⁷⁵ **The Church Record** ^{Page 181} ^{LP. 2/152}

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. VI., No. 10.

MAY 9, 1919.

Price 2d. (5s. per Year Post Free.)

Current Topics.

The general conditions of strife, in some form or other, throughout the world are affecting our own Commonwealth. **The Prevailing Unrest.** There have been the riots in Queensland due largely to a Government that lays no sort of claim to imperial patriotism. Indeed, the Premier's utterances have at times almost brought him into collision with the War Regulations Act. We cannot be thankful enough to the good sense and patriotism of the returned soldiers who have made it fairly well known that such disloyalty will find no sympathy amongst them. Now we are in receipt of disquieting news from the West, where a serious riot, attended with bloodshed, took place on Sunday, and more serious bloodshed was only just prevented by the wise action of the police-inspector, whose appeal to the crowd for a conference of their leaders with the Premier was acceded to and brought the riot to a temporary end. The unhappy incident of the wounding of a returned soldier has stirred up the returned men who, in a meeting of 500, have passed a resolution of menace to the Government of West Australia.

We are justly proud of the magnificent services rendered by Australian women to our Empire through the activities of the Red Cross, War Chest and other organisations. Now that some of these avenues of service are closing, the N.S.W. Branch of the Church Missionary Society comes forward with the plea that the women and girls who have been awakened to world-wide interests may give of their invaluable services in forwarding the movement to evangelise the world in this generation. The Women's Department of the Church Missionary Society is organising a conversation to take place in the Chapter House, Sydney, as soon as Government restrictions are withdrawn. At this gathering women will have an opportunity of learning how they may help to supply C.M.S. hospitals in Africa, Egypt, India and China, with bandages, dressings and kindred requirements. There will be courts representing the medical work in its various aspects, and inspiring addresses will be given. As we reflect upon the valuable help rendered to the Empire during the time of war by Mission hospitals and their staffs, we feel sure the appeal for interest and aid will find ready response from patriotic women. Many of the Society's doctors and nurses have been engaged in war work in France, Mesopotamia and Africa, leaving in many instances their work in the Mission Field without anyone to carry on.

We were shocked almost beyond expression at a magisterial statement

An Unfortunate Utterance. during the trial of an ex-soldier the other day. We quite admit that soldiers should be law-abiding and ought not to expect their country to condone offences because of its gratitude for services splendidly rendered; and probably no true man would plead such service on his own behalf. But on the other hand we have the right to expect that men, deemed worthy of magisterial distinction, should do their utmost to keep standards high and truly represent the best tradition of their office as maintainers of the law and, therefore, the ideals of their country. This was certainly not done by the magistrate who, when urged to temper justice with mercy in the case we refer to, said that the soldier was "paid" for serving his country. A more contemptible utterance we can scarcely imagine—we hardly know how to define it. Was it ignorance coupled with a gross materialistic outlook on life, or the conceit of a mind warped with unpatriotic sentiment. "Paid for it"! Fancy a man of any standing in a community daring to so express the pittance meted out to the men who in a large majority of cases made large financial sacrifices, faced such hardships as this arm-chair critic has no conception of, and offered their lives to death out of love to their country. "Paid for it"! Indeed such service a country can never pay for. You cannot translate it in terms of gold.

But, after all, the speaker was only voicing the common ideas of their materialistic age. We live in an age where the money standard reigns almost supreme. Everything is on a hard cash basis—there is no room for sentiment. Our children are cradled in it, consistently schooled in it, enslaved by it as they go out to face the real struggle of life, and only too late find the utter unreality of it. There are things which money cannot buy, and they are the most precious things of life, and among them there stands out, facile princes, the service and sacrifice of love, a service and sacrifice that have been nobly manifested in Gallipoli and the fields of France.

Our contemporary, in the federal line, sometimes honour us by taking us to task for our misdeeds. **Beating the Air!** means. We do not complain, as it encourages sometimes that lightness of touch which is such a journalistic treasure. Our only comment upon their method of approach is that they always deliver a "side thrust." Our recent leader, "Shall the Devil Divide us?" a title which we borrowed, with due acknowledgment, from "The Worker," seems to them inconsistent with some of our Current Topics. Our reference there to the gentleman who loves to "bedeck himself with millinery" seems to them too light a description in

view of the tremendous convictions that gentleman has for the wearing of vestments. Now this is only a "side thrust"—our contemporary knows that the object of our note was the example of apparently moral obliquity connected with the wearing of those vestments. It is hard to reconcile deep religious conviction with what took place on the occasion under review. May we remind the "Church Standard," in view of its whole attitude, of the scriptural canon, "The wisdom that is from above is first of all pure and then peaceable."

One of the writer's chief contentions seems to be that objections to what is termed "Catholic Ceremonial" are due to ignorant prejudice which the natural increase of knowledge will dispel. We quote a passage or two—

"Might not our bouts of ecclesiastical fisticuffs be sensibly moderated if we could manage to keep in view longer stretches of time?"
"Within living memory such things as the surplice in the pulpit, or the use of the prayer for the Church Militant when there was no celebration of the Holy Communion, gave an ugly shock to people in the pews. Surpliced choirs were suspect. The cassock was a mark of the beast. Lighted candles helped to kindle a bonfire of riot in church."
"But the surplice in the pulpit, or over the jackets of choir boys, frightens nobody now. It no longer dispenses an odour of Popery. Its terrors have been laid by the simple and sane method of almost universal adoption. Who knows but that a like sane and tranquil atmosphere may some day overspread the vexed tangle of 'vestments,' or may lay to rest the bit of fidgety ritual which insists that at a given moment the sacred vessels shall be removed from a convenient and comely position in the centre of the Holy Table to an awkward and untidy position at one of its ends?"

We have recently seen the same argument advanced in Canon Wise's defence published in the "Adelaide Church Guardian." Here it is:—
"All the extra services and ceremonies contained in the St. George's mass book are extra services, and are in addition to the carrying out of the due order of the Book of Common Prayer, and I can only say, in reply to the contention that there is no need to submit to the Bishop anything authorised by long use and general acceptance in the Church of England that if the episcopate will only allow us the time it will be proved that, as has been the case with requiem mass, reservation, the sacrament of penance, invocation of the saints, and smaller matters as the use of vestments, incense and candles, all of which have been gained by the priesthood in direct opposition to the episcopate, so it will be with benediction, tenebrae, the veneration of the Cross, and mass of the pre-sanctified, and the other devotions to which at present the Bishop takes exception."

Will the "Church Standard" endorse this, too, on the principle maintained in its article?
A controversy is going on in one of the Sydney dailies anent the use of the chalice in the Communion Service. A curious Ncm de Plume, respondent, who signs himself "Ecclesia Docens," which the journalists more often than not render "Ecclesia Docens," has suggested Government interference

with the order of the Church. We are wondering what exactly he means by his pseudonym. Is he arrogating to himself the office of a pope? that is to say, does he really mean that he stands for that august body, the Church, in the teaching he is imparting? Or is it his own way of writing "Ecclesiae Doctrina"?—a suggestion truly awful, but we are trying to find some explanation of his title. Or is it that an ordinary printer's error has crept in and a letter has been omitted? Is his title really "Ecclesiam Docens," a descriptive one—in fact, a Latinism for the common or garden English expression of "teaching one's grandmother." Certainly this explanation of his nom de plume seems to us to fit well his communication to the press.

World's Conference on Faith and Order.

Bulletin No. 20.

March 25, 1919.

The Chaplains on the battle-front among men who at any moment might pass nearer to the Presence of God, have learned that true theology is the knowledge of God in-dwelling now and here in His world, bearing its burdens of sin and suffering. They have had no time to study heretics buried centuries ago in tomes now thick with dust. They have been too busy helping each other in teaching their men the Gospel that God came in the Person of His Son to redeem the world, to look for notes in each other's eyes. They have found that Christianity is the eternal life which is the knowledge of God and of Jesus Christ Whom He hath sent.

There came one day some weeks ago to the desk of the Secretary of the Commission of the American Episcopal Church on the World Conference on Faith and Order three printed papers from Chaplains in different parts of the world, all recognising that Christianity is real and vital and therefore must be earnestly one. It is time that the warring Churches should realise, as these Chaplains do, that a divided Christianity is a false Christianity, a hindrance to the manifestation to all men everywhere of their Redeemer. And it is time, too, that those who are weary of un-Christian controversies among Christians, and therefore take refuge in religious indifference, should realise that God is the ultimate Reality, one, infinite, eternal. The Chaplains are humbly, courageously, hoping that God will let them teach us these lessons.

One of these papers was a pamphlet of 68 small pages in Italian by a Roman Catholic Chaplain serving in Albania, entitled "La Guerra e la Riunione delle Chiese Cristiane," and published by Ausonia, Via Conventite 8, Rome, Italy. The writer tells most simply, and therefore most movingly, of conferences among Chaplains on the question, to them the face of death all-important, of Christian Unity and of their hope that the World Conference will remove the prejudices and jealousies and mutual ignorances which centuries of division have engendered among Christians so that their hearts may be purified and set free to seek that unity which shall convince the world of Christ. The Chaplains were a Roman Catholic, a Russian, a Greek, an Anglican, and toward the end a Lutheran prisoner.

Another paper was from England telling of the formation in the Church of England of an ex-Chaplains' Fellowship, that together they may carry home the lessons they have learned and try to stir the home Churches to proclaim Christ to mankind by their unity.

The third was from a Canadian Church of England Chaplain enclosing an address especially for Presbyterians, urging reunion and printing in full the address report in England signed by Free Churchmen and Anglicans offering the fact of the historic episcopate, without any theory, as the basis of reunion.

A Fellowship similar to that in England is to be formed in the United States as soon as a majority of the Chaplains have returned.

While this Bulletin was being prepared there came into an eminent Roman Catholic layman in Italy an account of a League of Prayer for Unity formed in a League of both Protestants and Roman Catholics are members, and from a Church of England lady in Ceylon a letter about a League of Prayer she is forming. She plans to find in each congregation in the diocese four ladies, English, Singhalese, Burgher and Tamil. Her plan is that each of them shall get two others of the same nationality so that

there will be a number of groups of 12, each made up of four races, and each group meeting for united prayer for unity.

Every day reports come in from different parts of the world of the observance of the Octave of Prayer for Unity last January. One of them is from a Church of England Chaplain in Italy telling of the observance by two battalions served by him.

English Church Notes.

Personalia.

Canon Thompson, Rector of Christ Church and Rural Dean of Salford, is leaving for St. Silas, Blackburn.

The deaths are announced of the Very Rev. H. C. Beeching, D.D., Dean of Norwich, at the age of 59 years, and Canon A. J. Worledge, the well-known Chancellor of Truro. Both of these clergymen were in the front rank of scholarship in the English Church.

Dr. Geoffrey Dawson has resigned the editorship of the "Times" and Mr. Wigham Steed has been appointed to succeed him. Lord Northcliffe's dissatisfaction with the policy Mr. Dawson has followed is responsible for the change. The new editor was educated at the Universities of Jena, Berlin and Paris.

Dr. Gow has resigned the Headmastership of Westminster School.

Rev. H. C. Lees has accepted the vicarage of Swansea.

Dr. Naime has been appointed Hulsean Lecturer.

Generous Gifts.

The Bishop of Liverpool has received two anonymous gifts—one a cheque for £10,000 and the other a cheque for £1,000—to assist the poor clergy of his diocese.

Representative Church Council.

English mails are at present uncertain. We have just received church papers for February 28, which contain reports of part of the Council's meeting. It will be remembered that Bishop Gore resigned because his amendment in favour of the confirmation franchise was not accepted. Our reports do not cover that incident. We give the following digest from the "Church Times":

"The proceedings of the Representative Church Council, which assembled at Westminster on Wednesday, were of an animated character. Two thorny questions were discussed with vigour: what was to be the relation of the Council to the sacred Synods, and whether the inherent powers of the Episcopate should be safeguarded or taken away. As regards the former point, in spite of reassuring statements to the effect that the new scheme aimed only at improving for measures synodically approved, it was felt by many of the members that it looked like setting up two Church legislatures, a state of things which would involve utter confusion. Other members appeared to approve of a mixed Church Parliament, absorbing the Convocations. The question of the Episcopate's 'inherent' rights kindled some party heat, but in the end, Dr. Frere's amendment, substituting 'distinctively belonging to the Episcopate' was adopted, and the resolution as amended was carried. Another subject of discussion was the extension to women of the franchise for the Assembly. It is difficult to defend their exclusion, as they are already admitted to the minor assemblies of Church voters. We are not surprised, therefore, that the Committee's recommendation to exclude them was overruled. Their admission, however, will have the effect of preventing the Council from claiming synodical authority."

Industrial Unrest.

The Archbishops of Canterbury and York desire to impress upon all Christian citizens the duty of remembering in constant and earnest prayer all those on whom at this time of grave crisis rests the responsibility of guiding the industrial life of the nation.

The Archbishop of Canterbury has written the following letter to the Prime Minister:—

Lambeth Palace, S.E. 1,
February 26, 1919.

My dear Prime Minister,—The mind and heart of the whole country will be with the great Industrial Conference at which you are to give the opening address to-morrow. The matters which call it together concern us all. There is no citizen, no true lover of his country, who can watch unmoved the deliberations and decisions of these stirring and anxious days. You will know how eagerly and how hopefully those for whom I care in any way speak will await the issue. I do not attempt to forecast what that issue will or ought to be, nor do I know whether it is intended or desired that sharp and definite conclusions should be reached. But whatever the course of the proceedings we are sure that the fullest opportunity will be

given for frank and free discussion, and that such frank and free discussion should do untold good.

The mind of England is becoming increasingly convinced that the question is not solely or even mainly an economic question, but that it concerns spirit and character, and our whole attitude as regards a problem which affects the deepest interests of us all. Behind everything is the Spirit of God, and we cannot forget that it is to His Spirit informing and guiding the human spirit that we must first and last look. It is our earnest prayer that His Spirit may so guide and rule your counsel to-morrow that they may truly and justly bear fruit for the permanent well-being of the nation.

RANDALL CANTUAR;

Re-Union.

The Bishop of London, speaking at the Kingsway Hall in February, outlined a plan for reunion of the Anglican and Wesleyan Churches by which there would be Wesleyan bishops and a recognition of the policy of exchanging pulpits. While the convictions of both denominations would be respected, all ordinations would be carried out to satisfy the desires of both parties. A Bishop would be present at the ordinations of the Methodists, who would become an Order within the Church of England, retaining their own practices. Wesleyan priests could, if they preferred it, be ordained by Wesleyan Bishops. When the principle of union was established, he would be for the exchange of pulpits. On the question of confirmation, the Bishop reserved judgment, as it was a matter open for settlement.

The Authority of Scripture.

The House of Laymen of the Convocation of Canterbury, in February, had before them the Report of the Committee which has been considering the revision of the Lectionary, and a very interesting debate took place, strong emphasis being laid on the necessity for upholding the authority and integrity of Holy Scripture.

Professor Beresford Pite presented the report. He outlined the principle upon which the Committee had undertaken the work entrusted to it, and called attention to the chief points emphasised in the report. He then went on to speak strongly on the authenticity of the Scriptures, and of the necessity of keeping and using the Bible in its entirety. The whole of Scripture, he urged, was the gift of God to the Church, and the Church was charged to be the holder and keeper of that witness in its wholeness and completeness. If they were agreed upon the principle that the whole of Scripture was the gift of God, it was not open to them to discuss the relative portions, if any, to be omitted from the reading in church of the Scriptures, which were the property of the Church, put at the disposal of the Church for the members of the Church in public worship. All Scripture was profitable to public morals, and the words of Scripture with regard to marriage, divorce, and the position of women should not be disguised or masked by any tampering with the complete message of the Apostles to the Church. Modern scholarship and modern criticism had been brought to bear upon the position as a whole. The Bible at present in the hands of the Church was not the Bible in the hands of the Fathers. The Bible in the new Lectionary was not the same authoritative Bible as a whole as in the old Lectionary. They were bound to say "hands off"; let us have the whole Bible.

Mr. Athelstan Riley pointed out that the House was mainly divided into two parties—Evangelicals and High Churchmen—and though they differed strongly on some questions of doctrine, they had always tried to work amicably together. He confessed that at times he had been a little anxious lest through their differences they might drift apart, but he rejoiced to feel that on this vital matter of the authority of Scripture they were quite at one. The Committee was composed equally of Evangelicals and High Churchmen, and although they might not have agreed on all points of detail, they were absolutely unanimous on the question of principle. Mr. Riley proceeded to emphasise the necessity of standing firm on the integrity and character of Holy Scripture. They could not shut their eyes to what was said in high places and in the public press. When he opened his Sunday paper he had been profoundly shocked as an English Churchman to see an article headed "Truth," which was a comment of what took place the previous week in Convocation, when doubt was thrown on the authority of the story of the Flood. That story had come down to them on the authority of Him Who was Truth itself. What was really at stake was the whole Christian religion.

Major J. D. Birchall, voicing the opinion of those whom he described as the ordinary worshippers, thought there would be far more support for the new Lectionary outside than they found in that House, which had been very largely cleft on party lines.

A Soldier's Question.

Answered by one who has lived many years in Palestine.

Q.—"Brass Caps" did not let us march into Damascus. They gave that honour to the son of the King of the Hedjaz, and his Arab troops. And quite right too; it's their country, and they've been splendid in this war. But how is it that these Arab fellows think such a lot of Damascus?

A.—Damascus has always been a place of importance. Abraham knew Damascus. David had garrisons in the walled city, Saul of Tarsus was on his way there when he had his vision. But the reason why the Arabs think so much of Damascus is because it was the metropolis of the Mohammedan empire in its early palm days; the first representatives of the prophet Mohammed had their court there. You know Mohammed's story? He was born at Mecca in Arabia some 540 years after the ascension of the Saviour of the world. The Christian Church had lost its early enthusiasm, and had not passed on the good news to the idol-worshippers around them. So when an earnest Arab, an idol-worshipper, stood up and proclaimed that it had been revealed to him in a heavenly vision that "There is no God but God, and I, Mohammed, am the prophet of God," he gave a startling message.

Among other things, he impressed upon his disciples that whosoever they might be if they could possibly afford to do so, must at least once in life make a pilgrimage to the shrine at Mecca. Damascus is a great starting-place for this pilgrimage. Pilgrims congregate there, and train-load after train-load of men, dressed in their best silken robes, travels the several days' journey to Mecca. In former days, they crossed the desert on camel or donkey-back, or on foot. Tens of thousands of Mohammedans from many parts of the world attend the annual religious celebration round the notorious black stone—really a relic of idolatry—at Mecca. At the present time one out of every seven persons in the world is a Mohammedan!

It's a puzzle to me how Mohammedanism has taken such hold. Was Mohammed really a good man?

In his early days, Mohammed seems to have been an earnest and well-meaning man, and many of his teachings were a great advance upon the heathen ideas of his neighbours. But his later years did not fulfil the promise of his youth, and the religion which he founded appealed much more to the lower than to the higher side of man's nature. Those who kept the commands of Mohammed felt assured of a good place in a wonderful heaven where there are plenty of good things to eat and drink and constant enjoyment; to those who would not accept the teaching of Mohammed there was the threat of awful torture in the most terrible of hells. The Arabs are naturally adventurous, and in pursuit of trade they travelled in many countries, and wherever they went they took their religion with them, for Mohammed laid great stress on the duty of witnessing to others. If his followers could not make their religion with peace, they were told to make war. And war after war they did make. Mohammed considered it specially meritorious to convert a Christian, or to kill him, and he promised a high place in heaven to those who assisted in exterminating the Christians.

It's queer, Mohammedans are dead against Christians, and yet there was no mistaking the joy of the inhabitants as we took possession of their villages. How do you account for that?

Well, a Mohammedan wants to get the best he can for himself in this world and in the next. For centuries the people of Palestine, Syria, and Mesopotamia have been misruled and oppressed by the Turks, who, like themselves, are Mohammedans, as you know. They have seen that the "protectors" of Egypt by Great Britain had meant progress for the people of that land, and they would welcome similar advantages. They wish for justice and freedom. They believe that we

shall help to give them their right, and therefore will trust us and our Allies to arrange for them at the peace table. The natives of Palestine have formed their idea of the Englishman's character largely from the mistakes of whom they know to be kind and considerate, always ready to help the needy, while at the same time absolutely just and impartial in their dealing. They think, with reason, that all the British are more or less of this character, and as such they welcomed them. They desire the benefits and need the uplift which Christianity brings; they do not realise that it is because we are Christians that we have, as a nation, the qualities they admire.

I was interested to find that both Nazareth and Bethlehem were Christian towns. Is it not rather wonderful that any Christians have survived Mohammedan rule?

Yes, I think it is. The Christians in Palestine have been despised, and though we cannot call them strong as a body, yet they have held their own; before the war came they were realising their weakness and making efforts to reform. They have been allowed no liberty whatever, either by their Mohammedan neighbours or by the rulers. At one time the Christians of Nazareth dared not venture near a Mohammedan village half an hour's walk away, and during the Balkan war the sheikh of this very village was asked by Mohammedans to kill the Nazareth Christians. His emphatic reply was "NO." And why? Because his relatives had been cured by Christian medical missionaries at Nazareth. (Workers of the Edinburgh Society had an Orphanage at Nazareth; the chief C.M.S. centres for medical mission work were Gaza, Nablous, Salt, and Jaffa.)

One Arab to whom I talked had read part of the Bible. He argued a lot, but nothing I could say seemed to satisfy him. Do you think that many Mohammedans have Bibles?

Many of the educated, thoughtful Mohammedans believe that a tremendous crash between Mohammedan religion and Christianity is coming, and large numbers of them are reading the Bible in order to meet us on our own ground. What a challenge to the Christian Church! Our arguments may not have much effect, but we can pray to God that His Word may "open their eyes" and convince them that the Lord Jesus is the Son of God and their Saviour.

I believe, the greatest power that we can wield. But we must be what we profess to be. Keep Mohammedans are studying us closely, and comparing our lives with the teaching of our Book. I shall never forget a talk I had with a Mohammedan who took a seat beside me in a public carriage travelling between Acca and Haifa, both mission stations, by the way, of the C.M.S. He told me he had been to New York, to Paris, and to Berlin, and while there he had studied the Christians of those places. He was forced to the conclusion that they did not carry out the teaching of their Book. "And now," he said, "I want to go to London to see if the people there live according to their religion."

Every Christian is in some degree responsible for showing forth the Gospel of Christ to the misled Mohammedans. We cannot be proud of the fact that there are 81 million Mohammedans in the British Empire.

We must show them that Jesus Christ is greater than their prophet. My peace thankoffering shall go towards a mission hospital for Mohammedan patients.—Awake.

Faith looks straight to the command in order to obey it, and takes the promise for her support. She pushes on her way, regardless of dangers. Moses must "go forward," though the next step lead the people into the sea. Whatever appearances may say to us, it is by advancing in the narrow way of obedience that we prove the truth of the promises, and the faithfulness, the wisdom, and power of our promise-giving God.

Would that the saints of God tried themselves by this test: "How much do I believe?" instead of "How much do I know?"

It was regrettable that many of the lessons were at present unintelligible to the ordinary worshipper, and he submitted that when the reader himself did not understand what he is reading it was not likely that he could make it intelligible to the people who were listening. They also had to admit that many of the Lessons were unsuitable for reading in church to a mixed congregation.

Lord Hugh Cecil, M.P., whilst not assenting entirely to the competence of the House of Laymen to criticise the new Lectionary, urged that there was one respect in which objection could not be taken to it, and that was the question of principle, upon which it was the function of the laity to insist, even in defiance of ecclesiastical authority. He did not think that anyone disputed the enormous gain which came to the Church of England when the Bible was restored to the ordinary knowledge of the ordinary Christian. If they accepted the principle that the authorities of the Church were to make the beginnings of a censorship of the New Testament, and to leave out whole passages because they considered they were not quite deserving of the attention of Christians, or at any rate it was not desirable that they should be brought to the notice of Christians, they were taking a step of incomparable gravity, and one from which it was competent to dissent. It was an enormous security to the Church of England that the Bible, and especially the New Testament, were made familiar to every person. If it were said that certain passages were unintelligible to the ordinary worshippers, then it was for the clergy to instruct their people in regard to passages capable of being misunderstood. If the clergy spent more time in Biblical exposition instead of quoting from the leading articles of the day, and interesting themselves in topics of popular excitement, they would find their addresses listened to with far more attention.

My Old House.

(Written by a Christian lady of 94 years.)

I hail once more my natal day,
With my tenement of clay,
With many favours blest;
Now He who placed the structure here,
Can prop it up another year,
If He should think it best.

Long hath it stood through snows and rains,
And braved life's fearful hurricanes,
While many a stronger fell;
The reason why we cannot see,
But what to us seems mystery.

The Builder knows full well,
But now 'tis weather-worn and old,
The summer's heat and winter's cold
Pierce through the walls and roof;
'Tis like a garment so worn out,
To mend there seems no whereabout,
So gone is warp and woof.

The tottering pillars are all weak,
The poor old rusty hinges creak,
The windows, too, are dim;
These slight discomforts we'll let pass,
For, looking darkly through a glass,
We catch a hopeful gleam.

Nature and Scripture tell us all
This withered frame so long must fall,
When, where, or how's unknown;
We'll leave that to the Architect,
And trust His wisdom to direct
The taking of it down.

And when you see it prostrate lie,
Let not sad tears bedew your eye,
The tenant is not here;
But just beyond time's little space,
She finds with Christ a resting place
No more to date her year.

And though she walks with you no more,
The world will move just as before,
'Tis meet it should be so;
Let each his house in order set,
That we may leave without regret,
Whenever called to go.

PRAYER FOR UNITY.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek on Thy glory and the advancement of Thy Kingdom. Unite us all in Thee, as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

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Annual Meeting of the C.M.S. of Victoria.

A very interesting and inspiring evening marked the annual meeting held in the Chapter House, Melbourne, on April 10, 1919. A special feature of the occasion was the fact that for the first time in the history of the Victorian Branch the C.M.S. had a President, and that the President, Mr. W. M. Buntine, M.A., occupied the chair. After a brief devotional service the chairman expressed the deep regret of all present at the serious illness of the secretary, the Rev. Seafeld Deuchar, B.A., and referred appreciatively to the devotion with which Mr. Deuchar had filled the office since his appointment last June.

It was a happy event that there was present on the platform the Rev. P. W. Stephenson, M.A., B.D., lately arrived from Peshawar. In a few telling sentences Mr. Stephenson gave a vivid picture of the strategic importance to the Kingdom of Christ of this post on the N.W. Frontier of our British Empire; of its association with such Empire-builders as Lawrence, Roberts, Nicholson; with its history of centuries of new movements, of the coming of new races, of civilisation on civilisation. Monuments of Greek civilisation are still to be found there. Three miles from Peshawar a casket is to be seen which is believed to contain true relics of the Baptist in such a country and with such a history it is the privilege of the missionary to preach the Gospel of Jesus Christ.

It may not be long before there is a big movement of Mohammedans towards the Church, but the Mohammedan is a tough nut to crack. The Pathan is a good friend but a bad enemy. Peshawar holds a strategic position on the very border of that closed land to the Gospel and to the missionary—Afghanistan. British India is the base from which Afghanistan can be reached. Who does not know the Khaiber Pass? and that historic spot is only ten miles from Peshawar. The Pathan is a sterling fellow, lovable, well worth winning, and it is the missionary's aim to win him for Christ.

A pleasant episode of the meeting was the reading of a congratulatory telegram from the Rev. A. R. Ebbs, which cheered old friends with its affectionate and optimistic message to "take courage for the future." It was greeted with warm applause.

The report was read by Rev. A. C. Kellaway, M.A., and adopted. Fifteen retiring members of committee were re-elected, and the following five gentlemen were elected:—Revs. R. G. Nichols, M.A., A. E. A. Britten, F. Brammall, and Messrs. E. J. Fitzmaurice and W. L. Wright.

The chairman's address dealt with the story of the year as given in the report. He emphasised the spiritual nature of the Society, its dependence on the guidance of the Holy Spirit, and on the power of prayer, only through which had so much been accomplished. This year (1918) had been one of stress, of sadness, and of sacrifice in relation to the war. Yet it had proved a record year for C.M.S. Our organisations had made steady advance, e.g., the Women's Missionary Council's examination for pupils of secondary schools, in which 526 girls and boys presented themselves for an examination on a missionary subject, and the promise that affords for the future of young lives impressed with the need and value of missions.

A step forward had lately been taken in connection with the Roper River Mission in the purchase of a motor car. Quite recently only by the immediate action of the Bishop of Carpentaria, who had motored 1000 miles to bring supplies, had starvation been averted at the mission station. In case of illness, too, a car might easily be the means of saving a valuable life.

The finances of the Society showed a happy increase in receipts from £2955 in 1917 to £10,826 in 1918, and this in a year of war!

The concluding item of the evening was a lantern address by the Rev. H. E. Warren on the Roper River Mission. Pictures have a wonderful power of fastening impressions on the mind, and those who saw in a slide after slide the awful degradation of these heathen of our own Australia and then compared the same people re-presented when clothed and taught, will not easily forget the contrast. The heart-breaking destruction wrought by the flood of 1915 was depicted, when only one building remained of all that had been put up with so much labour, and then again the station as rebuilt and improved. The difficult problem of the future of the half-caste children with no place among the whites and certain degradation before them, apart from the Mission, was referred to. Groote Island and plans for the progress and extension of the Mission were explained, and an earnest appeal made for men and women, who will go to the help

of this work among those who are surely among the most helpless and the most pitiable of the races of men, and who are here in Australia at our very doors.

The meeting closed with earnest prayer for strength and courage to be given to those engaged in this work, and that God would cause Christians to realise their great responsibility towards it.

Notes on Books.

The Missionary Character of the Old Testament, by the Bishop of Willochra (published by the A.B.M., 242 Pitt-st., Sydney, also on sale at C.M.S. Bookrooms, Elizabeth-st., Sydney, price 1/-). The book is arranged as a Missionary Study Circle Book and will be found fruitful for such study. In his closing paragraph the Bishop says, "I have tried to show that all through the O.T. there runs two great thoughts, less fully developed in the Pentateuch and Historical Books, more fully in the Psalms and Prophets. First is the thought of the coming of a kingdom of God, the God of truth and righteousness, and that it was the call and duty of Israel . . . to make them known both by precept and example to the other nations of the world. . . . Secondly, there is the thought of One Who was to come, and to help and redeem, first Israel, and then all the world." The purpose of the brochure, as thus stated, has been well carried out and it has given us a useful compendium of O.T. Scriptures which clearly indicate the missionary and Messianic character of the O.T.

"The One Big Union," by P. S. Cleary. The writer of this pamphlet of sixty-one pages shows himself a widely-read and sympathetic student of the Great Labour Movement. He does more than give us an account of the O.B.U., he gives a post-war survey of the problems of Capital and Labour as they confront the world to-day. Mr. Cleary, like a good many thoughtful people, can quite understand the workers' despair of the present capitalistic system, but he is equally clear that the O.B.U. is not the remedy. He draws attention to the third section of the community—that great number which stands outside the struggle and neither to be classed as Labour or Capital—and to the inclusion of all three sections in the great body of consumers.

"The three factors," he says, "must be combined. There is only one real Big Union, and that is humanity."

There are three sections in this little book. Under the heading "The Present Condition of Labour," Mr. Cleary refers to the organisation of both sides on a gigantic scale, and to the "class-struggle" greatly intensified by the developments of the last quarter of a century or more, with the rise of trusts, combines, etc., and the amazing advance of trades unionism and its political activities. A few sentences of his dealing with reasons for Labour discontent are worth quoting, and will probably surprise some of our readers:—"Just prior to the war four per cent. of the population of Britain owned ninety per cent. of the wealth; and in the United States two per cent. of the people owned sixty per cent. of the national wealth, while at the other end of the scales sixty per cent. hold only five per cent. When, therefore, Mr. Lloyd George appeals to the miners not to imperil the export trade, he finds them cold; when he tells them that to grant their demands would mean a heavy increase in the price of steel and coal, they want to see the balance sheets. They have been told that the excess profits made by the capitalists during the war amount to no less than £450,000,000."

In the second section the O.B.U. proposal,

as it has come before us in Australia, is dealt with as "A Syndicalist Scheme." Here Mr. Cleary exhibits an amazing familiarity with the intrigues and wire-pulling with which the O.B.U. leaders meet their bold, but up till the present unsuccessful, attempt to capture Trades Unionism in Australia. To the keen politician this will be the most readable part of the book, but to the earnest student of the social problem it will be a matter for regret that for the time Mr. Cleary seems to assume the role of political pamphleteer. It may serve as a useful political bogey to point out that the O.B.U. Preamble is on all fours with the I.F.W. Preamble, but that scarcely amounts to an intellectual treatment of the matter. Ample evidence is adduced to show the visionary and vague character of the statements made in support of the scheme, but we are not sure that Mr. Cleary has made out a sound economic case against the idea of One Big Union—in fact, he has not treated the matter so seriously as that.

In the final section Mr. Cleary has some constructive suggestions to make which are worthy of consideration, rightly stressing the value of education and the ideal of co-operation. Mr. Cleary does not forget he is a Roman Catholic and President of One Catholic Federation of N.S.W., as when he quotes from Pope Leo XIII., when there were a multitude of others from whom to choose on the point, and when he enthuses over medievalism, but these are the only little lapses in what is otherwise the thoughtful and earnest production of an Australian citizen. Certainly everyone who wants to get an intelligent grip of the O.B.U. movement, or to make a "flying survey" of the present industrial situation will be well repaid by a thoughtful perusal of this clever and popularly-written little book.

(Our copy from Messrs. Angus and Robertson, Sydney, price 1/-.)

Personal.

We regret to learn of the indisposition of Sir W. Davidson, K.C.M.G., State Governor of N.S.W. His Excellency, we understand, is to preside at the annual demonstration of the C.M.S. of Australia and Tasmania as soon as epidemic restrictions make it possible for the meeting to be held.

Lieut. Claud Ewen Cameron, son of Rev. Ronald Cameron, of Turramurra (Sydney), whose return we noted in our last issue, won the M.C. and Bar. The official record of his gallantry will interest many of our readers. It runs:—

"On the morning of 8th August, 1918, in the attack east of Villiers-Bretonneux, near Amiens, this officer with an N.C.O., attacked a post held by 48 enemy and two machine guns, which was holding up the advance and causing casualties, accounted for the garrison and captured the guns. Again on 11th August, 1918, when the Company advanced at Ramecourt, he being on his objective with only 21 men, consolidating under the point blank fire of a 77 m.m. gun, and that of machine guns and snipers, this officer did great work in supervising his Company, and organising the defence of his position. Throughout the whole operations he showed great coolness and initiative. He also by his cheerfulness inspired his men to further their efforts in maintaining their difficult position. Military Cross.—During the attack on 3rd October, 1918, between the

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MELBOURNE

Beauvoir Line and the Beauvoir Village north of St. Quentin, our troops were fired on from the front, right and rear, due to other troops not getting on to their objective. Lieut. Cameron, displaying great courage and coolness in this difficult situation, took charge of the battalion and led them to a position in the Torrens Canal where he formed a defensive flank. His quick action and cool confidence enabled the Battalion to hold the position until other troops passed through in a latter attack. Previously recommended for M.C.—Not included in New Year's Honours recommendations. Bar to Military Cross."

A general sympathy will be felt for the Rev. F. Elder, of Long Bay (Sydney), who is ill in the Coast Hospital with pneumonic influenza. Mr. Elder was taken ill on Easter Monday. He is, we are glad to learn, progressing favourably. Miss Ethel King, of the A.B.M., Mr. Elder's sister-in-law, is also ill with the same complaint, only in a milder form.

Rev. R. H. Noble, C.F., who was notified as returning to Sydney by the "Navasa," has been detained in England for military duty in connection with the work of repatriation.

Rev. F. S. Rogers, of the Uganda Mission, has returned to Sydney on furlough. He was welcomed at the annual meeting of the N.S.W. Branch of the C.M.S. on Monday last.

Rev. F. G. Ward, rector of Canberra, diocese of Goulburn, has been decorated with a war medal for his services at the front. The honour was conferred at Dunroon by General Parnell at a parade of the Royal Military College cadets.

Rev. E. O. Dawson, late rector of Cairns, N.Q., has sailed for England, via the Far East. He hoped to spend Easter in Korea, with Bishop Trollope, who was his rector at St. Saviour's, Poplar, London.

Rev. A. H. Gribble, C.F., formerly rector of Coonamble, diocese of Bathurst, who recently returned from England, is resuming military duties as chaplain on the s.s. Ulysses.

Lieut. Brian Armstrong, son of the Bishop of Wangaratta, has returned from the front.

Bishop Wood, late of Melanesia, who has been staying with the Archbishop of Melbourne, was too unwell to take part in the services of Holy Week at St. Paul's Cathedral as had been arranged.

Rev. R. D. Peatt, curate of St. Luke's, Concord and Burwood, has been appointed by the Archbishop of Sydney as chaplain to the influenza patients at the temporary hospital at the Agricultural Ground.

We regret to learn that the Grafton Bush Brotherhood at Kyogle is quarantined because of the severe illness through pneumonic influenza of the wife of the Rev. G. Watson, the Warden of the Brotherhood.

Nurse Esperance Evans, who died at the City Road Emergency Hospital, Sydney, on Saturday week, was a well-known Church worker in Ryde and elsewhere. She was one of the band of women who promptly enlisted themselves in the fight against pneumonic influenza. The funeral took place at the Church of England Cemetery, Rookwood, on the following Monday afternoon, and was attended by Dr. Lucy Gullett and members of the nursing and male staffs of the hospital. The ceremony at the graveside was conducted by the Rev. S. J. Kirkby, the Revs. W. Coates and C. C. Short also taking part.

Miss M. E. McIntosh, of C.M.S., China, is returning to Sydney on furlough early in July.

The Ministry of Women.

(A sermon preached by the Most Reverend the Archbishop of Sydney in an Ordination of Deaconesses in St. Andrew's Cathedral, May 1, 1919.)

Luke viii. 1-3:—"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him."

"And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

"And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

We intend to-day to admit our three sisters here by the laying-on of hands to be deaconesses. It may seem strange to some people that Christian women should be set apart by laying-on of hands to a definite Christian ministry. It is only strange because until about fifty years ago there were no deaconesses in the Church of England, and also because till lately deaconesses who had received ordination were far from numerous.

But why should not Christian women be set apart to perform ministries in Christ's Church? Are the ordained ministrations of the Christian community to be limited only to men?

Christ's Value of Womanhood.

There is no such limitation in the days of Christ and His Apostles. I ask you to consider the honoured place assigned to women in the life and work of those first disciples. I begin by referring you to this passage in St. Luke viii. 1-3. Here is a record of a band of women disciples who attended on Jesus. Like the twelve disciples they accompanied Him through the towns and villages. They not only listened to His teaching, but ministered to Him by direct ministrations; they not only watched His work, but seem to have shared it too. Of them, equally with the apostles, He could truly say, "Ye are they that have continued with me in my temptations, in my trials." They assisted Him in the long ordeal as He laboured "to seek and to save that which was lost." Is it extravagant to see in one such glimpse a hint that their share was definite and personal? In that wonderful trilogy of parables in St. Luke xv., which describe the various ways in which the lost are found, the one who recovers the coin that was "lost" is a woman. She removes the disfigurement of its long neglect, she restores the lineaments of its origin, and prepares it again for normal circulation and use. Is this only a picturesque detail? or did St. Luke, as elsewhere in what has been truly called the gospel of womanhood, preserve here a direct hint from the Master that women, as well as men, were to minister in the service by which His Kingdom was built.

What limitations of life does ordination impose on deaconesses? I am content to answer in one sentence. The limiting effect of ordination on deaconesses is neither more nor less limitation of life than ordination imposes on deacons. Conscience ought not to be strained by adding burdens of human creation whose load is such that, as history abundantly testifies (to use the phrase in which Christ spoke of Pharisee obligation) "neither our fathers nor we are able to bear." What is the sphere of work for deaconesses? It lies especially and naturally amongst women. Women have a power and opportunity amongst other women that women alone possess. Trouble has followed in the Church, not once nor twice, when this has been forgotten. Then again deaconesses find their sphere in those duties where a woman's gifts have special play. They minister with peculiar adaptability in sickness, sorrow, and suffering, or in case of childhood, wide and often undeveloped fields. Now, as of old, special districts and special rules. We cannot apply universally all the apostolic prohibitions, but we cannot wisely ignore their underlying meaning.

What is the especial influence of the deaconess and her source of strength?

To deaconesses the chief power of ministration lies in the life. So I put before you, my sisters who are ordained to-day, the four-fold counsel of the Pastoral Epistles.

Be that as it may, it is a certain fact that Christ spared no pains to prepare women for a possible service. We recollect how He gave to Mary of Bethany the treasures of His teaching as she sat at His feet and heard His words.

His Chosen Witnesses.

More than this, is it not significant that on more than one occasion women appear to have been specially selected by Christ to be the recipients of some of His profoundest revelations. To whom did He reveal the truth, "I am the resurrection and the life," but to a woman, Martha the sister of Mary? A sorrowing woman it is true, but yet though a woman she was entrusted with this new and tremendous truth. "It makes the contrast between the attitude of Christ to womanhood and the attitude of the Rabbis—the accepted repositories of religious wisdom of His day. They never even thought it worth while to teach a woman, much less could they have dared to entrust her with some special treasure of truth as Jesus does. But more noteworthy still is the peculiar privilege of woman as having been the first to find the empty tomb and to hear the announcement that He had risen from the dead. And we cannot forget how Christ rebuked the apostles because they had declined to accept this message from the women. If witness of the resurrection was afterwards a necessary credential for the apostolate, can we deny high place in ministration to these Christian women thus brought into such close touch with the revelation of the resurrection? That it was women who had this privilege surely enhances the status of all womanhood in the Christian society. For this reason we are not surprised to find the huge part played by the activities of women in early Christian development. Within a very few years they had earned the highest distinction of Christian witness, the red badge of suffering, not self-inflicted suffering, but that which comes in the close following of the Master. The women of Damascus were proscribed in the persecution that Saul of Tarsus left Jerusalem in order to initiate. It must have been on account of some report of the zeal and energy of these women as propagandists of the Gospel that such proceedings were taken against them.

As a matter of fact we have frequent allusions to the co-operation of women in the pioneer work of the Gospel; no less than seven women were named in the last chapter to the Epistle to the Romans, and four at least of them St. Paul describes as fellow-combatants with himself in "fighting the good fight." This suggests their readiness to take a stand—their direct action, their distinct service. At Philippi, Euodia and Syntyche are unhesitatingly called "fellow-workers"; they had a place in his schemes, they were acknowledged by him as his co-adjutors. So it is not surprising to find at times definite official share even in the public worship of the Church permitted occasionally to women. At Corinth they "pray and prophesy." Chloe is head of a "house-church." Apphia, Phoebe each have duties apparently assigned. At Athens, Damaris stands out as a woman of note. In the Pastoral Epistles we apparently have indications of "women deacons."

In our ordination of deaconesses to-day we follow these apostolic leadings. We set them apart for ministrations, for their own ministrations, ministering where they can minister, as did that first band of women disciples who attended Jesus wherever He went.

What does Ordination Imply?

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"Women (i.e., deaconesses) must be grave not slanderers, temperate, faithful in all things." Be grave; that implies a demeanour of judicious reserve; free on the one hand from a stiffness of manner which alienates, and on the other from a flippancy which might encourage liberties. Be no slanderers; a caution against a careless use of the tongue, never permit yourself under any provocation to pass on what you may have heard of another. Be temperate; that is, self-controlled; it covers every department of your life. Above all, be faithful in all things. This is the crowning grace that you should cultivate, it implies fidelity to those who trust you and are set over you in the Lord. But, beyond everything, it calls upon you to be faithful to the Lord Who died for you and Who asks no more of you than loyalty to seek to do His will.

Brilliant you may not necessarily be; success may at times be denied to you; but faithful according to your talents and opportunities by God's grace you can always be. And a glorious promise is ever before your eyes, "Be thou faithful unto death; and I will give thee the crown of life."

God's Assurance.

What will the laying-on of hands be to you? It will be what it ever has been since the day when, in the Upper Room, Christ breathed on the disciples and said, "Receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." That was addressed, we believe, to women as well as to men. It meant the assurance that the gifts of the spirit would be theirs for their use; the gift of the sense of responsibility, the gift of the response to the responsibility, all needful gifts. I emphasise the glorious word "needful." It is God Who knows your need whatever it be, and for that end He supplies the grace sufficient, if you only will to receive it. Amongst these gifts is none greater than the faculty, God-given, of imparting to others that message of pardon by which alone men and women become wise unto salvation.

In this conviction receive the laying-on of hands. It is not a channel of grace, but it is a sign of grace; and an effectual sign too, for it is an assurance. It is Christ Who commissions through us who are His ministers. From the laying-on of hands go forward in Christ's strength. Go forward into the hidden future. You may often wish to pry into that future. A danger lies that way—danger to your peace of soul, danger to the efficiency of your work. But Christ knows the future. One with Him, all power is yours that Christ imparts. The future can bring with it nothing but He will bear you through. May He be yours, may He be always His.

Annual Business Meeting of C. M. S. in New South Wales.

In spite of the epidemic restrictions there was a good attendance of supporters present on Monday afternoon at 51 Elizabeth St., Sydney, at the annual business meeting of the C. M. S. of New South Wales. The treasurer's report showed a total income for the year of over £1,000, a wonderful sum for the last year of the great war. The Committee was re-elected.

The annual report referred to the social conditions of the outside world. It said: "The conditions of life of at least one-third of the human race as found in India, and China—are appalling. The struggle for existence is so keen that the finer instincts of humanity are degraded; the wonder is that the people are not positively brutalized by their experiences. Only that hope that springs eternal in the human heart—though may be it lies unarticulated for centuries—could account for the survival of the life-obtaining, distressful as it may be. The margin between life and death, between prosperity and adversity is always extremely narrow, and precludes the ministry which generous souls among them would express to the poor, the weak, the blind, the halt—who perforce must beg or die."

Personal Influence.

The statements of our General Secretary as to the activities of our brethren, and the effect of their ministrations upon human lives in the mass of this seething population, confirms us in our appreciation of the Christ-like service they stand forth as "great characters." Great Characters! Yes! In spite of the cheap sneers of tourist or trader, we are bound to regard them as such—that is if greatness manifests itself in habits of sacrificial virtue, in acts of courage, examples of moral rectitude, patience in discomforts and isolation, espousing the cause of the weak and oppressed, maternal care

of the sick, the outcast, the blind, the wronged; adaptiveness to changed conditions; honesty of purpose and undimmed faith in the glory and ultimate triumph of their cause.

"Great Characters"! Yes, if by their presence they can—through Christ—transform all the relationships of life and give to men a more abundant life; project into Society individuals with a new sense of the dignity and value of their own beings, and the worth of their fellows, and create new springs of, and facilities for love on the part of man to man.

Hyderabad Settlement.

A feature of the year has been the assumption of responsibility in the conduct of a mission—at a time when we were feeling the necessity for a more vital and administrative contact with the mission fields, in order to understand problems better, and share with our agents their burdens—an invitation reached us from Hyderabad. Our missionary, the Rev. G. E. Brown, M.A., had conceived a plan to meet several interests, and urged our adoption of a scheme he propounded. Conditional acceptance of the invitation to work Hyderabad as an Australian mission was made, and the Rev. P. J. Bazelev was authorized to act for the Branch, and if satisfied he was to make the acceptance unconditional. On the 12th December, in the magnificent "Audience Chamber" of the British Residency at a gathering including Sir Stuart and Lady Frazer, and a distinguished company of English and Indian residents. Mr. Bazelev formally accepted the invitation and forthwith signed a contract with the Resident and Trustee of the community property. By the contract, our respected brother, the Rev. G. E. Brown, becomes the Chaplain of St. George's church, whilst retaining his connection with us. The school buildings and residences pass to the control of a representative Committee of management. The first instalment of workers, the Rev. F. C. Philip, M.A., and Miss S. A. Wade, have arrived at Hyderabad, and already are at work. The advantages of the arrangement are fourfold. We merge from a purely auxiliary body into an administrative body with powers of action in a distant land. The Anglican efforts in the city are unified under one body. A plant is given us for educational work amongst Indian boys and girls, and a base for operations in one of the most important cities in India is secured to us. To promote the extension of the mission amongst Moslems, and Telegu, a Corresponding Committee of our Committee has been appointed. This includes the Bishops of Madras and Dornak, who are both keenly interested in the venture and applaud our actions. We humbly ask the Divine guidance for ourselves and our staff there, and urge the co-operation of our constituents in prayer and effort.

New Missionaries.

A record number of new Missionaries departed from their Stations in the period under review. In August Miss Varley sailed for Shanghai and was followed at fairly regular intervals by the other recruits in the following order. Dr. and Mrs. Oliver for Hanchow in November, Miss A. M. Golding and Miss A. Barling to "German" East Africa in February and the Rev. F. C. Philip, M.A., and Miss S. A. Wade to Hyderabad, in March.

The financial item in the report stated that the year's income had been a record one basking "The gracious providence of God and much self-sacrifice."

Later English News.

Personalia.

Sir Oliver Lodge for nearly 20 years Principal of Birmingham University, has retired from that position. He is 68 years old. Bishop Montgomery was farewelled by the S.P.G. in the beginning of March and his successor, Bishop King, of Madagascar, was welcomed.

The Bishop of Barking, assistant to the Bishop of Chelmsford, has resigned owing to advanced age.

The new Bishop of Worcester, Dr. E. H. Pearce, enthroned in his Cathedral on March 5th. During his lordships Installation in the Chapter House, Dr. Pearce quoted from a letter, containing a cheque to cover the fees to the Crown. "I have very great pleasure in forwarding a cheque to cover your fees. Were they ten times as much, the men who knew your father and believed in you, would feel it an honor to pay them." That, said the Bishop, would show them the sort of man he would like to be, and he would rather receive that letter than any earthly crown they could give him.

Correspondence.

Ecclesiastical Elections.

(The Editor, "Church Record.")

Sir,—One is ready to be enlightened and amused when an active engineer in any diocese he belongs to, accuses the imaginative engineers of any other party who succeed in outwitting him or in outvoting him, in having been guilty of unapostolic and unbrotherly and dark deeds!

Surely, apart from the humanness of men's prepossessions and desires for their own ideas to prevail, there is nothing wrong in men conferring with one another, when those persons are spiritually earnest, so as to save time and needless trouble as, say, in Newcastle, in making many nominations to a vacant office. The pity is that a "school of thought," or Church party, not so strong in Sydney, but rather so in some smaller and large dioceses, have sought to "run" elections to the highest dignities, and even laughed at the protests of the smaller body of deserving clergy and laymen who, "by plan," have been outvoted.

We need to pray for wisdom and humility so that men, like we have known in Sydney and elsewhere, who have been content to fill poorer parishes, with larger population, than their richer brothers, and be untitled "morning delights (of committees) and living laborious days, should, whilst they live, be not unhonoured and unused." Yet, after all, we speak as we think, and so truth is found between "extremes" if we wait long enough.

We need to honour some men whether by canopies or in other ways, and there is a sadness in learning that some clergymen, e.g., great social reformers, preaching power, and civic influence, are passed over in elections, in consequence of certain marked peculiarities of genius, at best called unpopularity, so it is others score.

The comfort of the whole position is that true merit does not depend upon longed-for episcopal notice, party devices, or popular recognition, but on the enduring monument men raise for themselves in the memories of those who live with or after them.

SENIOR PRESBYTER.

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Was the question asked when considering the needs of our Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo, Ultimo, Erskineville, Pyrmont, etc.—the Rev. F. C. Philip, M.A., and Miss S. A. Wade to Hyderabad, in March.

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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.

MAY 9, 1919.

THE COMING PEACE.

It is now six months since the signing of the Armistice in November brought hostilities to an end, and during the whole of that period the eyes of the world have been anxiously fixed upon the Conference sitting in Paris, and whatever fragments of its deliberations which have been allowed to reach us have been the subject of much speculation and debate. Considerable anxiety has been felt in many quarters concerning the delay in clinching matters by a definite treaty lest in the long interval causes might arise to weaken the Allied grip of Germany and render ineffective the victory won by so much blood and tears. Recently, however, the outlook has been considerably brighter and at last we have what looks like the definite promise of a speedy settlement of peace. With the exception of the Fiume matter, the Allies are reported to have reached substantial agreement on all the important questions as between them and Germany, and even with regard to this one matter strong hopes are apparently entertained of its being speedily and satisfactorily arranged. The enemy's representatives have already arrived at Versailles, and we are assured that the discussion of the terms will not be allowed to be unduly prolonged. As the Allies have the double weapon of tightening the blockade and placing more territory under occupation, it would seem as though the Germans, embarrassed as they are by internal disorders, and deprived under the terms of the Armistice of a great deal of their naval and military equipment, cannot but submit and sign the Treaty within the stipulated time. For the fact that a settlement is now so close at hand we are truly thankful and the hearts of all our people should be lifted up in hearty gratitude to Almighty God. But the gratitude must not be that of empty words; it must express itself in an earnest and wholehearted effort to make whatever measure of peace has been secured by this Treaty a stepping-stone to that perfect and universal peace which is the greatly longed-for goal of mankind. And truly the amount of work which remains to be done in this direction is enormous. The roseate pictures of an age of universal peace which floated so often before our eyes during this war, which we maintained was being waged to end war, have somehow faded from our view; they were such stuff as dreams are made of, and the full light of reality has chased them away. And

yet they might have been realised—that is the tragedy of it all—if we had more thoroughly and consistently sought God through it all, as men like Canon Burroughs so persistently and so earnestly urged the nation to do. Our service has been too spasmodic, we have not allowed our religion to interfere sufficiently with our business or our pleasure. We have concentrated over much on expedients, and been concerned too little with principles, and the result is an inconclusive peace. We have imposed a material domination on Germany, it is true, but we have not therefore established the peace of the world, and this is becoming more and more clear day by day. These days which have followed the ending of hostilities have made it increasingly manifest that we have not gone deep enough. We have slain rather a particular incarnation of evil than the evil itself, which is already seeking other forms in which to manifest itself and through which to work its will. Until we make our minds up and steadfastly set our efforts to stamping out selfishness and godlessness in all their myriad forms we shall never lay the foundations of a lasting and effective peace. Surely, that is the lesson which Europe is teaching us to-day, and we shall be wise if we lay the lesson to heart. There is only one Who can order the unruly wills and affections of sinful men; there is only one hope for our stricken world. The Church holds the key to the situation; the Church must fearlessly insert it in the lock and turn with all her might. Only when religion is relentlessly applied to the affairs of life will the door of universal peace swing open to a war-stained world. This is the great work before the Christian Church to-day, and it is a work which will tax her to the utmost of her power. Indeed it is the Church alone that can undertake the work, for no merely human institution could carry the enterprise through, and she can only hope to do it by entire reliance on the power and unflinching obedience to the will of her Risen Lord. She must make her emphatic protest against injustice and unrighteousness, against selfishness and materialism wherever they are seen, but she must beware lest her witness be entirely negative and she be regarded merely as a glorified "Don't." She must be the salt and the light of the world, leavening and inspiring the community in which she is placed; and this implies that her own corporate life as well as the lives of her individual members must be stirring examples of the qualities which the world needs to-day for its peace. Selfishness must be stamped out—the warning is not superfluous in the light of parochialism and kindred phenomena—a faith which laughs at the impossible and a fearless devotion to what she conceives to be the Master's will must characterise her activities. Further, that deplorable spirit of party strife which threatens to disintegrate our industrial and social life, and which has well-nigh wrecked the Peace Conference more than once, must be banished from the Church. We are not attempting here to apportion blame, nor are we contending for the surrender of principles nor the suppression of a frank and strong expression of divergent views, but we do maintain that honesty of purpose and friendliness of attitude should prevail throughout. Only in this way can an effective lead be given to the world, and the Lord is manifestly calling His Church to such a task. May she be willing and able to answer the call!

Those who walk with God hear His voice, and He employs them.

The Sunday Newspapers in Sydney

(Communicated.)

With the advent of the "Sunday News" there are now five newspapers published in Sydney every Sunday. They are—"Truth," "The Sunday Times," "The Sunday Sun," "The Mirror," and now "The Sunday News." It is estimated that their total circulation is about 300,000 copies, a very great matter. Sydney is unique in publishing on the sacred day to so serious an extent. In Melbourne there is no Sunday press whatever, and the same can be said of the majority of cities in the Empire. We admit that in London there is such a press, but it is comparatively very small.

It is argued as to Sydney that the printing is no worse than that for Monday mornings by the "Herald" and "Telegraph." For them about four or five hours every Sunday night are taken up in work. Probably 50 men are employed at the most. Without expressing any opinion on such work, some will call it necessary, it is a very small thing indeed, in comparison, and a totally different matter from that of the Sunday papers. The five must employ a far greater number of men; they are not small papers but large ones. We cannot tell how much printing is done by them very early on the Sundays. From late news given it must be considerable. We expect that there must be an enormous quantity of work in getting 300,000 papers merely folded and ready for circulation, and then in conveying the separate parcels to the scores of newsagents far and near.

But the work does not end when the papers leave the offices. The newsagents all over the city and suburbs and beyond have to keep open to sell the papers. Then the boys! There must be hundreds of boys working every Sunday morning in selling the sale in the streets; but, worse still, in regularly delivering the papers to the residences of the constant subscribers. The latter is a weekly work that requires care and toil. Not all, but the bulk of the 300,000 copies have to be so placed in the homes. What is to become of the souls of the host of boys who do this work every Lord's Day? The Sunday work on the "Herald" and "Telegraph" is trivial compared with all this. The Sunday press means an extensive business on the Day of rest.

What is the effect on the reader? That is a most important point. The man has a flood of news of many kinds poured into his mind. He reads the political news, the sporting, the dramatic, the commercial, the legal, the social, including proceedings in divorce, ex-country matters, the London cables, etc., etc. It thus secularises the Lord's Day. It brings into the mind the ordinary things of the world, as on Monday or Tuesday. It interferes with the Day of rest and makes it wholly different from what it has been known in all the ages. It helps the world to take the place of the spiritual. It is very likely to keep many people from church on Sunday mornings as they prefer to stay at home to read the paper, and in the nature of things the interest in public worship is seriously lessened.

The five papers, in their pages, pass the Church of God by and generally take no notice whatever of it. They do not attack it but ignore it. Certainly there are some times uncomplimentary remarks. These papers simply stand as a great, new, and effective force for secularising the Sunday. There is a host of Christian families who will not on principle admit a Sunday newspaper into their homes; but on the other hand there are thousands that do. The Church ought to seriously consider the whole question—it is one that greatly affects attendance at divine service—and think whether some action ought to be taken. If the Sunday press has come to stay—and it most probably has, it may be desirable to try to have some suitable Sunday reading included in its columns. As to its slaying a high legal authority has made the significant remark that it has never yet been decided in Sydney whether it is lawful or not to publish and sell newspapers on a Sunday.

The late Mr. T. Stead, of "The Review of Reviews" and "Pall Mall Gazette," a famous journalist, expresses himself very forcibly on this topic. A certain gentleman called on him in London and claimed to have been "the pioneer of Sunday journalism in Sydney," and related with pride his achievements. Mr. Stead cut him short, saying, "Then let me tell you, sir, you are an enemy to your race!" The answer was, "But they like the Sunday journalism in Sydney, and they do not think that I am an enemy to my race there." "Then, my dear sir," Mr. Stead retorted, "it only shows you that the devil has got on Sydney." The visitor picked up his hat and departed forthwith. This interview appeared in a paper at the time. Mr. Stead's opposition would be endorsed by most of the leading journalists in the English-speaking world.

Representative Church Councils.

Question of Franchise.

We have just received English newspapers dated March 7. From the "Challenge" we extract the following account of the debate on the Confirmation Test and the voting:—"In the afternoon the basis for the franchise was considered. Canon Scott moved the reduction of the age from 21 to 18. This was carried."

"Lord Selborne moved an amendment substituting the Confirmation for the Baptismal franchise. Both were wide, large and generous franchises. By the Baptismal franchise the vote would be given to many people who, some without fault of their own, some by their own fault, were failing to fulfil their obligations as churchmen. Under this franchise there would be many qualified to be electors who would never be registered, and thus the proportion of the electorate actually voting would be small; and this is a great weakness in any democratic system. But the main objection was one of principle. Was it consistent with sincerity to say that in this vital matter no difference is to be made between those who have and those who have not fulfilled their obligations? What would the effect be on the mind of those who stood apart from the Church or from Christianity, altogether? The adoption of the Baptismal franchise would be a deliberate diminution of the corporate influence of the Church on public opinion. Sir F. Holliday seconded."

The Rev. W. Temple supported the Baptismal franchise. The arguments of the two last speakers led logically to the Communicant franchise. If that were abandoned the only difference between the Baptismal and the Confirmation franchise was that the latter enfranchised lapsed communicants. The Baptismal franchise would in fact lead to better commendation of the sacramental system of the Church than the other, which would shut the door in many people's faces at the outset. He closed by appealing to the House not to allow a decision of this matter either one way or the other to diminish enthusiasm for the scheme as a whole.

The Bishop of Gloucester confessed himself a convert to the Baptismal franchise, largely on the ground that all the arguments for the Confirmation franchise pointed straight to the Communicant franchise.

"The Bishop of Hereford urged that, while principle must be dominant, expediency in such a matter is important. The Baptismal franchise seemed to him right in principle and prudent in expediency."

Lord Hugh Cecil thought that the exercise of a vote to determine the action of the Church properly went with the status of a communicant. This for practical purposes would bring us very near to the Communicant franchise. All through the New Testament ran the insistence that power and fitness go together. What he feared was the wrong principle of comprehensiveness which was inclusive by lowering of standard.

"Chancellor Dowell insisted that a man is born into the nation and is baptised into the Church with all the consequences involved. Membership of the Church must not be compared with membership of a voluntary society."

The Bishop of Theford was also a convert to the Baptismal franchise.

"The Bishop of Winchester was another of such, and called attention to the number of those who had changed their minds in this direction. The ideal was that of a Church built up of living stones, and that all should be members of the Church by conviction and by attachment. The real question was how far the ideal could wisely be embodied with logical consistency. Such consistency involved the Communicant franchise, but that by general consent was abandoned. Is the Church in such a condition that, over against the two facts of the detachment of a large part of the population and the inchoate Christianity which yet marks them in so marked degrees, affirm an ideal that will repel these people? He answered that it was not. We must desire that these shall be within the system and not outside the system, that they may be drawn further. Sir Edward Clarke supported the Baptismal franchise as one who was most eager to see the Enabling Bill passed as soon as possible."

"The Bishop of Oxford pointed out that in small parishes the Parochial Church Council will consist of all persons on the electoral roll, and thus in such parishes the Baptismal franchise would admit persons without the status of a communicant to a council. The proposed Baptismal franchise was definite; and if definite membership was desired, the test was Confirmation, wherein was bestowed just that gift of the Spirit which is needed for effective membership. It was a matter of principle that, before you grant the privileges of grown-up membership, each individual should claim his baptism. The position he upheld was not illogical. The function of voting was not concerned especially with the Holy Communion and was concerned specially with Confirmation. Moreover, Confirmation was more and more real in its significance. Especially in regard to the 'workers,' it was a fatal mistake to make membership cheap. From many sides indications poured in upon them that we might soon have to choose between maintaining the establishment and maintaining our principles. The New Testament was supremely contemptuous of numbers and majorities."

"A vote by orders was taken and the figures were as follows:—For Lord Selborne's amendment: Bishops 7, Clergy 37, Laity 65; against, Bishops 17, Clergy 62, Laity 80. The amendment, urging the restoration of the Confirmation franchise, was therefore lost."

"When the whole scheme had been considered, the Archbishop of York spoke of the great solemnity of the decisions that had been taken and of the one still remaining to be reflected. Conditions which have wholly passed away. They had been working out the method of adapting it to the needs of the momentous period now beginning. Still Parliament and the citizens of the nation would retain all their rights, but the Church would be able to express its will with hope of effectual action."

"Lord Hugh Cecil explained that in view of the decision on the franchise he was now unable to support the scheme. The entire scheme was then adopted in a full House with only one dissident."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"Au Revoir."

The members of the Deaconess Council and a few friends assembled on the lawn of the institution to wish God-speed and bon voyage to the Deaconess Superintendent, Miss Pallister, who, after six years' strenuous work, has been granted 12 months' furlough. She is returning to England by the Blue Funnel Steamer "Ascanius" on Saturday, May 3.

The Most Rev. the Archbishop presided, and on behalf of the council and many friends, presented her with an illuminated scroll, and accompanying purse of notes. He said the present building spoke of the work Miss Pallister had done under many limitations and handicaps. Through her, deaconess work had become known, and she had gathered round her a personnel and band of deaconesses for which the Church and diocese will ever be indebted. He would assure Miss Pallister that she carried with her the thanks of the diocese as well as the good wishes and regard of all.

Mrs. Wright, on behalf of the associates, spoke of the loyal affection and regard of all the members, and in wishing her God-speed, hoped for a renewal of happy associations.

The Ven. Archdeacon Boyce, a member of the council from 1881, said that in the last six years Miss Pallister had built, on the foundation then laid, this splendid structure. She was a notable woman, always active in social reform on high lines, and so her absence meant a loss to the city. Her attractive, sweet, loving personality had endeared her to all. She had made the Deaconess House the women's centre, and during these past strenuous years had done her part in a noble way.

Canon Claydon, on behalf of the Church Missionary Society testified to the even wider influence Miss Pallister had exerted in the training of missionary students.

Miss Holland, on behalf of the junior associates, presented Miss Pallister with a despatch case.

Miss Pallister, in reply, said she would remember their kind words and try to live up to what was said of her. She would certainly speak for Australia, and be able to refute what she had heard before leaving England. She commended the Home, the Children's Home, and the Home of Peace, to their continued support. It is women's work and yet so few come forth to engage in it. She was astounded at the ignorance of the masses, and the only solution of the great Labour problem was the consistent Christian life seen and known. Her one desire was to be at leisure to go in and out among these crowded parishes. She thanked all and would bear away with her a happy memory.

Canon Charlton, acting-Chaplain, and Mrs. E. H. T. Russell, Hon. Sec., and Mr. J. M. Sandy, Trustee, were responsible for the arrangements.

Afternoon tea was provided by the ladies of the council.

Motions of Sympathy.

At the last meeting of the Standing Committee of the Synod of the diocese of Sydney, March 31, 1919, the following resolutions of sympathy were passed:—

(1) That the Standing Committee of the Synod of the Diocese of Sydney expresses its appreciation of the great public services of the late Sir James Fairfax and condole with Lady Fairfax and her family in their bereavement. That this resolution be communicated to Lady Fairfax.

(2) That the Standing Committee of the Synod of the Diocese of Sydney has learned with deep sorrow of the death of the Rt. Rev. John Francis Stretch, D.D., Lord Bishop of Newcastle. His intensity of spiritual pursuit, his erudition, insight, eloquence, power and humanness will be long remembered. The members of the Standing Committee feel their own loss, and express their sympathy with the family of the late Bishop in their bereavement. That this resolution be communicated to the Administrator of the Diocese of Newcastle and to the members of the family of the late Bishop.

Ordination of Deaconesses.

On Thursday week the Most Rev. the Archbishop of Sydney set apart Miss E. M. Bostock, Miss D. E. Genders and Miss M. G. Wildash, to the office and work of deaconesses. Miss Genders is to work in the parish of Holy Trinity, Sydney, Miss Bostock at Orange, and Miss Wildash in the district of Golden Grove, Darlington, N.S.W.

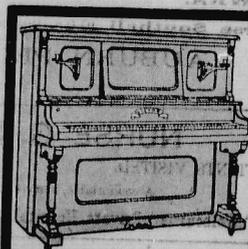
"There was a very good attendance of friends of the candidates and others connected with the Deaconess Council and work. The Archbishop preached a most interesting sermon on 'The ministry of women,' in which he traced that ministry as it grew in magnitude and importance in the early Church."

Jubilee of St. Stephen's, Kurrajong.

The 50th anniversary of the opening of this church was celebrated on April 23.

The church was first opened for service on April 14, 1869. The Rev. George Middleton was the first rector.

A large congregation quite filled the church. The prayers were read by the Acting-Rector, Rev. J. Poole, and the Rev. F. J. Dillon, of Richmond, read the Lessons. His grace the Archbishop of Sydney was the preacher. In speaking to his text, his grace said he was sure that the Gospel of Jesus Christ and Him Crucified had been the theme of all the preaching from that pulpit by the twelve rectors during the 50 years that the church had been in existence, and



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he was sure it would continue to be the
theme for the years to come, for it is the
only foundation of our religion.The anthem, "Ye that stand in the House
of the Lord" was ably rendered by the choir,
and Jackson's "Te Deum" was sung by
the whole congregation as a hymn of praise
and thanksgiving. The offering at the ser-
vice is to be placed, with the results from
the Lenten boxes, towards re-roofing the
church.An adjournment was then made to the
pavilion in the church grounds. Quite an
army of ladies had been at work all day
turning its grim walls into a little paradise.
We are in the midst of the greatest drought
this district has known, but the profusion
of flowers from the Heights gardens had
done wonders to the building and tables.His grace the Archbishop said how pleased
he was to be present, and commended the
parishioners on taking in hand the matter of
a new roof for the church, and he pointed
out the necessity of repairs to the rectory.After tea a concert was held and lovers
of music were regaled with a programme
of 21 items besides several encores. A
bookmark got out by the Acting-Rector as
a souvenir of the occasion was sold at 6d.
each. It is neatly printed on blue ribbon
in gilt lettering, and contains a picture of
the church and the names of the twelve
rectors and present churchwardens. During
the concert the Acting-Rector thanked those
who had in any way contributed to the suc-
cess of the day, upwards of 60 ladies and
gentlemen having helped for many days
preparation for the event.**A Splendid Self-denial.**A simple paragraph in the Roseville Parish
Notes chronicles, "Lent Self-denial envel-
opes (for the Church Missionary Society)
total £107 18s." A sign of real progress in
the things that matter most.**Campbelltown.**Harvest festivals were well attended and
generous gifts were brought. The Home of
Peace and Glebe Children's Homes benefitted
by the fruit and vegetables. The rector
writes in his monthly letter:—"I had great pleasure in accepting, as a
first fruits offering unto God, an animal,
which I was able to sell for 12/-, and give
the proceeds to the Home of Peace for the
Dying. The giving of God in our daily
work, the recognition of Him and will bring
without doubt His blessing upon all legiti-
mate work and things which we do."
The glebe land has been sold advantage-
ously and the net proceeds funded for the
endowment of the living.**The War.**"It has been truly said that the war, with
all its horrors, has been a blessing in dis-
guise to the whole world. Not only have
we been rescued from the German tentacles,
which even under the guise of peace were
slowly strangling liberty in the world, but
we have also been able to throw off much
social and industrial bondage which nor-
mally would have taken a century to move.
It may prove that this epidemic may have
its other side. Our eyes are being opened
to evils that have been ignored or counten-
anced too long. We need more open spaces
in every crowded area. It would pay us
even, I think, to sacrifice parts of the larger
areas of space to get them. The big open
space unlighted makes for evil as well as
good. Still more do we need to improve
the unrighteous housing conditions in which
too many of our people live, and which have
produced fertile breeding grounds for dis-
ease. But in order to do this we shall
probably need to watch carefully the person-
nel of our local government and to take
care that it is never in the hands and con-
trol of those who are especially devoted to
sectional interests, but that the municipal
councillors are also those who seek to pro-
mote solely the good of the people as a
whole**Lambeth Conference.**I have received information from the
Archbishop of Canterbury that the post-
poned Conference will be held during 1920.
The usual date is somewhere about June and
July. The Standing Committee of this Dio-
cese, whom I consulted, have advised me
that in their judgment it is my duty to at-
tend that Conference. I shall, therefore, inall probability, be absent from the Diocese
from April next. I name this fact now in
order that the clergy may so arrange their
confirmations that they be held this year,
and the early part of next year."—The Arch-
bishop's Letter.**VICTORIA.****MELBOURNE.****C.M.S. Notes.**Miss K. L. Nicholson, of St. Mary's par-
ish, Caulfield, left Melbourne on 25th April
by the s.s. "Tango Maru" to return to her
work in China. In September 21 years of
missionary service in that land. Miss Nich-
olson's address will be c/o Church Mission-
ary Society, Fochow, China.Miss G. L. Bendelack, of St. Hilda's
C.M.S. Girls' School, Canton, has been sum-
moned to England on urgent family busi-
ness.Miss Alice M. Cooper, of St. Peter's, Bal-
larat, of Chonching, Western China, has
passed her first language examination.Miss C. M. Hill, of the Roper River Mis-
sion to the Aborigines, having resigned from
Darwin on the way to her home in West
Australia. Her address is c/o G. W. Hill,
Esq., High Street, Fremantle.The Rev. Percy Webber, of Agra, India,
has arrived in Melbourne on furlough.**The Missions to Seamen.**The report of the Mission for the year
1918 was encouraging. There had been
13,429 attendances at concerts and socials in
the three institutes, and 9134 attendances at
Divine service, ashore and afloat. There
were 68 attendances at Holy Communion in
the Memorial Chapel of St. Peter at the
Central Institute. Fifteen hundred parcels
of reading matter had been sent away to
sea in outgoing ships, both coasters and
oversea ships.Subscriptions had been well maintained,
but owing to increasing expenditure an an-
nual was made for much greater support.
The sum of £159 had been received from
church collections during the year. This was
a gratifying amount, and indicated the
sustained interest of church-people.**GIPPSLAND.****Work Amongst Young Men.**The Young Men's Club at St. Paul's, Sale,
is growing, both in numbers and enthusi-
asm. About 40 young men and lads spend
a strenuous yet enjoyable evening each
Thursday night in the Parish Hall. The
Club is gradually increasing its gymnastic
apparatus, and will soon have a well-
equipped gymnasium. In the immediate
future a new horizontal bar will be installed,
also a climbing rope, ladder, and punching
ball platform. Rev. R. G. Nichols acts as
instructor at present. The formation of a
football club among the members is another
probable extension of the club's interests.**QUEENSLAND.****BRISBANE.****The Soldiers' Welfare.**The Soldiers' Church of England Help
Society has taken a forward step of great
importance, and one that will be indeed
appreciated by our returned warriors. They
have leased the well-known boarding-house
Ervingston, opposite to the Executive Build-
ings, and on the corner of George and Char-
lotte Sts., adjacent to the Anzac Club. "Er-
vingston" has accommodation for about 70
men. Should the Lavender Day collections
on May 30 prove as generous as is hoped,
the property will probably be acquired as a
permanent establishment for our soldiers.Returned men with homes in the country,
who desire a few days' accommodation in
Brisbane, will greatly appreciate such a
hostel, besides those who are remaining in
the city for longer periods. A small charge
will be made, but the maintenance of the
hostel will be for the most part from the
support of contributors to the Lavender
Day fund.**TASMANIA.**

(From our own Correspondent.)

We here are truly sorry at the translation
of our Bishop to Newcastle. True Dr. Ste-
phen has not the popular gifts which Dr.
Mercer had, but he is a far sounder theo-
logian, and when known is the best and
staunchest of friends. Still we feel it only
right that he should accept Newcastle, his
gifts and knowledge of social questions will
find wider scope there than here, and alto-
gether the sphere is a bigger one, and
affords a wider range for his powers of lead-
ership.Synod, which was called for May 6, will
meet only formally on that date and adjourn
till the first week in June. This will enable
a special session (which under our act is
necessary for the election of a Bishop) to
be held the day previous to the adjourned
date, and thereby avoid calling up the coun-
try members twice. So the election will be
held early in June. Synod will first have to
decide the mode of filling the vacancy, the
alternative being that Synod itself shall
elect, or that it shall request the Primate
with the other Archbishops and Bishops in
Australia to appoint or recommend a
Bishop, or that it shall request the Arch-
bishop of Canterbury, and one or more
Bishops in England, to select the Primate
for us. Though it is impossible to say be-
hand what course any body or corporation
will take, still Synod will almost certainly
decide that itself shall elect.**NEW ZEALAND.****WELLINGTON.****The Late Archdeacon Fancourt.**A resolution was passed by standing com-
mittee, to the following effect:—That the Standing Committee of the Dio-
cese of Wellington desires to express its
deep sorrow at the death of the Venerable
Thomas Fancourt, Archdeacon of Welling-
ton, and to put on record its high and most
grateful appreciation of the immense and
varied services by him rendered, during fifty-
three years of devoted and untiring minis-
terial life, as well to this diocese of Welling-
ton as to the whole Church of the Province
of New Zealand, and tenders to the members
of his family its most respectful and heart-
felt sympathy, praying that the Father of
Mercies and God of all comfort may sustain
them in this hour of trial with the uplifting
power of His grace and love.With the approval of the Standing Com-
mittee, it is proposed to raise a sum, if pos-
sible, of £5,000, to be called the Archdeacon
Fancourt Memorial Fund. This Fund is
to be devoted to the following objects:—1. Provision for the maintenance of de-
pendents of clergy in cases which may from
time to time arise and for which no pro-
vision, or only inadequate provision, is made
in the Pension Fund Act. It is proposed
that this object be a first charge upon the
Fund up to £1,500.2. Provision for the training and main-
tenance of candidates for Holy Orders, ac-
cording to the discretion of the Bishop and
Standing Committee.**NEW LECTIONARY.****May 18, 4th Sunday after Easter.—**M.: Pss. 128, 129, 130, 131; Deut. iv.
1-24 or Isaiah lx; Luke xxv. 19 or Acts
iii. E.: Pss. 145, 146; Deut. iv. 25-40
or v. or Isaiah lxi; Luke vii. 1-35 or
Revel. ii. 18-iii. 6.**May 25, 5th Sunday after Easter.—**M.: Pss. 132, 133, 134; Deut. iv. or
Isaiah lxii; Luke xx. 27-xxi. 4 or Acts
iv. 1-33. E.: Ps. 107; Deut. viii. or x.
12-xi. 1 or Isaiah lxiii. 7; John vi. 19
or Revel. iii. 7.**May 29, Ascension Day.—M.: Pss.**8, 21; 2 Kings ii. 1-15; Eph. iv. 1-16.
E.: Pss. 24, 47, 110; Daniel vii. 9-10,
13-14; Hebrews i.**THE MYSTERY OF GOD.**An explanation of Bible Prophecy, by S.
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A Trip to Uganda.

By Rev. D. Haultain, C.F. (C.M.S. Missionary in Nairobi.)

Naturally it was with great joy that I received a telegram from G.H.Q., Dares Salaam, announcing that "14 days' leave to Uganda" had been granted to me, travelling expenses paid! The hope of visiting that country so often read about, and so often prayed about, was indeed thrilling, and the prospect of a crowded train and a dusty journey did not damp one's enthusiasm in the slightest. The mail train leaves Nairobi at 12.40 on Saturdays, and arrives at Kisumu, on Lake Victoria Nyanza, at 7 a.m. on Sundays. Kisumu is 586 miles from Mombasa, and 256 from Nairobi; the latter place being 5500 feet above sea level. The railway at its highest point reaches nearly 8000 feet, where it begins to descend again, until it reaches Kisumu, which is 3726 feet above sea level. It is wonderful to think of this huge fresh water lake at such a level. Travelling on the Uganda railway is really quite comfortable, sleeping accommodation being provided for in the compartments, and meals served at various railway bungalows en route. It is wonderful, too, that this railway, penetrating as it does right into the heart of Africa, enables people to do the journey to the lake in as many hours as it did weeks, in the great "safari" days of Mackay and Hannington and Tucker.

Leaving Nairobi on the Athi plain, it is one continuous climb up, past Kikuyu (of missionary fame), past Kijabe (the headquarters of the African Inland Mission, American), and through the wonderful Rift Valley—a sheer drop of hundreds of feet. It is volcanic formation, and geologists say it is but a part of the great rift extending up through Abyssinia and Southern Palestine. It is 40 miles wide and 1500 feet deep. At present the country is very dry, and unless rain comes to save the maize crops, a severe famine is threatening. The scenery is not unlike many parts of Australia—wattle trees, also cedar, being much in evidence. It is a wonderful sight looking down into the great Rift Valley, and in order to make the descent the line curves round and round like a spiral. If it were not for the presence of the natives—always to be seen from the carriage window—it would be difficult sometimes to convince someone that this is really Eastern Equatorial Africa.

Kisumu, or Port Florence, is reached at 7 a.m., the train running right on to the wharf alongside the 1100-ton steamer "Clement Hill." It is quite an up-to-date vessel burning wood fuel. She, with five other steamers more or less the same size, were brought out and up to the lake in sections, and built there. One smaller steamer of about 40 tons, the "William Mackinnon," was actually carried up from the coast in sections on the heads of porters previous to the days of the railway. She is still running. Leaving Kisumu we sailed S.W. through the Kavirondo Gulf, going about 10 knots. The journey across to Entebbe, the first port of call, is 175 miles, but owing to the fact that the lake is studded with hundreds of islands, with tall lighthouses, it is the custom to anchor for the night. Because of these islands, great and small, the steamer is hardly ever out of sight of land. The great inland lake itself is about the size of Scotland, or 44,000 square miles in area, has 4244 miles of coast line, and with an average depth of 220 feet. The "Clement Hill" only draws very little water owing to the fact that it is fairly shallow near the wharves. For about six hours I was violently sea sick, but this is not to be wondered at, or the possibility at any rate, with a beam sea in such a big expanse of water.

Arriving at Entebbe at 10.30 a.m. we thus had 4 1/2 hours to look round this very pretty place. It is the administrative capital of Uganda, and the residence of the Governor, and is the most European town of the Protectorate. The luxuriant green foliage and the various coloured flowers and shrubs, the names of which I do not know, made the place very beautiful. The "Clement Hill" sailed again at 3 p.m., and after passing through many islands we arrived at Port Bell at 5 p.m. From there a railway runs up to Kampala, six miles, and Namirembe Hill, of C.M.S. fame, is about a mile from the railway station. I stayed with the Rev. W. B. Gill, at the Mengo High School, knowing him as a C.F. with the troops in East Africa.

Tuesday morning, February 4th, found me looking round the "Sights." First of all the Mengo High School, with its 60 boarders, many of them sons of prominent chiefs. Over a period of three or more years, the

boys are given a thoroughly good secondary education, the practical side of which is not left out. One of the boys—while we were discussing the beautiful new cathedral in course of erection—asked me in excellent English, "How high is the dome of St. Paul's Cathedral, London?" I had to admit that I did not know! The boys at this High School pay fees 90 rupees, £6, per year, for their education, the backbone of which is of course religious teaching.

The fine up-to-date Mengo Hospital baffles description. Native, European, and Indian wards, everything up-to-date, operating theatre, X-rays room, etc., etc., the big dispensary, to which is attached the "out patients'" department, where a service is held every morning. No wonder the appreciation of the great work of the Drs. Cook has travelled far and wide, not forgetting the staff of nurses (five) who run the hospital. In connection with this, too, there is a training school for native hospital orderlies. Some of them have reached the stage of doing minor operations! Last, but not least, there is the midwifery school, under the personal and practical supervision of Mrs. Albert Cook, M.B.E. In this school a fine type of Baganda girl is being taught to go out equipped with practical knowledge to help save their own people; 70 per cent. of Baganda are said to die in infancy. Surely in this "white hospital there is practical Christianity not far distant from the hospital. It is hoped that the girls will be in training in 100 of these 30 commended itself to the European population of Uganda and East Africa that they are willingly helping financially. All this in a missionary hospital with its 500 beds, and 75,000 annual out patients!

On the top of Namirembe Hill a great cathedral of brick and stone, with tiled roof, is being built, 240 feet long, 130 feet wide, 87 feet high to the top of the dome, it being of plain but pretty architecture. It is to cost £30,000, of which the Native Church has given £20,000. It will be finished and ready for consecration in September next, when, besides a huge crowd of Baganda from all parts of the Protectorate, it is hoped that six Bishops will be present—Uganda, Mombasa, Zanzibar, and one each from England, South Africa, and India. This great cathedral, which is to seat 4000, replaces one destroyed by lightning some years ago. There are other mission day schools for boys and girls at Namirembe, one of which, the central school for boys, is entirely run by native teachers.

The next day I was able to pay a visit to the tomb of the two blood-thirsty kings of by-gone days—Mutesa and Muwanga. It was the former who asked Stanley to tell the English to send out missionaries! A cruel, cunning, blood-thirsty despot he was, so the "story of the gradual victory of the Light over the darkness is one of the most thrilling in the annals of Christendom." Mutesa died in 1884, and was buried in the native house which is now called 'Mutesa's Tomb.' Inside are his spears and shields, etc., and the actual tomb itself is covered with layers of native bark cloth. There, too, are the bones of his vicious and cruel son Muwanga, who was responsible for the death of Bishop Hannington, and of the first three Baganda martyrs, who were burnt at the stake for their faith. "The blood of the martyrs is the seed of the Church."

The next place of interest visited was "King's School" at Budo, about nine miles from Kampala. The Rev. H. J. C. Weatherhead, M.A., is the principal. This is the chief school in Uganda, and a very fine one it is. Laid out as a proper Collegiate Institution, it has a big "quad" with four dormitories, technical workshop (in memory of Alexander Mackay), principal's house and a very beautiful red brick chapel, a gift from the late Bishop Wilkinson of Northern Europe, in memory of the three martyrs. A granite cross, on the way going to Budo, marks the exact spot of their martyrdom. Here at King's School 150 boys are given a top-notch secondary education, and brought to first-hand touch with the things of Jesus Christ. For that is the ultimate aim of the school, which means much for the future of Uganda. These boys are not spoon fed; press, both well equipped. This would have gladdened Mackay's heart, it being a practical memorial to very practical man. I come away from Budo saying to myself, "Missions are very much worth while."

But what one appreciated perhaps most of all was a trip out to Mukono, 24 miles, in the bishop's side-car. The journey out was perfectly delightful—through miles of banana groves all shades of green, and through

virgin bush. After having a good look round the buildings of the Divinity School, which, when new buildings have been added, will be known as the "Bishop Tucker Memorial College," we waited for Bishop Willis to arrive in his car from one of the out-stations of the district. (The Bishop having private means, is able to keep a motor car, also motor bike and side car, so he is able to cover the ground of his huge diocese many times.)

I shall never forget the sight which greeted his arrival at Mukono. The whole road was lined with people (mostly boys), all dressed in white, kneeling (for such is the Baganda custom), clapping and cheering. It was a most interesting sight. While at Mukono I also had an interesting conversation with a fine old Christian chief, Sam Mukasa, who went to England some years ago.

On Sunday, February 9th, I went to the Luganda service in the morning. It was held in the women's school, the temporary church, until the Cathedral is finished. Two native clergy officiated and Archdeacon Baskerville preached. It was a very reverent and hearty service, men sitting on one side and women on the other. In the afternoon I preached in the English church at Kampala, one of the "Outposts of Empire."

My last day, Monday, was from one point of view the most interesting of all, for I was taken by Mr. Gill to Lukiko, the Native Parliament, for the province of Buganda. Here I was introduced to Sir Apolo Kagwa, K.C.M.G., the Prime Minister, a fine old Christian. As a youth he was one who fled from the wrath of Muwanga. He, too, visited England and can speak English quite fluently. Under his presidency hundreds of chiefs were assembled engaged in trying cases and hearing disputes. It was all most interesting. In the middle, several men came in, lay and writhed on the floor, went through a series of gesticulations to the noise of drums and native harps, and ended up with a spear dance. This was the Baganda way of expressing thanks. The men concerned had just been made chiefs. Most of the chiefs assembled were Christian, some were heathen, and a few were Mohammedan. We also went round the royal courtyard watching the royal band (!) and a professional dancer, who had lost his ears at the pleasure of Muwanga. But those days have gone.

I left Kampala again on the return journey next day, and the "Clement Hill" first went to Jinja. In this I was singularly fortunate, as one was thus able to see the wonderful Ripon Falls, which mark the beginning of the river Nile.

I arrived back in Nairobi on the 14th. Perhaps the outstanding thought which impressed itself on my mind was the triumph of the Gospel in Uganda. That little world had absolutely been "turned upside down." The Mission is appealing for no less than 87 new recruits, every one for work waiting for reinforcements. May God raise them up!

Nairobi, February 18, 1919.

The Unity of Evangelical Christendom.

(By the Rev. Donald Baker, M.A.)

(Continued.)

Now let us turn to another question which is linked unto the problem of the nature of the ministry. Now, can we find episcopacy in the N.T.? Many attempts have been made to find it there, but in vain. "The episcopate was developed," says Dr. Armitage Robinson, "in its monarchical form in the second century." In the New Testament bishops and presbyters are one and the same thing. We may take here the terse verdict of Dr. Headlam (P.B. Dict., p. 314), one who, of course, is by no means in sympathy with all that "Islington" hands for. He says: "The episcopos and presbuteros were clearly identical in apostolic times, and the various fanciful theories for distinguishing them have no value." "In the N.T. bishop and presbyter are practically interchangeable terms" (Hamilton, "People of God," p. 153). We submit, therefore, that the verdict of the N.T. is that the episcopate as we now understand it is the development of a later age and cannot be found in the N.T.; further, that a sacerdotal priesthood (as distinct from the priesthood of all believers) likewise cannot be found in the N.T.—indeed, that its very conception is alien to the spirit of the genius of the N.T. From time to time we have claims disputing this, as at the last Pan-Anglican Congress (Vol. VII., p. 79), where one speaker, Canon

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Bevan, said, "The historic episcopate is not only the most venerable of Church institutions, but it is also the order appointed by the whole apostles (by the express command of Christ Himself, as we doubt not, and in the power of the Holy Ghost), for the government of the Holy Church. We pray in the Litany, 'That it may please Thee to rule and govern Thy Holy Church universal in the right way,' i.e. by the episcopate; and the episcopate is the divinely appointed order, and therefore is the only right way of governing the Church, and all other ways, oligarchic, democratic, or whatever other systems may be desired, are wrong ways, and contrary to the intention of Christ, our Head."

Now, seeing that the Church of England makes the Scriptures her supreme authority, this N.T. evidence should be enough for us, but we will continue and examine next the verdict of early Church history, not only for its intrinsic value, but because we can learn there about (or at least can deduce something of) apostolic practice. Summing up the evidence we may say that episcopacy evolved more rapidly in the East than in the West; in Antioch and Asia Minor it was doubtless very early, and there is no reason why its rise there should not be connected with the Apostle John, though it of course by no means follows that the Apostle laid it down as a necessary part of the order of Church government. On the other hand, going towards the West, we find, to use Gwatkin's words, "Now it is as certain as any historical fact can well be that there was no Bishop in the important Church of Corinth at the time of Clement's writing" (Church Hist., Vol. I, p. 291). Moreover, Clement mentions only two orders of the ministry, and is silent about the episcopal office; he still uses the word "Bishop" in its older sense as synonymous with presbyter.

Ignatius is generally looked upon as the great champion of bishops, and certainly his language is emphatic enough, "We ought to regard the bishop as the Lord Himself—as many as are of God and of Jesus Christ are with the Bishop." But Gwatkin points out that Ignatius in his letters is attacking separatists not Presbyterians—individuals who disobeyed an existing order, not churches which deliberately preferred another order. And again, he says of episcopacy, nothing which is different in kind from what the apostles say of the Empire, Honour the Emperor. The powers that be are ordained of God. As the Apostles commanded obedience to the Emperor as the de facto ruler of the world, so Ignatius preaches obedience to the Bishop as the de facto ruler of the Church to which he is writing. Further, there is at least some ground for thinking that when he wrote to Rome, the Church there was not governed by Bishops, yet he has no words of condemnation for it. But there is more than this in Ignatius. Time after time he insists, "Obey the Bishops," and presses this point and drives it home in every possible way. Yet with all his urgency he never uses the one argument which would have made all the others superfluous—he never says, "Obey the Bishop as the Lord ordered or as the Apostles gave command."

Then we have the famous case of Alexandria, where Clement sometimes speaks of two orders, sometimes of three. Hence it appears in his time that the Bishop there was "regarded as distinct and yet not distinct from the presbytery." This helps us to understand the witness of Jerome and others that to a comparatively late date the presbyters at Alexandria were merely elected, but also consecrated their Bishop, and indeed it appears that there was at that time only one Bishop at Alexandria. Hence Lightfoot says, "it was a matter of convenience and almost of necessity that the Alexandrian presbyters should themselves ordain their chief." Nor is it only at Alexandria where we meet this peculiarity. Lightfoot cites a decree (Anvra, A.D. 314) which says, "It is not allowed to country bishops to ordain presbyters or deacons, not even to city presbyters except permission be given to each parish by the Bishop in writing." Frere, Pan-Anglican Report, Vol. VII, page 84, "they found that at Alexandria and possibly at Rome, there were presbyters elevated to the episcopate without consecration." With regard to Rome, Dimock says (p. 20 note), "it scarcely appears to admit of a doubt that in the Church of Rome perhaps by reason of its faithful adherence to the truth, the development of episcopacy was exceptionally tardy," and quotes Lightfoot, Apostolic Fathers, Part 2, Vol. I, pp. 283, 284. "The Episcopate, though doubtless, it existed in some form or other in Rome, had not yet (it would seem) assumed the same sharp and well-defined monarchical character with which we are confronted in the Eastern Churches." The question of Alexandria rather troubles those who hold exclusive views on the Episcopate, and many efforts have been made to explain away the fact. Dimock well points out, however, that besides the converging lines of histori-

cal proof the mere fact that such a tradition lived, and lived quietly, that it spread, and spread without producing an ecclesiastical earthquake—this is all we need to build our argument upon. Could such an account have spread abroad and be believed and lived peaceably in such an atmosphere as some would have us regard as the only true atmosphere of true church doctrines and principles? If certain modern theories are correct, how comes it that there was no oecumenical condemnation upon an error so vital as to imperil its claim to be accounted a living branch of the Church of Christ? (Adapted from Dimock, p. 13.) Besides these cases we find such a significant fact that "confessors" were admitted to the priesthood without ordination—indeed, Hatch (Lecture 5) shows that it was not unknown for the laity to celebrate the eucharist. Now the question arises, What are we to make of all these facts, those who differ from us maintain that these facts are in the nature of by-paths, that do not illustrate the main trend, but they are too many, too varied in character to fit in with exclusive views of episcopacy, may we not rather use them as windows through which to look at early Church life—a Church life in which we find episcopacy was developing, but in which also episcopacy was not looked upon as vital, was never claimed to be by order of Christ or even of the Apostles; which was not looked upon as the only channel of grace for ordination; a Church life, too, in which sacerdotal conceptions only slowly came to the front, for Cyprian is the first to apply the word sacerdos to the Christian ministry, and even he applied it to the bishops only and not to the presbyters. Wilson quotes Dr. C. A. Biggs on the clear verdict of history as follows: "The theory that the parochial bishop was a natural evolution of the college of Presbyters-Bishops, that it was inevitable that the college should have an executive head, and that with the growth of the Church, this presiding Presbyter-Bishop, who at first was temporary and changeable, or in the order of seniority, would become a permanent parochial bishop (having the administration committed to his hands) without any ordering of the Apostles and without any Divine institution; this theory accounts for all the facts of history as they appear in the ancient documents." Even were the verdict of early Church history different, it would by no means settle the question, for, as Professor Stalker (Churchman, Sept. '00) speaking for Presbyterians, says, "In the N.T. 'Bishop' and 'Presbyters' are identical. The placing of the Bishop above the Presbyter was later; and while Episcopalians appeal to antiquity and the Fathers, Presbyterians request them to ascend to a higher antiquity and the Scriptures."

It is submitted, therefore, that the verdict of the N.T. (whether we read it as they stand, or whether we read it in the light of early Church history) shows no warrant for the claims of a sacerdotal ministry, shows no warrant for the exclusive claims of the episcopate. Rather we seem to see what someone calls "Apostolic delegates," occupying exactly the same position towards the infant churches, that the Rev. H. R. Holmes, e.g. (to mention one of our Australian missionaries), from a Christian land would have amongst the new converts of India. So that the first fact I would like to emphasize is that the Christian ministry is non-sacerdotal and is not dependent on an unbroken transmission of episcopal orders; indeed, when we consider such historical facts as the consecration of bishops by presbyters, and of confessors ranking as priests without ordination, may we not say that the essence of ordination is commission rather than transmission?

(To be continued.)

Young People's Corner.

An Indian Missionary's Story.

Every now and then the country had outbreaks of plague and cholera, or smallpox, and thousands perished. On one occasion there was a most violent outbreak of smallpox, and the white people just cleared out as fast as they could. The doctor and his good wife had both formerly been the victims of the disease and so they remained attending to the sick and the dying, and they had plenty to do. When walking to the village one morning the doctor found the most awful looking thing in the way of humanity, in his path, that he had ever seen. He was in the last stages of the disease, but because he was still alive, and for fear some beast of burden might trample on him, the medico carried him out of the road and then got some water from a near-by stream and washed his foul mouth and went on his way. At night when he returned he found the rotting being still alive, and as he was still living in the morning, he took him a little broth, and put ointment on his sores. The

man opened his eyes, the sight of which was not destroyed as is so often the case. Food and further attention were given, and slowly the victim again became a living man. Some mornings later the doctor came with fruit and food for his patient, but he was gone, without a "thank you!" and could not be found! Returning to his wife in rather a discouraged mood, he said to her, "He's gone, without a word of gratitude, and he was nearer death than I ever saw anyone before." His wife answered, "We did not come here for thanks, but for souls." Eighteen months rolled round, and India, now freed from her epidemic, was quite gorgeous in her livery of green. Health and happiness had returned, as far as it was possible in that land. One morning there came into the mission compound a swartly giant whose pox-marked body shone redly in the morning sun. Over his shoulders was the most beautiful elephant tusk ever seen in that part of India, and by his side hung a little leathern bag of gold. He laid them both at the missionary's feet, and said, "I got more."

The doctor's heart was touched and he said, "I did not do what I did for you in the hope of a reward."

"Then why did you do it?"

"For the sake of Jesus, for the sake of my Saviour, and yours, Who came from heaven and lived and died that we might be saved from our sins and have peace and joy in our hearts."

His giant body trembled, and dropping on his knees at the missionary's feet, he cried, "Oh! white man, show me Him! Show me Him!"

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The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. VI, No 11.

MAY 23, 1919.

Price 2d. (5s. per Year Post Free.)

Current Topics.

Every great national commemoration is an inspiration and a call to the realisation of responsibility, and of no occasion is this more true than it is of Empire Day, which speaks to us pre-eminently of the rich national inheritance into which we have entered. The British Empire is one of the greatest achievements in history, but it has only been brought into being and maintained by Divine favour and human self-sacrifice. It is well for us to remember this fact at the present time when Empire Day witnesses our nation sheathing the sword of war after having disposed of her only serious rival in the imperial domain, and the consideration suggests to us at least two thoughts. If our present privileges have been won at the cost of blood, and effort and tears, who are we that so much sacrifice and labour should be spent on our behalf? Are we worthy of the price? That question can be answered in the affirmative only by emulating the examples of them to whom we owe our empire, and so becoming part of the great stream which flows across the ages. And the other thought is this: Has the Divine favour been shown us that we should selfishly enjoy it, or have we, in the old phrase, been saved to serve? Surely we have been preserved and raised up that we might present an ideal of righteousness to the world, and spend ourselves in the service of mankind. It is easy to forget these facts, but history teaches that we disregard them at our peril.

consequently the essential equality of value of every human personality. Only, unhappily the completeness of the revelation of that essential brotherhood is not accepted in its fullest inference as based on the Fatherhood of God. The Christian revelation makes it abundantly clear that the only possible method of realisation of the ideal of brotherhood is to accept the discipleship of Him whose incarnation and crucifixion hallowed and saved human kind. To the extent that this is lost sight of men get ill-proportioned schemes for realisation of the brotherhood, mostly inspired by the spirit of the world, which is the will to possess, rather than by the spirit of the Cross which is the will to give. The Cross of Jesus Christ sets before the Christian as life's ideal this wonderful ideal of self-giving in service for others, and calls men to put duty in the first place—duty which, to quote one of the late Bishop Stretch's brilliant and pregnant aphorisms, is a ladder with its foot on earth, but with its topmost rung right at the foot of the throne of God.

As the Bishop of Carlisle has recently put it:—

"Christianity introduced an entirely new conception of citizenship, based neither upon necessities nor rights alone, but chiefly, and above all, upon duty. Christ said very little upon the rights of man; His whole teaching was based upon the duties of man—first, upon man's duty to God, and secondly, upon man's duty to his fellow-men. Christ knew full well that when man makes duty his ideal, right will necessarily be accorded to all the members of the society of which he forms a part. He knew also, and nineteen centuries of experience since He dwelt on earth has proved the truthfulness of His teaching, that to insist upon rights, apart from duties, is not only to endanger the sovereignty of duty, but is also practically certain to establish a tyranny of rights. **When rights are claimed apart from duties they cease to have either moral or Christian value.** This doctrine of Christ that rights should be subservient to duties, and not duties subservient to rights, is strongly emphasised in the Pauline teachings, and the emphasis is illustrated and founded upon the analogy between the body of individuals and the members of an individual body. Every man, whatever his religious or social opinions may be, must be conscious that his own body cannot continue in health and strength unless each member of his body does its full duty towards the other members. What is true of a physical body is true both of a social and civic and ecclesiastical body. None of these bodies can attain to their perfection so long as the spirit of sectionalism is rife and dominant amongst them. It is a great national duty incumbent upon all Christians, and not least of all upon all clergy, both by word and deed, to set forth the true character of Christian citizenship, which consists in the subservience of individual claims to the claims of the community, and in the development of individual character by the inspiration of its fellowship and co-operation with the whole."

"We shall expect very little dissent from what is so plainly a statement of Christian principle. It is only in the latter part of Bishop Diggle's doubt seems to arise—but that is not because any Christian, minister or layman, will dispute the theoretical rightness of the

bishop's words, but because they are so widely divergent from general Christian practice. Bishop Westcott's words uttered over 20 years ago are still as true as ever. "We cannot," said he, "silently, patiently, sincerely reflect on the inherent obligations of our Christian profession, which are involved in such (social) questions without feeling that the Christian faith is not yet realised in deed or in thought among us." Here is certainly one fruitful cause of the failure of the church in her impression on the world, for, as Westcott said again, "Nothing is more fatal to nobility of conduct than the formal acceptance of lofty teaching without regard to its consequences." Christian doctrine is intensely practical. **The blessing which it brings is not for knowing but for doing.** It is designed to give, and it is capable of giving, clearness and breadth of vision, permanence and strength of motive, inexhaustible force of action in every region of human activity." The same social difficulties which the late Dr. Westcott was striving with are with us to-day; and there is a tremendous need for the Christian Church, throughout its membership, first of all to recognise that the problem of our social antagonisms is very real and urgent; and in simpler faith and greater devotion to our great Head to give His world-healing principles a chance of operation. We gladly welcome and bid Godspeed to the newly-formed Australian Christian Social Union, whose "general object is the application of Christian principles to Australian democracy in politics, industry and social life. . . . Standing aloof from any sectional platform, it stands for the assertion of the spiritual factor in human life as that which alone can claim the right ultimately to shape and dominate the social order." Our Australian union follows the lines laid down by its English forerunner, "The Christian Social Union," in claiming "for the Christian law the ultimate authority to rule social practice." The union is thus emphasising what is in sore need of emphasis, that **"What a Christian does he must do as a Christian."**

Sydney has taken off its mask and put on its smile once more—and Sydney can smile too, even though the Federal capital continues so long in Melbourne. Sydney is hoping that the influenza germs will be so disgusted with its persistent smile that they will pack up their trunks and seek some more congenial spot to carry on their business.

It is curious how the picture-show proprietors, theatrical managers and others, who normally stand for emphasis on the materialistic aspects of life, have talked much about the value of their business in maintaining the "morale" of the people at such a time. On the other hand, some of our most

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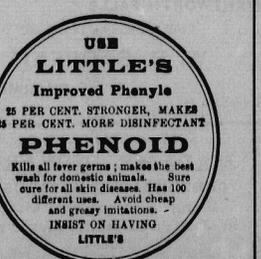
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