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VOL. VII, No 2

JANUARY 16, 1920

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Post Free.**Current Topics.**

At last, after many delays and demurs, Germany has signed the Peace Treaty, and to some

The Peace Treaty. extent has allayed an anxiety lest the

Peace for which we fought so hard and sacrificed so much might not be very

stable. More and more are we coming to understand that a world peace can

only be brought to pass on the basis of a world righteousness. The unrest</

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constant stream of emigration from America—600,000 a month, to Europe—because under Prohibition they are denied the light (!) wines and beers they had been used to all their lives.

Dr. White, writing on the eve of departure for Australia, has left a short but definite statement of his views on the value of Prohibition.

The Bishop of Willochra and Prohibition. His Lordship said: "Should the question of Prohibition come up in my absence, I should like to record my deliberate opinion that the evils of the manufacture and sale of drink are much greater in my opinion than the evils of Prohibition, and that I would therefore advise voting for Prohibition."

We understand that a Consul in Melbourne, to whom the Bishop was applying for a passport to a certain country, wanted to know if the Bishop was a Bolshevik (!) Was it Dr. White's Prohibition sentiments that inspired the question? Perhaps the Church Times and Mr. Gompers could enlighten us!!

We cull from one of the Sydney evening papers the subjoined extract from "Popular Science Siftings." It will be noted that this is no diatribe from an "uneducated and inexperienced and therefore hopelessly narrow" religious press. We hardly think that any comment will be required to draw our readers' attention to the moral dangers of the modern stage and the modern ballroom. The extract reads:—

Bad and Mad. Modern Dancing.

"Dancing is good for the body and good for the mind. It is a wholesome stimulant for both; and at the same time it provides a recreation and a rest, because it is a change for all the faculties. Hence it is a measure of hygiene. But modern dance developments must pain all those who have the welfare of the practice at heart. We have to-day shimmery, shivery, shimmy syncopation, ear-splitting jazz music and public vulgarity, poorly disguised as dancing."

"Our modern stage, says one terpsichorean professor, is partly to blame. 'Theatrical managers seem determined to make professional dancers as vulgar as possible and add insult to injury by making remarks about them from the stage. Young people see these dances and immediately imitate them—and with startling success, too.' But we are assured—and reassured thereby—that 'there is a determined movement to reform dancing or banish it. This movement is more widespread than people believe. The fox-trot waltz and one-step will be retained, but all objectionable features will be taken from even these dances.'"

"Immoral dancing," says another practitioner, "has gone far in one direction as an impatient public will permit it to go. Either the dancing masters must educate the people to discard suggestive movements in the ballroom or justly alarmed parents will demand that the police abolish dancing. Do you call the shimmy dancing? Well, I'll tell you the history of that dance."

"It was first discovered four years ago in a negro dance hall in Chicago. Several instructors saw the negroes going through the movements, and seeing an opportunity to make money, introduced it into society."

A great deal of criticism has been aroused against the British Government in connection with **A Wise Protest.** their proposal to issue Premium Bonds for raising loans for public requirements. The Archbishops of Canterbury and York have sent a very courteous and timely protest to the Chancellor of the Exchequer. Their Graces' letter is as follows:—

"Dear Mr. Chamberlain,—I feel it to be my duty to write to you with reference to the proposal which is now being ventilated for the issue by the Government of Premium Bonds."

I was closely concerned in the discussions which took place on that subject two years ago, when the Select Committee of the House of Commons was appointed, and evidence

was taken from representative men of many different professions and groups. I am now receiving a large number of communications—verbal and written—from men of all sorts, and I am struck by the marked difference which these two years have brought about in the attitude of thoughtful people so far as I am able to test it. Certainly, as regards those who speak specially from what is called the religious standpoint, opinion adverse to the issue of Premium Bonds is firmer and more deliberate than it was in 1917. This is, I think, due primarily to the fuller consideration which has been given to what was to most of us a novel subject, and partly to the impression created by the evidence which was laid before the Parliamentary Committee by such representative men as Lord Leverhulme, Mr. Lionel Hitchens, Sir Robert Kindersley, Mr. McKenna, Mr. Bowerman, Mr. May, and others, who, in different ways, were able to contribute definite information and to base their warnings upon experience gained in various fields. So intense is now the feeling which many wise thinkers and observers entertain upon the subject that I should regard a decision of the House of Commons in favour of Premium Bonds as a veritable misfortune. I was myself opposed two years ago to the issue of such Bonds, but I had not then before me the ample material which is now in our hands. The consideration of it has greatly strengthened the opinion I then held.

"I do not wish to take a prejudicial view of what is undoubtedly a difficult subject. The whole question of the ethics of gambling is a complex one, and I shrink from describing the action of those who might thus invest money as being ethically wrong. I do not attempt to draw a clear line of distinction between grades of speculative investment, but some things seem to me plain. It is not difficult to note and describe the danger attaching to a deliberate Parliamentary enactment reversing previous policy by legalising on an immense scale what is in its essence a lottery system, which has for a hundred years been admittedly illegal. (The Art Union Lotteries Act, 1846, is a practically negligible exception.)"

"Everyone who is now working for the social welfare of young men and women, every minister of religion who is grappling with the problems and temptations of English life to-day, admits the mischievous influence of the gambling spirit among the thoughtless of both sexes. An Act of Parliament legalising this form of speculation must tend harmfully in the direction we wish to avoid. I earnestly hope that nothing of the kind may be done."

"I purposely avoid the technical question whether or not the proposed new law will financially produce the satisfactory results anticipated by some of the promoters of the scheme. I am not qualified to judge of that. But I claim some qualifications to judge such questions in their larger ethical aspect, and the opinion to which I am unhesitatingly led is, I know, shared by others whose experience corresponds to my own. I am authorised by the Archbishop of York to say that he is in full agreement with me on the subject. And I know the same opinion to be entertained by the Bishops of London, Winchester, Manchester and Worcester, and by many others well qualified to form a balanced judgment based upon wide observation and experience. The leaders of the Free Churches in this country have, I rejoice to see, given clear and useful expression to what they feel about it. Were Ecclesiastical Assemblies in session we could without difficulty obtain a public expression of opinion. As that is impracticable at the present moment, and the matter is, I presume, urgent, I venture to send you this letter in the assurance that I am expressing the views of an overwhelming majority, not of ecclesiastics only, but of others, both men and women, whose time is largely spent in endeavours to strengthen in our national and social life the things which are strong and healthy. We want to promote a sound public spirit, and to base our thrift at an hour of national difficulty upon principles which we can hesitatingly defend."

"I am, yours very truly,

(Signed) RANDALL CANTUAR."

Baby's Self-Abnegation.

"Oh God, I want to-morrow to be fine, It is my picnic day! Please let the sun shine brightly all the time, I pray! I pray!"

She paused. Then added, in a sweet low tone,

"If farmers want the rain— Then Jesus, please don't bother about me, Amen, amen."

Oh, Baby, keep through all the years of life This selflessness divine! And let us too, in ev'ry prayer, add this— "Thy Will, not mine."

F.M.N.

English Church Notes.

Personalia.

The Archbishops of Canterbury and York, with concurrence of the Bishop of London and the Colonial Office, have appointed the Right Rev. C. H. Golding-Bird, D.D., lately Bishop of Kalgoorlie, Australia, to be Bishop of Mauritius in succession to Bishop Gregory. Dr. Golding-Bird was consecrated on April 25, 1914, and later in the same year he accompanied the first contingent of the Imperial Forces to leave Australia, subsequently serving in France, and becoming Senior Chaplain of the Commonwealth Forces.

It is announced that Mr. H. W. Hill, who has been Secretary of the English Church Union for upwards of thirty years, is about to retire. The Rev. Arnold Pinchard, vicar of St. Jude's, Birmingham, has been designated to succeed him.

Rev. W. H. Draper, of Adel, Leeds, has been appointed to the Temple Church, London. He has been at Adel for twenty-one years, and is a most popular preacher to an intellectual congregation. He is also a welcome speaker at all Church gatherings. He has also served on several important Church commissions of late years. But apart from these Church activities he has taken a prominent part in the intellectual life of Leeds, and has been a constant lecturer at Leeds University on literary subjects.

Mrs. Mary Cornish, wife of the ex-Bishop of Grahamstown, passed away at Clevedon, Somerset, in October.

The Bishop of Bath and Wells, Dr. Kennion reached the twenty-fifth anniversary of his enthronement as Bishop of that See in November last. Dr. Kennion has been a Bishop since 1882, in which year he was consecrated Bishop of Adelaide. Only one living Bishop has a longer record in respect to one diocese than Dr. Kennion, and that is the Bishop of St. Asaph, Dr. Edwards, who was consecrated to his present See in 1889, whereas Dr. Kennion was translated to Bath and Wells in 1894. He was born at Harrogate in 1845, the son of a Dr. George Kennion, M.D.

Bishop MacInnes, the Bishop in Jerusalem, has appointed the Rev. C. T. Horan, Chaplain of All Saints', Cairo, as an Honorary Canon of St. George's Collegiate Church, Jerusalem. Mr. Horan has been four years the Chaplain in charge of All Saints', Cairo, where he has endeared himself to the British residents, who much appreciate the honor which the Bishop has conferred upon him.

The death is announced of the Very Rev. John Lionel Darby, D.D., Dean of Chester since 1886. Dr. Darby was in his 88th year.

Over the initials of A.L.W., who is obviously the Rev. A. Lukyn Williams, at one time Principal of Moore College, Sydney, there occurs a personal note of interest in a review of "The Church and The Plain Man," by the present Principal of that College. It runs:—

"Moore College! What memories the words recalls to the writer of this notice—from the evening in the end of 1877 when he, a young Bachelor of Arts, was asked by the Master of his College to meet Bishop Barker of Sydney at dinner, and after dinner, to his very great surprise, was taken into the study by the Bishop and was offered then and there the Principalship. And then came six very happy years at Moore College with earnest and godly students, and with kindness upon kindness shown to him and his, when friends at Woolahra, Cobbitry, Mt. Ashby, and the Kurrajong, made him almost second homes."

But this is no autobiography, but a very short account of a remarkable book by the present Principal, who delivered it as lectures upon the Moorhouse foundation in St. Paul's Cathedral, Melbourne two years ago."

An Unexpected Tribute.

From the "Church Times" we cull the following interesting note:—

"The clergy are so accustomed to the presumption that they are incompetent men of business that it will come as a pleasant shock to many to learn that a writer in our contemporary, the "Organizer" holds them up to his hard-headed readers as paragons of efficiency. Here is an extract from his article:—

"I do not deny that some (parsons) may be found incompetent at their 'jobs,' but if we come to realize what the parson's 'job' is, we shall perhaps not wonder that some are incompetent."

"The parson's job includes the following: He must be a man of very exemplary life; have social attributes which enable him to be persona grata to the duke and dustman, and be equally at home in the palace and

resignation of Dr. Furneaux.

edited by Sir John...

January 16, 1920.

cottage; have powers of oratory which hold enthralled the learned and the unlearned, the subtle-minded and the simple-minded; have powers of organization which would enable him to run a store, though he has to run his parish with workers whom he can only ask to do things. (Fancy asking a man to organize a business, but informing him he must give no orders and must not tell the office boy to stick stamps on letters, but only ask him to do so!)

"He must have a knowledge of accounts which would enable him to take charge of a small counting-house; he must take a general interest in sports for the sake of the young men, and his time must be at the disposal of his parishioners ninety-eight hours each week. If he has a wife she must help; grown-up children, they must help."

"I expect there are other things which I have forgotten, which are considered part of the parson's job, but I will conclude with the most difficult of all his tasks."

"He must hold the balance as evenly as he can between the petty differences which, alas! arise only too frequently between those of the laity who are doing God's work, and inevitably displease one side and perhaps both. My wonder is not that parsons so often fail, but that they so frequently succeed."

Sunday Observance.

"The present slackness in the observance of the Sunday is a moral disease," declared the Bishop of Manchester at a meeting recently held in the Queen's Hall, London, in connection with the Lord's Day Observance Society.

Major-General E. Owen Hay, who presided, maintained that the growing laxity in the observance of Sunday had been largely responsible for all the sorrows we as a Christian people had gone through during the past five years.

The Bishop of Manchester remarked that it was necessary to undertake afresh the work of educating the nation to the kind of observance of the Sunday which obtained years ago.

A resolution was passed viewing with alarm the injury caused to the country by the growing disregard of the Sabbath.

Cambridge and Prohibition.

No fewer than 182 members of the University voted for the following motion at a Union debate held in November last: "That this House would welcome the prohibition of the sale of alcoholic liquors in this country."

It was proposed by Mr. J. H. Barries (St. John's) and supported by Dr. R. T. Glover (St. John's), Rev. W. H. Norman (Ctus), who supported Prohibition by local option, among senior members of the University, and ten other members of the University. So large a number was surprising and inspiring.

Uganda Cathedral.

The consecration of Uganda Cathedral took place on Sept. 13th, in the presence of a vast congregation, drawn from all parts of the Uganda Diocese and protectorate. The total cost of the building so far has been £30,000, of which the native Christians have given £20,000. The Bishop, assisted by the Bishop of Mombasa, officiated. The Cathedral is the mother church of some 2000 churches.

C.M.S.

The Parent C.M.S. is feeling the same strain as the Daughter branches. The Record of Nov. 13 says:—

"The Conference of clergy from the Metropolitan area, held at the C.M.S. House on Monday to discuss the question: 'Can the situation be saved or shall we plan to close down one-third of our work?' proved to be, as we expected it would be, a really great event. The attendance numbered nearly 160, and the proceedings were marked by a spirit of true devotion and seriousness. The grave menace to the Society's work was fully understood, but there was no faltering; the whole body of the clergy indeed seemed to be fired by an intensity of faith and steadfastness of purpose, such as have rarely been witnessed before at gatherings of this character. It was an impressive moment when, with bowed heads, the assembled clergy solemnly pledged themselves to take their full share in raising the additional £275,000 needed before March 31st, and in doing so to adopt such measures as, under God, shall lead not only to increase of income, but to permanent growth in the missionary spirit of the Church."

It is in keeping with the great tradition of C.M.S. that faith in the great Promiser and Commander should dominate the situation. The task undertaken is great, but the Lord of the Task is greater.

The Bishop of Durham's Confession of Faith.

Mr. Horatio Bottomley has been asking in the Sunday Pictorial, "Do the Bishops believe?" The Bishop of Durham replied in that paper of November 2, and gave a frank confession of his own faith. The splendour of the following passage from his article will at once be recognised:

"From my soul and with my whole mind, I believe without reserve that the Lord Christ was born of the holy Maiden Mother without human fatherhood, and that on the morning of that first day of the week, which followed the unfathomable wonder of His death, the tomb of Arimathea Joseph was found empty, because the sacred buried body, transfigured into conditions of immortality, the same yet other, other yet the same, had left it."

"I believe that, as so risen, He 'showed Himself alive after His passion,' again and again, in recorded ways and occasions as unlike as possible to figments of exalted imagination, and that He closed that time of manifestation by disappearance upward, under conditions at once simple and sublime."

"With these supreme facts, as I without reserve believe them to be, I hold that His work for man and His message to man are so profoundly involved, are so vitally embodied in the facts, that for me they stand or fall together. And I humbly confess my assurance, for life and for death, that they stand."

A Cathedral for Sheffield.

On October 23 a meeting was held in the Sheffield Town Hall "to consider proposals for a Cathedral for the diocese of Sheffield."

A Call to Battle.

The following "message" has been issued by the Committee and Secretaries of the Student Christian Movement of Great Britain and Ireland.

"The world is at a crisis when we believe Christians must attack or fail. Society has to be re-ordered. Through Christ men have the power to do it. The foundations of society are wrong, because the relations between man and man are wrong. We have failed to be Christians. Jesus told us to love one another, but as a plain matter of fact we do not love one another. If we did, war would be at once condemned, and certain social conditions would not be tolerated. We are convinced that if men practise looking at society with the eyes of Jesus, they must make great changes in its structure. Would He tolerate the system under which our fellows live and work—a system which robs so many of their birthright of joy and freedom? We must study and think out these problems, and at any cost act on what we believe to be right."

Brimful of Reality.

We are finding that obedience to Jesus Christ gives the power to live a life which is brimful of reality, purpose and hope. Nothing less can satisfy us now. We know that the spiritual power of Jesus Christ in us is greater than the power of evil, and

therefore we believe that the Kingdom of God is coming in our world. We stand with Him and with all who serve Him down the centuries in the battle for His Kingdom. We have found in working with students of other nations and races a unity in Christ which overcomes prejudice and enriches the common life. Before God and in Christ we are all one. We are convinced that this unity is the only sure hope of peace and of the true development of nations. Now is the time to do all in our power to create a public opinion that shall constrain statesmen to act on this belief.

Divisions No Longer Tolerable.

We feel that the divisions of the Church in our country are no longer tolerable, because they obscure that unity in Christ which we know to be more real than our differences. We ask for instant and courageous action. We want to serve a Church which stands as one in fearless love of truth.

The issue before us is a straight fight with the power of evil. Only in and through human lives can the power of God become effective. We are called to face sacrifice, apparent failure and distress of body and soul for the joy of the triumph of Jesus Christ in the lives of our fellow men and women.

We ask you to search out the truth, and in obedience to it to take your side in the battle.

A Trust Song for the New Year.

Better a smile than a sigh, dear,
Better a kiss than a frown;
Better a look to the sky, dear,
Than always be looking down.

Better in time of trouble
A song of hope and cheer,
Than a heart that broods over sorrow,
And makes that sorrow dear.

The joys we find to-day, dear,
Perhaps seem poor and small;
But better a little sun, dear,
Than to have no sun at all.

Then make the most of the present,
And its little joys, I say;
For what is here we have, dear,
But to-morrow is far away.

So look in my face and smile, dear,
And sing me a cheerful song;
It never is worth our while, dear,
To help life's worries along.

We have love, and we have each other,
And God, who is kind and true;
And we'll hope for the best, and trust the
rest

To Him, life's journey through.
—E. Rexford.

"Christ's Gospel is the winnowing-fan which sifts humanity. Men's attitude to Him and to the revelation of God which He has given, is the touchstone of their eternal destiny."—Kennedy.

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There are Classical and Modern sides, and all facilities for the preparation of boys or either a profession or mercantile career.

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

The Glory of the Sacraments

(By the Right Rev. F. S. Guy Warman, D.D., Bishop of Truro.)

Life is full of sacraments. The Sacramental principle is woven into the very stuff of human experience. Sacramental acts occur and recur in the ordinary circumstances of every ordinary day. Some are colorless, some have a beauty all their own; most may be proscribed to evil uses, but even the commonest and least significant may be hallowed and glorified by the source from which they come, the spirit in which they are enacted, the purpose to which they are put, and the end which they achieve. So it is with the Sacraments of the Gospel: Christ was truly man, and the Incarnation meant understanding of all human needs and human aspirations. A religion without Sacraments would lack one constituent of human experience. So in wondrous condescension He takes two of the commonest acts of life and makes them Sacramental. The water of Holy Baptism and the bread and wine of Holy Communion are things common enough in themselves; their glory lies in the fact that Christ took them and used them. They became Sacraments of our redemption, and their glory is the glory of Christ himself, as all their power and efficacy come from Him through His Spirit Whom He has given us. We call them Sacraments of the Gospel, and it is a happy phrase, for they are instinct with the Gospel, and their enactment, despite their simplicity, perhaps because of it, is the most eloquent preaching of the Gospel that we know. They proclaim Christ's death till He come. It is not futile to remind ourselves that Christ is the glory of the Sacraments, for our task to-day is to help and unite, and near to Christ is unity and helpfulness.

The Purposes of the Sacraments.

So Christ gave us the Sacraments for our using as part of our equipment. We begin to use them, and we find that they serve more purposes than one. They are badges of our profession; they are witnesses and signs of grace; they are means by which God doth work invisibly in us. Of these three, the last concerns us most, but the former two are not unimportant. May we linger over them for a moment?

1. "Sacraments ordained by Christ be not only badges or tokens of Christian men's profession. Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened: the Supper of the Lord is not only a sign of the love that Christians ought to have among themselves." So our Articles teach us, and although this may be, as they suggest, a lesser significance of the Sacraments, yet we are all agreed that it is a vital one. The Church by its very nature and character is and must be distinctive from the world. The Sacraments are at least badges of that distinctiveness. The Baptismal vow and the invitation in the Communion Office describe its measure. Unless we be careful in our teaching and practice of Holy Baptism, and in our thought about Confirmation, and we have not always been careful, it is easy to forget this aspect of Baptism. Long use has sometimes made the invitation in the Holy Communion but a meaningless formula, and to-day the horrid harvest of a worldly and inconsistent Church has endangered our welfare as it endangered the welfare of the Pharisees of old. They were separated folk, and prided themselves upon the fact: we are separated folk, and the Sacraments are marks of our separation. God help us to see to it that they be marks of something which really exists both individually and corporately, a separateness, not of pretension or merely of privilege, but of spiritual character and efficacy.

2. Then the Sacraments are witnesses and signs of peace. Baptism is a witness to the gift of the Spirit, and a sign of our union with Christ. The Holy Communion is a witness to Calvary, and the sign of our communion with God thereby made possible. They are witnesses to our redemption. We are buried with Him in Baptism unto death; we proclaim the Lord's death till He come. They are signs of our union and communion with Him, and in the familiar symbolism of the laver of regeneration, and the table of the Lord all men may read the meaning of the Gospel. Here, again, we must see to it that they are the signs and witnesses of solid fact and experience, and not of mere doctrinal profession.

3. But the Sacraments are much more than all this; indeed, they could not fulfil their first two functions unless they were. Our article of definition adds the significant words: through which He, that is God, doth work invisibly in us. Hooker abbreviates the phrase and calls

them moral instruments of salvation, and we with similar brevity call them means of grace. What exactly do we understand by the phrase—not merely doctrinally—but experimentally? A means is that through which—and you will notice I am quoting the article—anything is accomplished. And when I am asked what is grace I venture to continue the language of the article—it is God's invisible working in us. If my answer is right, we have indeed found the spiritual glory of the Sacraments. But is it right? Is it worth thinking over. To some of us grace is a Divine gift bestowed upon us by God, according to our need and to our eternal advantage, a priceless spiritual commodity. To others, grace is God Himself at work. Some look to the gift and the result of the gift, others to the gift and the Giver. All giving implies a gift. To the child the gift is always more important, or almost always more important, than the giver. As we grow older and wiser, the giver and the fact that he gives matter more. As in these latter days we sometimes think that in the early discussions as to the human and Divine in Christ the fathers thought too much in terms of substance and too little in those of personality, so I venture to suggest that in our thinking of the human and Divine in us and in the Sacraments there is a similar danger. Grace is not a commodity, but a personal relationship. May I call St. Paul as a witness? He bids his Philippian hearers work out their salvation in fear and trembling, and before they can ask him how he gives his answer. He might have said, and truly, by the grace of God. He actually says, "It is God that worketh in you both to will and to do," and you have at once the prevent and co-operating grace of later and less illuminating teachers of the faith. Or again, St. Paul says—"By the grace of God I am what I am." You turn over a page or two and he explains what he means, "nevertheless I live, yet not I, but Christ liveth in me."

So grace is God Himself in His love acting for and working in man. Or, in rather fuller language, it is a force in the spiritual order, not simply God's unmerited kindness in the abstract, but such kindness in action, as a movement of His Spirit within the soul, resulting from the Incarnation and imparting to the will and affections a new capacity for obedience. Theologically, the Father gives us the presence of the Son through the Spirit. Practically, grace is an energising personal relationship. Perhaps the best human illustration is that of personal friendship. There are many gifts of grace, as there are of friendship, but the friendship itself, the personal relationship, the in-dwelling of the Christ, is greater than the sum of all the gifts and the highest gift is ours. It is the gift of God, most freely given of His eternal love, made available for us by the triumph of the Incarnation and the Cross. It is the glory of the Gospel that the chief of sinners can cry: "By the grace of God I am what I am: Christ liveth in me."

(To be continued.)

THE EPIPHANY.

The Wise Men worshipped the King of kings, and spread before Him their gifts—the best their land gave. Gold was tribute to a King. Incense was the right to God. Myrrh told of One Who was to die. Such gifts may be taken to mean the offering of alms, worship, and the service of a self-denying life. Have we no like gifts to bring?

"To achieve true greatness you must have faith in God, in mankind, and in yourself."

Personal.

Rev. P. U. Henn, M.A., headmaster of the C. of E. Grammar School, Guildford (W.A.) has obtained leave of absence for a year in order to visit England on private business.

Rev. W. K. Elphick, Rector of Merredin, has been appointed to the charge of the district of St. Mark's, West Guildford, in the Parish of Guildford.

Rev. R. H. Longmore, B.A., has taken up work on the Northern and East-West Railways, in S. Australia, on January 1.

Sister M. Bechervaise, an Associate Sister of the community of the Sisters of the Church, Kilburn, has been appointed to take charge of the Church of England Hostel for Girls, shortly to be opened at Wagga. She was for some time on the staff of the Melanesian Mission, and was stationed in the Solomons.

The Bishop of Willochra has taken his passage to Colombo by the Orient s.s. "Orsova," which will leave Adelaide at the end of January. He will proceed to Delhi, where he will stay with the Viceroy of India, leaving Bombay early in March for Switzerland, where, during April he will spend a few weeks with his sister, Miss F. E. White, Châlet Soldanella, Champéry. He hopes to reach England at the beginning of May.

The bicentenary of the birth of Rev. Gilbert White, author of the "Natural History of Selborne," will be celebrated on June 18, 1920. A family gathering will be held at Dunham Massey Hall, Altrincham, the seat of Lord Stamford, who is a great grand-nephew of Gilbert White. The Bishop of Willochra, who is the great grand-nephew of the naturalist, will take part in the proceedings. There are said to be more editions of the "Natural History of Selborne" than of any book in the English language except the "Pilgrim's Progress." The Bishop was also present at the centenary celebration of Gilbert White's death, held at Selborne in 1893.

Mr. and Mrs. A. J. Dyer, of the Staff of the Church Missionary Society's Mission to the Aborigines at the Roper River in the Northern Territory, left Darwin on the s.s. "Mataram" on 28th December, and are now in Melbourne.

Rev. C. H. Zercho, B.A., retiring headmaster of All Saints' Grammar School, was presented by the parents and scholars with an illuminated address, cheque and piece of plate, as tributes of esteem.

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Our Melbourne Letter.

(From our own Correspondent.)

Rev. Harold P. Young, M.A., B. Litt., arrived in Melbourne recently by the s.s. "Marathon." He has been engaged at the Church Missionary Society College at Fourah Bay, Sierra Leone, and has now been appointed to the Society's College and High School at Tinnevely, South India. Mr. Young is visiting his parents before going to India to take up his new work.

Miss M. M. Crossley, of Bharatpur, Central Provinces, India, who has been suffering from attacks of malaria, has now regained her accustomed health.

In view of the Adelaide Ritual controversy, the following note from "The Willochra" is interesting and informative:

"The Chancellor of the Diocese of Willochra, Mr. G. W. Halcombe, S.M., has been appointed Chancellor of the Diocese of Adelaide. We are glad to be able to say that Mr. Halcombe will not resign the office in which he has rendered such very real services to our Diocese. While we appreciate the honor done to our Diocese by the selection of its Chancellor for the same responsible office in Adelaide, we could not have regarded it with equal equanimity if it had meant our loss of Mr. Halcombe's services.

Rev. G. L. W. Rooke, C.F., of New South Wales, on his way home from the Front, preached in St. Luke's Church, Adelaide, on Sunday evening, the 11th.

Rev. W. H. Irwin, M.A., C.F., chaplain of St. Peter's College, Adelaide, has arrived back from the Front. He, like Mr. Rooke, joined up as a digger. A warm welcome awaits him from the masters and boys at St. Peter's.

Rev. W. J. Simpkin, diocesan secretary, has been appointed Archdeacon of Hawkes Bay (Waiapu), in place of Archdeacon Ruddock, who has resigned owing to ill health.

Mrs. C. J. Byng, widow of the Rev. C. J. Byng, of Bexley, passed away last week.

Writing in the Willoughby "Church News," the rector, Rev. A. A. Yeates, M.A., referred to his refusal of the offer of the rectory of St. Paul's, Bendigo, assigning as his reason the incompleteness of his work at Willoughby.

We regret to learn that Canon E. S. Hughes, of St. Peter's, Melbourne, is seriously ill and has been ordered complete rest for six months.

Mrs. Greenaway, widow of the Ven. Archdeacon Greenaway, of Grafton, died on January 3, aged 91 years, at the residence of her daughter, Mrs. Irving, of Chatswood, N.S.W.

Bishop Cranswick, of Gippsland, reached London about the end of December. During a ten days' sojourn in New York, his lordship preached in Holy Trinity Church. The Bishop preached in St. Paul's Cathedral, London, on last Sunday week.

Appointments.

The Ven. T. R. Reggs, rector of Merewether (Newcastle).

Rev. E. J. Withycombe, rector of Merriwa (Newcastle).

Rev. P. de L. Musgrove, rector of Singleton (Newcastle).

Rev. W. E. Burkitt, Rector of St. John's, Wickham (Newcastle).

Rev. E. A. Homfray, rector of Millthorpe (Bathurst).

Rev. N. G. Haviland, curate of St. Stephen's, Willoughby (Sydney).

Correspondence

An Appreciation and a Suggestion.

(The Editor, "Church Record.")

May I through your paper express my appreciation of the papers contributed to "The Record" by the Rev. Donald Baker, M.A., on "The Unity of Evangelical Christendom." I had hoped that the papers would have opened up a discussion in your correspondence column, and I have waited for this, hence my belated appreciation. And now for a suggestion.

It seems a pity that the effort which is put into such papers should serve but a temporary purpose by filling the columns of a religious paper, and then allowed to pass into oblivion. Such papers ought certainly to be preserved in book or pamphlet form for a wider circle of readers, and be used in the disseminating of evangelical society such as disseminating of evangelical principles. Have we not in Australia a society such as the National Church League in England, that would undertake the publication of such papers in a cheap form for circulation? It is quite evident that if the public is to be better instructed in the principles of evangelical religion we shall have to use the press more than we do at present. There are very many pressing religious questions which call for a restatement from the evangelical standpoint and written specially for the masses.

I have just been reading Bishop Ryle's "Christian Leaders," and I was struck with his account of the life of Rev. James Hervey, of Weston Favell, and the influence he had with his pen in making evangelical principles better understood and appreciated amongst the reading public of his day. I feel sure of the need of something of this kind to-day, and the opportunity of uniting together for the purpose of making our voice heard ought not to be allowed to pass. What do others think of the matter?

THOMAS SMITH.

The Rectory, Hagley, Tas., 24/12/19.

(The Editor of the "Church Record.")

Dear Sir,—I have lent my copy of the "Approaching End of the Age," and therefore, cannot quote from its pages Dr. Guinness's remarks as to the chronology of the Times of the Gentiles, but on referring to his "Light for the Last Days" I find the following: "Now the first King of the Babylonian empire of the image was Nabonassar and the year of his accession is an era of great historical importance, ranking with the greatest eras of history; such as the great era of the olympiads, the Roman A.U.C. era, the Syrian era of Seleucidæ, the Christian era of the Nativity, the Papal era of Indictions, and the Mohammedan era of the Hégira. Its precise chronological point is also more certainly ascertained than that of any other ancient date, because it is connected with a series of exact astronomical observations, given by Ptolemy in the work containing his celebrated Canon; it is certain not only to a year, but to a day and to an hour; it is noon of February 26th, B.C. 747. This most important era marks the commencement of the Babylonian empire, and therefore, the commencement of the times of the Gentiles." Chap. III, p. 40.

In an appendix to this work, Dr. Guinness gives his reasons for his trust in the Ptolemaic chronology, to which I must refer the reader. Like Mr. Baker, I regret not to have read Mr. Anstey's book, but even if we suppose the duration of the Persian rule to have been less than that given by Ptolemy, this would not affect the reliability of the Ptolemaic date, 747, B.C., if, as claimed, it is fixed by astronomical observations. If, however, the claim is made good, we have a trustworthy point of time from which to measure.

There is one date, which if it can be de-

CANNOT!

"Cannot do it!" Scorn the thought!
You can do what'er you ought!
On yourself and God rely;
Trust and try, trust and try.

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terminated, will greatly assist in the study of prophecy.

What was the event and the date referred to by Daniel, when in his vision of the seventy weeks he says, "Unto the Messiah the Prince shall be seven weeks and three score and two weeks." A definite answer here would settle a world of controversy as to the event to be expected when the times of the Gentiles are fulfilled.

I am, yours truly,
C. H.

The Second Advent.

(The Editor, "Church Record.")

Sir,—In reply to your note, my view is that in John v. 22-27, having asserted His absolute equality with the Father, Our Lord claims authority from the Father to judge. And He asserts what the St. of Romans asserts; that there is no judgment for the real believer. In Matt. xxv, we have first the judgment of the professing church. Those who do not bear fruit are not real believers. But all true Christians will enter into rapture with the Bridegroom by being caught up to meet Him in the air. And they shall be rewarded according to their works of love. Then when the Lord, at the end of Daniel's 70th week. They with all His angels, shall come with Him (as assessors) when He (the Son of Man) shall sit upon the throne of His glory (the throne of David), and He shall separate the Gentile nations (gr. Ethne). There is here no mention of the dead. It is a surprise to us sometimes to find that we have been imagining (or reading into the Bible) what is not there.

In Acts xvii, 31, we have the statement that God hath appointed a day in which He will judge the world (gr. oikoumenen) in righteousness by man whom He hath ordained. There are no contradictions in God's word, even though in a faulty translation there may appear to be, or the reader be ignorant of certain circumstances under which the word was written. In the Bible the word day simply means a period of time. I think the judgment will last for more than twenty-four hours. And here oikoumene means the inhabited world. The dead have gone out of the world. The above teaching is repeated in II. Cor. v., 10-21. To get the whole teaching we need to compare scripture with scripture. We believe that Christ will come again to judge the quick and the dead. But not necessarily all at the same time. There are a number of judgments spoken of in the scriptures.

"All scripture is given by inspiration of God." It does not say verbum inspiratum. But in parts of the Bible we have proof of verbal inspiration. In the poetical description of creation we have verbal inspiration, for instance. And, may I add, Time was differently measured in different places. St. Matthew, for instance, would not use the same system as St. John. It is not the words so much as their meaning that is important. Even inaccurate words may sometimes be used to convey eternal truth.—Yours, etc.,
A. R. SHAW.

Mr. Patton's Paper.

(The Editor, "Church Record.")

Sir,—The questions that have been raised by this paper are of vital importance, perhaps even more to the laity than to the clergy, and the discussion which has been aroused is only the bursting of the storm that has been gathering for long past.

What has really caused the crisis is the view underlying the statement that "Our Lord's teaching has come to us through processes of oral tradition and documentary compilation which leave us in doubt whether we have in any instance, an exact reproduction of the Teacher's work."

Now, if this statement is to be accepted as it stands, it simply amounts to this, that whilst the Bible still remains an interesting mine in which the archaeologist and the scholar can continue their excavations, it ceases to be of any value as a guide to conduct or as a source from which we can with any confidence proclaim Christian doctrine.

If we are not sure what our Lord said on any particular subject, it is no use our turning to Scripture for guidance on that subject. It is impossible for the parish priest to fulfil his promise to banish and drive away all doctrine contrary to God's Word when he cannot certainly ascertain

what God's Word is. It is vain for the Church to declare that "Holy Scripture containeth all things necessary to salvation" if it is not sure that what Holy Scripture does contain is correct. It is useless for the Church to oppose any modification of the Marriage Laws on the ground of Christ's teaching on the subject, if we cannot be sure what His teaching was. And it is no use the layman being told to read his Bible if he is told in the next breath that the information it contains has been so garbled in transmission that it is quite possible that on some subject our Lord's teaching may have actually been quite different from what the Bible alleges it to be.

I have tried to bring the matter to a clear issue because it is of paramount importance that we should know our own minds on the subject, and because much disquietude is caused amongst the laity by lack of clearness on the subject.

I do not wish to decry the work of the Higher Critic, for one recognises in the more mature conclusions the result of honest investigation, but I merely voice the dilemma in which I know many earnest people find themselves, and in which they have a right to look for guidance from their spiritual pastors and teachers. To tell people that you doubt whether you have in any instance an exact reproduction of our Lord's words is to tell them that for all practical purposes the New Testament (to say nothing of the Old) is entirely useless. It means that for over 1800 years the Church has been building up doctrine and formulating Creeds on what may be false premises—that the numerous controversies which loom so large in Church History have possibly been carried on under a false assumption, and that men and women, who during all these centuries have been renouncing their faith in the truth of New Testament teaching, have been cruelly mocked, for they may have been fondly believing what is incorrect.

These seem to me inevitable conclusions if we accept the dictum quoted above, but must we remain for ever in doubt as to whether we have in any instance an exact reproduction of the Teacher's words? Amidst such perplexities the phrase occurs to one's mind, "I believe in the Holy Ghost," that is to say, I believe Him to be not a historical fact but a living reality operating continuously in the Church. Is it too much then to believe that through all the processes of oral tradition and documentary compilation the Holy Ghost, who was given to the Church to guide it and to be the Great Remembrancer, has preserved for us an exact reproduction of the Teacher's words? This is my belief, and if I ceased to hold it I should find it difficult to retain a position in which I was required, Sunday by Sunday, "out of the said Scriptures to instruct the people committed to my charge, and to teach nothing, as required of necessity to eternal salvation, but that which I shall be persuaded may be concluded and proved by the Scriptures."

A. R. MACE, Warden.
St. Columb's Hall, Wangaratta.

(The Editor, "Church Record.")

Sir,—With reference to my letter in your issue of December 19, I am sorry that the Director of Education in the Diocese of Sydney does not further enlighten us as to the fables and errors which he has detected in the religious instruction given in the schools of the archdiocese. So grave a matter should have further elucidation.

The Rev. Canon Sharp is concerned as to the meaning which I attach to the word "inspired." I do not think that so well known and so pregnant a word, used by St. Paul regarding mainly the Scriptures of the Old Testament, requires any definition from me, or even, if I may very deferentially say so, that the force and meaning of the word is made plainer by the negative criticisms of the venerable Canon. It is indeed pathetic to find him confessing to such uncanonical doubts regarding the New Testament and the words of the Lord Himself. This, however, leads away from the argument of Mr. Patton's paper. But we may the better remember the force and meaning of the word if we write it more literally and more fully, "inspired of God," "God-inspired." That great scholar, student and expositor of Scripture, the Bishop of Durham, writes concerning the passage in which it occurs: "So viewed the holy writings stand forth, as one deep Golden Treasury of Scriptures, written oracles 'inspired by God,' owing their power to His Spirit. The process of His work might be, and it was, inscrutable, and therefore the analysis of that work was impossible. But the result was patent. The breath of God was in each 'Scripture,' as

man's breath is in his words, making them the vehicle of his thought."

A FATHER OF BOYS.

January 9, 1920.

(The Editor, "Church Record.")

Sir,—Rev. Canon Sharp makes two assumptions regarding the criticism of the Rev. J. V. Patton's paper. First, those who have criticised it "have lived out of touch with the strenuous biblical studies of the last 60 years," "their training has not prepared them to understand and appreciate the outlook" of the Director of Education for this diocese. He may find that this begging the question will not pass, and that the Director's outlook is well understood though by no means appreciated. But his argument goes further. It implies that all competent scholars who have lived in touch with "the strenuous biblical studies of the last 60 years" necessarily agree with the Pattonism outlook as expressed in the paper under discussion. Neither by the director nor by the canon has any evidence been adduced to support this baseless assumption.

Further, Canon Sharp considers the question at issue is not as to "the unique value of the Bible," but surely that value is gravely affected. If that which is treated by the New Testament writers as authentic and reliable history must now be regarded as fabulous and erroneous, the value of the whole book is vitiated, and the Master, who stamped and sealed the Old Testament by His use and witness, is Himself discredited. It must be seen that whatever "excellencies" are to be found in some parts of Mr. Patton's paper, it is useless to discuss them while on the fundamental question of what we are to teach, the difference is so great and vital.

ONE WHO WAS THERE.

January 12, 1920.

W. R. S. Crellin, of Northcote.—We have the address you asked for—kindly send your present address to this office.—Ed.

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The Church Record.

JANUARY 16, 1920.

THE CHURCH'S MESSAGE TO AUSTRALIA.

Australia is in a good way, because she is beginning to realise she is in a bad way. There is a murmur of dissatisfaction in every corner of the continent. All sections of the press are re-echoing it, and it finds constant emphasis in the disquisitions of the man-in-the-street.

It was inevitable that there should be a good deal of criticism and discontent after the war, when the time came to face our debts and to solve the perplexing problems of re-adjustment to the normal conditions of peace. But all this has only brought to an acute and well-nigh intolerable stage a state of discontent that existed long before the war.

With boundless possibilities of national development, Australia has found herself sadly deficient in great political leaders, just at a period of her history when she needs statesmen of clear vision and resolute will. National outlook in politics has been largely clouded by narrow parochialism and the splenetic selfishness of party strife. Worse still, the atmosphere surrounding our parliamentary institutions has become tainted with more than a suggestion of bribery and corruption.

All this is aggravated by the feeling of powerlessness that at once exasperates and benumbs the efforts of the average citizen. He feels that his country is in the grip of machine-politics. The best men do not offer themselves for choice at the elections. If they did they would certainly be defeated unless they did homage to the party system. The party system in its turn is largely the plaything of the professional politician.

A survey of industrial conditions is equally disquieting. Australia is between the profiteer and the striker. Dispute follows dispute, class-bitterness increases on both sides, and meantime the cost of living mounts up intolerably. This kind of thing cannot go on incessantly. We are on the verge of a crisis of some kind.

The prevailing temper is one of pessimism. The buoyancy of hope seems to have gone out of the national veins. Our daily papers in their cartoons depict 1920 emerging as an innocent child on the scene, with the villains on either side of the industrial world waiting to pounce on him, and bring to nought all the bright potentialities of his life. Cynicism tinges alike our private speech and our public writings. This sort of thing must work itself out

somehow, but we cannot see how it is to be done.

Australia needs a message of hope. To know we are in a bad way is of priceless value if it inspires us to enthusiastic initiative towards reform. But if it only lands us in a morass of sullen discontent and despair, then indeed our last state is worse than our first. There is a profound conviction abroad that things are wrong. This must be followed by an equally deep conviction that it is possible to put things right.

This is the great opportunity and responsibility of the Church. The man of the world grows cynical because he knows from past experience what to expect of human nature. The Church must give the message of what we may expect from human nature when it is brought into touch with the redemptive love of Jesus Christ. We must never despair of society, nor allow society to despair of its own redemption as long as we continue to pray, "Thy Kingdom come, Thy will be done in earth, as it is in Heaven."

But all this is far from suggesting that the Church must simply strike a note of cheery optimism as a counterblast to the wail of cynical despair that fills the air. The Christian faith gives no encouragement to the easy-going attitude which comforts itself with the reflection that "things are bound to come right somehow." The promises of the Gospel are conditional. The Church must point men to the divine heights of achievement that beckon them on, but she can only truthfully do so when she sternly and uncompromisingly indicates the way of the Cross as the only pathway of progress. She must warn men that there is no hope if Christ be denied, and every hope if His claims be accepted.

No national emergency, no complex development of society can ever call the Church from her primary task of giving witness for the Personal Jesus, crucified, risen, glorified, reigning, about to triumph. Her message is to the individual first of all. But her preaching of the full gospel of Jesus Christ will involve her giving a clarion-call to society to recognise His principles in every department of its life. The emphasis at any time must always be where a study of the conditions suggests that the emphasis is needed.

Are there any great principles of the Christian faith to which Australia specially needs to be recalled to-day? There are, we believe, two which deserve special prominence, and which should be insisted upon, in season, out of season. They are the two great principles of the eternal sacredness of human personality and its corollary of freedom.

Are these principles being contravened in Australia to-day? We believe that to a large extent they are. Is it not true that as a people we are more concerned about material progress than economic justice? In the deliberations of boards of directors is not the question of dividends given more prominence than the matter of proper conditions of work and doing justice to the claims of the lives involved in the enterprise? Is it not true that while our shipping companies were piling up their hundreds of thousands in the Empire's hour of agony, they did not lift one finger to better the conditions under which the seamen had to toil and live?

There may be many enterprises and many capitalists of whom such a spirit is not characteristic. We gladly believe that the number of truly Christian employers is increasing, and that there is a more general recognition of the claims of human personality. But there is still a long way to go, and the

majority of businesses are run with the relentless determination to make as much money as possible out of them. Such employers regard the complaints of the workmen not as a divine opportunity to do justice to their fellow-men, but as a diabolical interruption of the wheels of industry. Money to them is of more importance than the claims of humanity. Under such circumstances it is the plain duty of the Church to declare that there will be labour troubles and that there ought to be labour troubles as long as business is conducted in the spirit of mammon-worship, and in disregard of the teachings of Jesus Christ. We cannot expect nor should any Christian man desire economic justice any more than we desired peace while Prussianism still had the upper hand. But all the same the Church hates war in the economic field no less than amongst nations, and she must do all she can to avert it. Her true contribution therefore is not to cry "peace, peace," where there is no peace, but to insist that there is such a thing as a disgraceful economic peace as well as a disgraceful national peace, and to proclaim fearlessly the principles on which alone a righteous peace can be maintained.

Yes, the Church must bid Australia be of good cheer and aspire for the glorious things ahead. But she will only speak with prophetic voice and carry conviction when she dares to hold up every situation to the fierce, blazing light of the eternal principles of Him Whose eyes are as a flame of fire and His feet like unto fine brass. When, like St. John, the Church falls at His feet as dead she will hear His reassuring voice saying, "Fear not; I am the first and the last."

NOTES FOR THE OCTAVE OF PRAYER FOR CHRISTIAN UNITY.

January 18-25, 1920.

(January 5-12, Eastern Calendar.)

Christians of every name in every land are again asked to fill these eight days with ardent prayer for the fulfilment of our Lord's prayer for the visible unity of His disciples. This leaflet has been prepared from material gathered from many sources, in the hope that it may be of some help for public services or for private devotion.

The Lord's Prayer should of course be used every day.

Sunday, January 18—Prayer for Reunion.

We are to pray for the Reunion of Christ's people, that Christ's own prayer (John xvii. 21) may not be thwarted and hindered by our blindness, self-will or carelessness.

Prayer is not to bend God's will to ours, but to bring our wills into harmony with His. We do not pray that God may further our desires, but we surrender ourselves to God that He may accomplish His purpose in us and through us. We must be ready to be led in ways not of our own devising, and to yield our own opinions to the revelation of His mind and will.

We take as starting-points for our prayers St. Paul's description of the sevenfold Unity of the Christian Church. He beseeches Christians to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. (Eph. i. 1-6).

NEW LECTIONARY.

Jan. 18, 2nd Sunday after Epiphany.
—M.: Pss. 27, 36; Isa. xlix. 1-13; Luke iv. 16-30 or James i. E.: Ps. 68; Isa. xlix. 14 or 1. 4-10; Jno. xii. 20 or 1 Thess. i. 1-ii. 12.

Jan. 25, 3rd Sunday after Epiphany (St. Paul's Day).—M.: Pss. 42, 43; Hosea xi.-xii. 6 or Isa. xlix. 1-13; John ii. or Jas. ii. or Gal. i. 11. E.: Pss. 33, 34; Hosea xiv. or Joel ii. 15 or Isa. xlv. 18; John vi. 22-40 or Gal. i. or Phil. iii. 1-14.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Students' Christian Movement.

At the annual conference of the Australian Students' Christian Movement, held last week at Mittagong, 200 were present, representing the Universities of Sydney, Brisbane, Melbourne, and Adelaide. The Sydney and Melbourne 'Varsities sent the biggest delegations.

The more prominent leaders were Bishop Long, of Bathurst, the Revs. P. Watson, F. B. Pratt, J. Woodhouse, P. J. Bazeley, A. H. Gansey, and Drs. C. I. Maclean and Thora Innes. The chairman was Mr. P. A. Wisewould.

The mornings were devoted to the study of the Bible and international problems, and the afternoons to recreation, inter-Varsity sports, hockey, tennis, &c. At night there were a series of mass meetings, and addresses by Bishop Long and Rev. P. Watson.

Sir Joseph Cook visited the conference on the Wednesday and delivered a very fine address.

GOULBURN.

A Comparative Statement.

The Diocesan contributions to Missions for the past six years are as follows:—

C.M.S., 1914, nil; A.B.M., £164/1/3.
C.M.S., 1915, £22/7/-; A.B.M., £154/7/8.
C.M.S., 1916, £26/13/5; A.B.M., £288/13/1.
C.M.S., 1917, £45/11/8; A.B.M., £433/4/11.
C.M.S., 1918, £102/6/-; A.B.M., £555/16/5.
C.M.S., 1919, £291/16/-; A.B.M., £1003/11/7.
Total, C.M.S. and A.B.M., 1914, £164/1/3; 1915, £176/14/8; 1916, £317/6/6; 1917, £478/16/7; 1918, £658/2/8; 1919, £1295/7/7.

A Record of Success.

A large and enthusiastic attendance was present at the annual speech day of the C. of E. Grammar School for Girls. There was a special interest in the occasion as the Headmistress, Mrs. Brimacombe, B.A., was severing her connection with the school after some four years of successful pioneer work, during which she had conducted the school from practically nothing to a successful and paying proposition with 22 boarders and 38 day pupils in attendance. The Bishop was not present; in his absence Archdeacon Bartlett presided and paid a very high tribute to the headmistress. He said, "Mrs. Brimacombe is going to enter upon her duties at Claremont, Randwick, without any fear of failure. I wish you good luck in the name of the Lord, and I will always be glad to hear of your progress at Claremont, Randwick."

After the distribution of the prizes, Miss Betty Rogers, on behalf of the pupils, presented the departing headmistress with a dress case. Mr. W. S. Amott, P.M., of Goulburn, on behalf of the parents of the children and many other friends, presented Mrs. Brimacombe with a gold wristlet watch, an illuminated address, and a cheque. He said that they were all sincerely sorry that Mrs. Brimacombe had decided to sever her connection with the school, where she had been a magnificent success during the past four years.

Synod.

The Synod will meet in St. Saviour's Hall at 10.30 a.m., on January 29 and 30, three sittings being arranged for each day.

Reports will be laid before the Synod from the following:—

Diocesan Auditors.

This reveals steady progress in the matter of reduction of debts. A good bit remains to be accomplished though; £500 would, however, put the diocesan accounts straight again for the present.

Council of the Diocese.

The Council report that during the year Mr. Frederick Campbell made available to the Bishop a trust fund yielding £100 per annum for the purpose of assisting a candidate or candidates for their training in Holy Orders.

Church Society.

The Church Society report shows that the income and the grant have been maintained despite the drought and financial stringency. On the last page of the Church Society report an interesting budget is published showing the financial needs for 1920. The amounts to be raised by direct subscription during the year are as follows:—Church Society: for general purposes, £600; superannuation revenue, mainly for special pensions, £500; clergy training, £200; total, £1300.

Resolutions.

Rev. B. D. Bryant, B.D., Th.Schol., will move:—That in view of the urgent needs of

the Church's work this Synod would welcome the institution of an order of deaconesses or a community of sisters in the diocese.

The Vice-Dean will move:—That in the opinion of this Synod, while there is nothing inconsistent with Christian principle in physical and social recreation on the Lord's Day, such recreation ought always to be subordinated to the primary claims of Divine worship, and to the necessity of preserving the character of Sunday as a day of rest for the community.

Rev. K. R. Macartney Noake will move:—That this Synod approves of the proposal to publish a hymn book for the Church in Australia on the lines of the scheme suggested by the Oxford University Press in its negotiations with the General Synod Hymn Book Committee.

Mr. C. Blumer, M.A., will move:—That in view of the undoubted benefits which have accrued to communities where the prohibition of the use of intoxicants has been in force, this Synod is of opinion that the manufacture and sale of intoxicating liquors except for industrial, medicinal and sacramental purposes should be prohibited.

BATHURST.

Thoughtful Churchmen.

The Diocesan Treasurer received a cheque for £140 from one who desires to remain anonymous. In his report to the Synod the Diocesan Treasurer mentioned that the debt on the Bishopscourt property amounted to £140, and he expressed a hope that it would soon be wiped out. The generous donor upon reading the remarks of the Treasurer promptly sent him a cheque to wipe out the debt.

In the Blayney notes we read:—The Rector desires to record the donation by Mr. Russell Glesson of two and a half tons of chaff. This is a grand gift, and a real help when fodder is so dear.

VICTORIA.

MELBOURNE.

Church Missionary Notes.

"A Challenge."—Owing to the unprecedented cost of exchange between Melbourne and the East, the bank account of the Victorian branch of the Church Missionary Society had become heavily overdrawn. As further overseas drafts had to be met, an acute financial crisis seemed to be approaching. On 17th December an anonymous friend offered a gift of £1000, provided an additional £1000 was collected by the following evening. The challenge was accepted, and after prayer and effort on the part of the Society's friends the £1000 in cash and promises was secured. This permitted the first-mentioned sum to be claimed, and it has since been paid over to the Society.

The Church Missionary Society has connected with it 3556 schools and colleges, with nearly a quarter of a million pupils. 50 medical missions, in which 50,000 in-patients were received last year (1918).

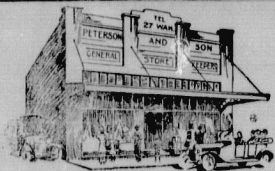
It supports 1335 European Missionaries, and the Victorian Branch 45, including seven amongst the Aborigines at the Roper River, Northern Territory.

St. Hilda's C.M.S. College has vacancies for women students desirous of training for Deaconess or Foreign Missionary work. The fees are £4

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on the pavement before the Cathedral. The women's committee have a large sum in hand to erect a similar memorial in the public gardens a few yards away.

C.M.S. Summer School, Brighton.

(From our own Correspondent.)

The Summer School has come and gone—but not, we trust, the memory, influence and message of the school. It would be hard to put the message of the school into one sentence. Every member would probably receive some distinctive message personally his own. For the writer the outstanding message of the school seemed to be this: "What is God's will for your life?" That is where the emphasis seemed to fall as the thing that mattered for each one of us. The spirit of Mr. Bazeley's address was at once one of strength and tenderness. The tenderness of a man who had himself become acquainted with the shadows and the agony of the Gethsemane, the strength of one who had learned to put his whole trust in the Lord Jehovah the Rock of Ages. His words carried a sweet savour of Christ to many hearts. The Rev. P. W. Stephenson took us away in imagination to the North-west frontier. The danger, the adventure, the opportunity, the need, were all vividly pictured before our minds. While away beyond these frontier tribes we thought of the great mysterious and wonderful land of Afghanistan. The two addresses given by the Rev. T. L. Lawrence showed that he was fast recovering in spirit, soul and body from his terrible experiences in the forests of fever-stricken East Africa. The first epistle to the Thessalonians was the subject of the Bible Readings given by the Rev. J. E. Stannage. Their dominant note was "Christianity in Practice." The housing and general arrangements for the school fell largely on the willing shoulders of Sister K. E. Woodward.

NEW ZEALAND.**"The N.Z. Churchman."**

The General Synod has established a monthly Provincial Inset to the Diocesan paper. The first issue is just to hand. The purpose of the new venture is practically set out in the opening article. It runs:—

"If Church-people will take a real interest in the Provincial paper, the effect on Church life generally must be good. The inset will enable each subscriber to take a wider view than the diocesan magazine makes possible. We hope by this means that people will be better informed, than in the past, with regard to the work of the Church outside New Zealand. It is remarkable how ignorant many earnest Church-people are of some of the most momentous religious issues of the day. They dwell in a world of antediluvian ideas, and fail to completely realise anything of the progress, tasks, trials, failures and aspirations of the Church in England or anywhere else, but in their immediate neighbourhood. Just at the time when our secular isolation has been broken down by the going-abroad of our young men, it is highly desirable that in Church matters a similar extension of interest should take place."

Naturally, the general outlook of the articles is wider than the Dioceses, and if carefully carried out should help to broaden the sympathies of Church people generally.

DUNEDIN.**Consecration of Bishop.**

The Bishop-elect, of Dunedin, Venerable Isaac Richards, M.A., was to be consecrated in St. Paul's Cathedral on the Feast of the Epiphany, 6th January, 1920, at 11 a.m., by the Bishop of Christchurch (acting Primate), assisted by the Bishops of Wellington, Nelson, and Waiapu. The enthronement of the new Bishop taking place in the Cathedral the same evening at 7.30.

WAIAPU.**St. Hilda's Orphans' Home, Otane, Hawkes Bay.**

(From our Correspondent.)

A long-felt want in the diocese of Waiapu was supplied by the opening of St. Hilda's Orphans' Home at Otane by the Bishop of the diocese. Most of the Hawkes Bay clergy were present, and a very large gathering of friends and sympathisers. The whole ceremony of dedication was very impressive, and closely followed by the large gathering. A small home had been in existence at Waiapu for the past year or two, but proved quite inadequate for the requirements. The present home is beautifully situated, in a remarkably pretty spot, and is commodious and up-to-date in every respect. The matron, Miss Waller, comes from Christchurch, and is exceptionally well

suited for the position, being absolutely loved by the children.

The Bishop pointed out that as soon as the present Home contained 25 children, an additional home would be built on the property, as this method was generally found to work better than one large establishment.

Katoomba Convention.

(By one who was there.)

The annual Katoomba Convention was held in the grounds of Mr. and Mrs. Ernest Young, from January 5 to January 9. The attendance was good and there were evidences of the presence and power of God. The site of the convention is simply delightful, and those who were privileged to spend this time on the mountain top also testified to an analogy of a mountain top spiritual experience. The chairman was the Rev. W. T. C. Storrs, of Melbourne, and the speakers included Revs. H. G. J. Howe, Dr. Porter, Hugh Paton and Ballers, and Messrs. Reeve, Ettman, Herbert Gibbins, and Bradley (the last from Egypt).

The addresses were marked by a note of clear spiritual utterance and definite earnest appeal for the highest spiritual life with all that it embraces. It was really good to be there, as the tokens of spiritual power were manifest and many left the convention with a new idea of things. Mr. Bradley's closing talks each night were convincing and heart-searching, and some of his stories as to the conversion of soldiers in Egypt were yet another evidence that the Gospel of Jesus Christ is the power of God to everyone that believeth. As one said, it was truly an inspirational convention, and yet another testified it was one of the best tastes of heaven he had ever had. The fellowship with God's people had something to do with the latter.

There was one regret and that was that only four Anglican clergy were present, and one of them was the chairman, who came from Melbourne, and another was the rector of Katoomba parish. We really believe that the convention can be of real value to the clergy and all Christian workers.

Notes on Books.

Towards Reunion, being contributions to mutual understanding by Church of England and Free Church writers. (Published by MacMillan and Co. Our copy from Messrs. Angus and Robertson, Sydney, price 10/6.)

An Introductory Note informs the reader that the volume was the result of two Conferences held at Mansfield College, Oxford, in 1918, 1919, between members of the Church of England and members of the Free Churches. The membership of the Conference, numbering 65, included such well-known Church leaders as Canon E. A. Burroughs, Rev. C. C. Bardsley (Hon. Sec. C.M.S.), Canon H. L. C. DeCandole, Rev. A. J. Carlyle, D.D., Archdeacon Gresford Jones, the Bishops of Truro and Chelmsford, Prebendary Webster, and equally well-known men from the Free Churches.

The result is a valuable contribution to the great question of Reunion, and one that will be widely read. Four introductory essays by Dr. Scott Lidgett, Bishop Moule, Dr. P. T. Forsyth, and Dr. Carnegie Simpson, fill the first 100 pages, and are intended to drive home to the Christian conscience the essentiality of corporate reunion for the furtherance of Christ's Kingdom. The saintly and venerable Bishop of Durham almost sums up the preliminary discussion in a few sentences, in which he says, "Of one thing I feel reverently sure. Grant on the one hand, on all the sides concerned, an estimate of differences and agreements sobered and softened by history. Grant on the other a great revival in the same minds of the glory of the New Covenant and its message, the splendour and wonder of the atoning Cross, say rather of the Crucified, our Propitiation, and our Life, and of the love and power of the Heavenly Spirit, a revival which shall give to the Church a generation of leaders who are prophets, because they really are, by grace so,ers. Then shall we be on the way to much more than a union of hearts only, precious, indispensable as that may be. We shall, as by an instinctive movement, 'condescend together,' to use an old phrase, in a practical and operative union."

Australia Must Prepare, Japan, China, India—a comparison, and some contrasts, being an Inaugural Lecture by James Murdoch, M.A., Professor of Oriental Studies in the University of Sydney. (Our copy from the publishers, Messrs. Angus and Robertson, Sydney, 38 pp.)

We have to thank Professor Murdoch for this clear and arresting account of the developments in the East, especially in China and Japan. The potentialities of China are well indicated, and the tremendous problems they will occasion for the white races and our own land more especially. The lecturer emphasised the need of some provision being made to meet the new situation, indicating especially the establishment of professorships in Chinese and Japanese.

"Therefore be strong, be strong, Ye that remain, nor fruitlessly revolve, Darkling, the riddles which ye cannot solve, But do the works that unto you belong; Believing that for every mystery, For all the death, the darkness, and the curse Of this dim universe, Needs a solution full of love must be: And that the way whereby ye may attain Nearest to this, is not thro' broodings vain, And half-rebellious questionings of God, But by a patient seeking to fulfill The purpose of His everlasting Will, Treading the path which lowly men have trod." —Trench.

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**The Enabling Bill in the Lords**

(By Rev. W. H. Irwin, M.A., C.F.)

The Archbishop of Canterbury introduced the Enabling Bill into the House of Lords on June 3rd, and in his speech he took what one might call a "low" view of the measure, basing his support on the practical and prosaic ground that it would enable churchmen to secure such administrative reforms as were generally desired. He repudiated the suggestion that the bill had any ulterior designs, and frankly said that he had difficulty in making his own wholly change its character in the fine body of men and women who had advocated it. Lord Haldane led the opposition to the bill with the following reasoned amendment: "That this House is unwilling, especially in the absence of independent inquiry, to assent to legislation which would exclude the greater part of the people of England from effective influence in the affairs of the National Church, as established by the Constitution, and which is so framed as to enable members of that church to pass laws that may wholly change its character without adequate supervision by Parliament." No one seems to have paid much attention to his remarks about the bill setting up an episcopal aristocracy and leading to disestablishment, as Lord Haldane is not a churchman, and was an influential member of the Government that disestablished the Welsh Church. But when he spoke as a constitutional lawyer and criticised the provisions for Parliamentary control and the constitution of the ecclesiastical committee of the Privy Council, he laid his finger on the two points in the bill, which it soon became evident, must be amended if the bill was to pass. Lord Finlay, another ex-Lord Chancellor, supported the bill, but considered that the proposals for the control of legislation were inadequate. When the present Lord Chancellor spoke he fully agreed with Lord Haldane and Lord Finlay in their legal criticism regarding the Ecclesiastical Committee of the Privy Council. In the bill, as originally introduced, clause 3, section 3 stood as follows: After considering the measure the Ecclesiastical Committee shall draft a Report thereon to His Majesty, advising that the Royal Assent ought or ought not to be given to it, and stating the reasons for such advice. The Bishop of Manchester had already pointed out that the bill gave no guidance as to the class of reasons which was to influence the committee's decisions. This committee would probably consist of lawyers of all denominations, or of none. Such an assembly could be cordially trusted to decide whether a measure promoted by the Church Assembly was consonant with the existing Acts. But one would hardly consider them competent to decide the policy of the nation on ecclesiastical, or rather, national issues of the first importance. Such matters are not the functions of a committee of lawyers. It was, therefore, quite necessary, to define more accurately the duties of the committee. The constitutional lawyers raised constitutional objections. The committee was a new body in the constitution, and the functions conceded to the committee by the bill were not the functions which could be harmonised with the working of the constitution. This body, which was responsible to nobody, had the right of directly advising the Crown, and such a right constitutionally belonged to no one but responsible Ministers. One really could not in these days adopt a wholly new criterion of the responsibility of Ministers and of the Crown. Lord Selborne, in reply, said that the supporters of the bill were sorry if they had adopted the wrong procedure in this matter. They had been advised by leading lawyers that the words in the bill were the correct ones from the point of view of constitutional law, but if they were unconstitutional putting in the right words. So, on the motion of Lord Finlay, who declared that he wished to secure that the committee should not usurp the functions of the Ministers of the Crown, the clause was amended in the following terms: "After considering the measure the Ecclesiastical Committee shall draft a report thereon to His Majesty, stating the nature and legal effect of the measure, and their views as to its expediency, especially with relation to the constitutional rights of all his Majesty's subjects." It will not lie with the Ecclesiastical Committee to advise whether the Royal Assent should be given to a measure submitted to them, but

only to state in a report to the King the nature and legal effect of the measure, and their views as to its expediency. Such reports would furnish Ministers, who are the constitutional advisers of his Majesty, with valuable material upon which to base their advice to the Crown. Another important amendment was that the provisions relating to the negative parliamentary control, is that the bill, which passed the Church Assembly and received a favourable report from the Ecclesiastical Committee, became law, if no objection was raised to it in Parliament during the forty days in which it lay before the two Houses, were deleted from the bill, and this clause inserted: "When the Ecclesiastical Committee shall have reported to his Majesty on any measure submitted by the Legislative Committee (of the Church Assembly), the report, together with the text of such measure, shall be laid before both Houses of Parliament, if Parliament be then sitting, or, if not, then immediately after the next meeting of Parliament, and thereupon, on an address from each House of Parliament, asking that such measure should be presented to his Majesty, such measure shall be presented to his Majesty, and shall have the force and effect of an Act of Parliament on the Royal Assent being signified thereto in the same manner as to the Acts of Parliament." From this it will be seen that church legislation will not be possible by merely placing a bill upon the table of both Houses for 40 days. Instead, affirmative resolutions will be required from both the Lords and the Commons. In such resolutions, and the discussions on them which may be demanded, time must be found, and this no doubt will tend to give the Government no inconsiderable powers in dealing with ecclesiastical legislation. The bill passed the Lords by a large majority, and now awaits introduction to the House of Commons. As the bill now stands, the principal idea is untouched Parliamentary control is strengthened, and the duties of the Ecclesiastical Committee made more explicit. How will the bill fare in the House of Commons? The "Times" considers that it will pass that House, but some important alterations may be expected. It especially anticipates that the declaration as to not belonging to any religious body which is not in communion with the Church of England, will be dropped. Theoretically, this may be undesirable, but its practical effect on church affairs does not seem likely to be very great. Electors will still have to declare that they are members of the Church of England. Further, in the present state of the Rannion Movement, it seems neither right nor wise to unnecessarily offer affront to Nonconformists.

Should the promulgation of the "Times" be realised, a new day will have dawned for the Church of England. Whether the hopes of the Life and Liberty Movement be wholly realised or not, a great many of them most surely will be, and the Church in England will have a very large measure of the liberty we have in Australia; in some respects, even more liberty, while still retaining her established position, which with all its drawbacks, does give wider opportunities for service to the nation than we possess.

CHRISTIAN UNIVERSITY IN CHINA.

A Union Christian University is being built up at Chengta, the political and educational centre of a province containing a population estimated at 55,000,000. The governing body consists of representatives in England, Canada, and America of the co-operating Missions—namely, the American Baptist Missionary Society, the General Board of Missions of the Methodist Church of Canada, the Board of Foreign Missions of the Methodist Episcopal Church of the U.S., the Friends' Foreign Mission Association, and the C.M.S., together with a few co-operative members, among whom are Professors M. Sadler and S. May. There are faculties of arts, science, theology, medicine, and dentistry, and a normal school, a theological college for training Evangelists, and a middle school are closely connected with the University. Most of the students will probably be drawn from Mission-schools registered in the Christian Educational Union of the three south-western provinces—Szechwan, Yunnan, and Kweichow.

"The proclamation of Judgment must ever be one of the most powerful weapons in the hand of the missionary. It is one of those appeals which first find an echo in the burdened conscience."—Kennedy.

An Honour Indeed.

We congratulate the parishioners of St. Matthew's, Prahran, Victoria, upon the distinction that has been conferred upon their pastor. Mr. Storrs, in his monthly letter, gives an item of interest and his own proper rejoinder. He writes:—

The Rector of Newman College in the University of Melbourne, in a lecture delivered in the Cathedral Hall, Melbourne, on Monday, October 27, 1919, and since published under the title, "The English Schism," has something to say about "the Low Church Party" which is peculiarly interesting to us. These are his words: "The Low Church party also have three divisions—(1) Prayer Book Churchmen, (2) Moderate party, (3) Extreme Protestant party. In order to save time, I will refer especially to the last division, as my purpose is to point out the extremely contradictory views that are held by the most antagonistic of the different sections of Anglicanism. This party is especially represented by the pastor of St. Matthew's, Prahran. They reject the whole sacramental system, deny baptismal regeneration, deny Real Presence in the Eucharist. They rejoice in the term, 'Reformation Protestants,' and reject the term 'Catholic' entirely. Their preachers spend much time in denouncing High Churchmen as Papists in disguise, traitors to the Church, etc. Such things as altar, eastward position, vestments, candles, confession, the Cross as a sign or part of Church furniture, are all abominations to them. In fact, they loathe High Churchmen, with all their works and pomps." We are glad of the inference to be drawn from these words—that St. Matthew's is of such importance that it is necessary to make a special attack on it and its pastor. But, on the other hand, the whole statement betrays ignorance, for it is so full of mistakes. First, we do not reject the whole sacramental system; those do so who make the sign and the thing signified one and the same, which all Roman Catholics do. Baptism represents regeneration, and is not actually regeneration, which may take place in baptism. The bread and wine represent the Body and Blood of Christ, but are not actually so. If the sign and the thing signified are one and the same, then the nature of a sacrament is destroyed. We do not deny the Real Presence of Christ, but affirm that He is present in the heart of the faithful communicant, not in the elements of bread and wine. It is the corporal presence in the bread and wine we deny. Christ's body cannot be in two places at once, the Prayer Book declares—that is, in Heaven and in the bread and wine. We affirm our belief in the Holy Catholic Church; but what does Catholic mean but simply universal? We believe in a Church which is the Body of Christ, which includes all the members of that Body, whatever outward and visible Church they are connected with. The term altar, as applying to Christ's Cross on Calvary, we accept, but as a term for the Holy Table, we reject, as does the Prayer Book. The term never being applied to the Holy Table in the Bible or the Prayer Book. As to the eastward position, vestments, candles and confessions are not found in the Bible, nor can it be for one single instant maintained that they find any place in the Prayer Book. Confession to God is in the Prayer Book, not to a priest. When a man is dying, and cannot quieten his conscience, he is advised in the Prayer Book to tell the matter which causes trouble, to the minister, who is directed to comfort him out of God's Word. But the confessional, as used in the Church of Rome, finds no place in the Bible or Prayer Book, and its use has been most injurious to the clergy and laity alike. There is one candid acknowledgment in this lecture to which we would draw attention. It runs thus: "The English language and English civilisation have crept slowly round the globe, English ideas and institutions have penetrated into all lands, and with them has travelled the English idea of Christianity." We very pertinently ask: What has made it? Not the tactics employed by the Church of Rome—force, diplomacy, deceit, and so forth—but it has spread because of its loyalty to Scripture, the secret of England's greatness. We claim to belong to that company who are Prayer Book Churchmen, but to no Low Church party. That term is rightly applied only to those who repudiate the great article of our faith—that the Lord Jesus is very God of very God.

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The Chinese are funny people, and manage to do things exactly opposite to us. For instance, when writing a letter we put our address and date inside a letter at the top. They put it on the envelope outside and at the bottom. We never enclose our visiting card, but put our signature at the end of the letter. They always enclose a card, but no signature. There is a special way of folding their large thin red paper cards, and when you take one out of the envelope it looks like a person kneeling down and beseeching you to read the letter inside.

Again, our seat of honor is on the right. Theirs is on the left. Thus Chinese cannot understand why in St. Matthew xxv, the good sheep are on the right side and the goats on the left. Our pupils in England always face their teacher. Chinese scholars always stand with their backs to the teacher while they are repeating their lessons.

Our carpenters mark their boards with white chalk; the Chinese use string dipped in black ink. Our compass points to the North; theirs point to the South. Our beds are soft and springy; theirs are hard and brickly. When writing we use a hard pen; they use a soft brush. We shake one another's hands; they shake their own. At dinner we have dessert last; they have it first. We put the candle in the candlestick; they put the candlestick into the candle.

At a shop in England you can buy a tool complete; in China you buy the iron part and fix a handle on for yourself at home. Our schools are silent; theirs are noisy—the more noise the better, for it shows they are working hard. In England, when a person is sick, we like the room private and quiet. In China the house is crowded with relatives, all making as much noise as they can.

Children in China often have curious names. How would an English boy like to be called "Long-lived King" or "Glorious Light Summer"? Many Chinese are dreadfully superstitious, and they are afraid of some calamity befalling a child with a high-sounding title; so they will often give a baby some mean name, in order to avoid the envy of evil spirits! For this reason a child in China may be known as "Little Dog" or "Old Cow."

Again in a large family, the children will be called simply "Number Two" or "Number Five." When boys go to school, their master chooses for them a book-name, such as "Perfect Talent" or "Pervading Excellence," and this is written in their class-books and on their copy-slips.

In China the most beautiful and useful of trees is the bamboo. Its hollow stem and tough fibres can be turned to all manner of uses. The masts, and sails, and ropes, and fittings of a boat will all be made out of bamboo. Chairs, and tables, and cups, and bowls and chop sticks (a Chinaman's knife and fork) all come from the same wonderful tree. You may see a Chinaman at dinner seated on bamboo chair, eating boiled bamboo shoots, with bamboo chopsticks in his hand, and a bamboo basket of boiled rice for his second course.

(From the Bible in the World.)

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet Boy
Is the Lord of the earth!
Ay, the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages imperiled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King!

That comes down through the night
From the heavenly throng,
Ay, we shout to the lovely evangel they bring,
And we greet in His cradle our Saviour and King!
We rejoice in the light,
And we echo the song

A Historic Letter.

We have received the following letter from the Ven. A. T. Scott, Archdeacon of Tonbridge. It will be observed that it includes a letter of unusual interest written in 1791 by his great-grandfather—a great friend of John Wesley:—

"In your issue of October 10 you were good enough to mention that I was the great-grandson of Thomas Scott, the Commentator. This is correct. You also stated that I was, on my mother's side, a great-grandson of John Wesley. This is not correct. My mother's grandfather was a great friend of John Wesley, but in no way am I related to him. As John Wesley had no children, I could not well be his great-grandson.

"I do not think I should have troubled you with this correction were it not that I have in my possession a copy of a letter signed by my mother's grandfather, and other members of the Methodist Society at Hull, dated May 4, 1791 (three months after John Wesley's death), and sent 'to the Stewards of every principal Methodist Society in England,' which I think may be of interest to your readers. The letter is as follows:—

"Hull, May 4, 1791.

"Dear Brethren,—Although we cannot but condole with you on the loss which the Methodist Societies in particular, and the Christian World in general, have sustained in the death of our Venerable and honoured Father, the Rev. John Wesley; yet we rejoice with you that he has left us a testimony that God was with him, even to the latest period of his long and eminently useful life.

"We pray that unity and peace may still prevail amongst the Preachers and People in the Methodist Societies, and that God may pour out of His Spirit upon us more abundantly. And as a measure which may be for the furtherance of the Gospel, and the comfort and encouragement of many of the Methodist Preachers, we cannot but recommend to our brethren, of the larger societies especially, to unite in declaring, by Letter or otherwise, to all the Preachers, their determination through Grace, to adhere to all those rules, both with regard to doctrine and discipline, which our departed Father and Pastor established among us, and which have been blessed with such signal marks of Divine favour.

"We are well convinced that the usefulness of the Methodists has been, and will be greatly increased by their continuance in connection with the Church of England. . . .

"We cannot consent to have the sacraments administered amongst us by the Methodist Preachers, nor to have Preaching in the Methodist chapel here during the hours of Divine Service in Church. . . .

"So far as your sentiments agree with ours in these important matters, we shall rejoice, and esteem it a presage of future good.

"We wish you every blessing which the Saviour of Sinners has purchased for us; and praying that we may meet you in His Kingdom above, we remain, etc."

"Then follow eighteen names.

"At a meeting of the Stewards, Leaders, Trustees and others of the Methodist Society at Hull it was unanimously agreed that printed copies of the above written letter (together with an extract from the 'Arminian Magazine' for April, 1790, in which the Rev. John Wesley states that he lives and dies a member of the Church of England) should be sent to the Stewards of every principal society in England."

(From C.F.N.).

Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us, for the largest amount of worrying is caused by the smallest trifles.—Anon.

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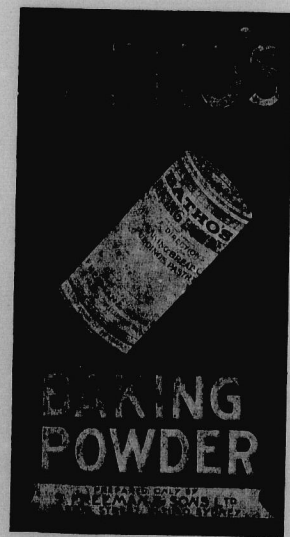
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Vol. VII, No. 3

JANUARY 30, 1920.

Price 3d. (7s. 6d. per Year Post Free.)

Current Topics.

We reprint elsewhere an illustration of some of the trials that beset the path of the ministry in the way of the Claims back places. There is a certain call to heroism in such work. In many ways it has an interest that might well appeal to the young and the strong, whose hearts have been stirred by the love of Calvary, and whose desires are to emulate the love, and to proclaim that love by a life of special consecration to the Person of the Crucified. The appeal to a consecrated manhood is emphasised by the response that awaits, in so many instances, such a devoted ministry. Here is a recent report of a River Murray missionary, which just illustrates the pathos of many a life in such remote districts:—

"The love of the Sacraments is not burnt out. Two days before Christmas, on a boiling hot day, a woman rowed up the Murray in a boat for five hours in order to get her baby baptized. She set out at 5 a.m., taking with her the baby and an older child. They stopped for breakfast on the way, and the mother continued her journey until nearly noon. When the priest returned to his home about 1 o'clock she and the children were waiting and he straightway proceeded to administer the Sacrament. In days when so small a proportion of those who profess and call themselves Christians are willing to obey Christ's commands an incident such as this is refreshing."

But not only is such an incident an appeal to the ministry; it is also an appeal to the ordinary churchman in the more settled and favored places of our large land. Through such organisations as our recently formed **Bush Church Aid Society**, much can be done by earnest, faithful Christians to bring the comfort of the church's ministrations within easier reach of the people away back.

"There is the melancholy wonder why the Power that can do so much has done so little." Such "If we Really did Believe," is the striking statement of one of our twentieth century prophets. He

has been pointing out how the Christian Church was the nursing-mother of Western civilisation and Christian principle the determining factor in past centuries of all social progress in Europe. History, that "tonic of drooping spirits," shows that there is the Power, but in our days mishandling and misconception have hindered the operation of that Power. Consequently, face to face with the enormous tasks of the present, there is a strange lack of confidence on the Church's part in making a determined effort to achieve them. The Dean of Newcastle has struck a right note in his New Year's message on "The Dynamic of Hope" in the "Newcastle Churchman." He is referring to that reconstruction of things that the

Great War has shewn as necessary and has made possible. He says:—

"The Church has an essential part to play in the work of reconstruction. Christ is more than a great transcendent Fact. He is a perennial Immanence. The Gospel of the Resurrection is more than the record of an historic fact. It is the proclamation of a principle that is behind all history, all Nature, and all life. It proclaims the law of Resurrection and it is that proclamation that the world needs to-day to give it hope. What the Gospel of the Resurrection did for the ancient world, it can do for the world again to-day. But that Gospel must live, that 'Word' must be made flesh in us. What a difference it would make to us and to the world if we really did believe. If we believed that those boys whose bodies lie there in France, and in Gallipoli, are not dead, but living, a cloud of witnesses round the amphitheatre of our world-task, beckoning to us within the Church to make haste and complete the work of the dead. If we believed in progress: that truth must come at last; if we believe that God has an enduring purpose for the race, that man has a future, and that his future is bigger than his past. That he has an immortality, and an eternal destiny that must win and will bring him through even the chaos and mire of to-day. This is the hope and this is the song that we can give the world."

"If we really did believe," our faith in such a Christ, King, Redeemer, and Fellow, would urge us along practical lines in order to meet the needs of the present time. One such definite task the Bishop of Auckland emphasizes in a recent letter to his diocese. He writes:—

"We are face to face with tremendous responsibilities at the present time. What are we doing for the education of the children? We have been told over and over again by the Chaplains at the Front that the ignorance of our splendid soldiers on religious and spiritual matters was often appalling—and surely there must be something wrong with our homes, or schools, or churches to produce such a result. We cannot conscientiously submit to allow our children to be brought up without any definite conception of God, and of the Lord Jesus Christ. The war has shown us that the world is suffering from too little religion—and too indefinite religion. If the State persists in ignoring God and the Christ in its national system of education, it is not for Christians to allow this dishonour without a real effort to bring about a change. We have seen something of the success of Church schools, where they have been established in the country, and there are opportunities constantly offering in the diocese of establishing many Church schools, if only we had the backing of churchpeople to enable us to seize and use the opportunities."

"If only"—there is the weak spot. Our Churchpeople are not yet so seized with a well-defined sense of stewardship in the matter as to give the Church the backing it requires of them for the accomplishment of its important tasks. We can record with gratitude to Almighty God, that of very recent times there is in evidence "a shaking of the dry bones" in the direction of education and social institutions. But we have not yet been able to really get our hands to this task, because of a certain timidity—a lack of confidence in whom? And then we seem to hear the echo of Dean Crotty's words, "If we really did believe"—and the words of the Faithful Promiser:—"According to your faith so be it unto you."

It has come to be a proverb in the Church of England that the "Safe" man is the right man to be singled out to fill the high office of Chief Tradition. And unfortunately the tradition seems to bind the off-shoots of the old Church in newer lands, for in discussing a possible successor to Bishop Green as Bishop of New York, "The Churchman" says, "the Church has no St. Chrysostom to-day. Perhaps we have no St. Anything. But what occurs to us is that we can find as we scan the list of available 'candidates' no one who appears to have a vocation for martyrdom. We rather think the Church is more in need of martyrs than of administrators, but we shall have to seek for our great men in the fields of greatness which at present lie at our disposal."

There is some hope of a reformation in the matter now that the tragic silence is at length being broken. We have, thank God, some glorious exceptions, but there is still a measure of the evil tradition clinging to our own Australian section of the Church of England. Somehow or other the Episcopal office seems to have got away from Apostolic ideal; and the dangers of the office are such as to restrain the free out-goings of a Christian personality which would, under other circumstances, radiate a warmth of loving and strengthening fellowship in the flock over which there is the responsibility of oversight.

We are grateful to the Rector of St. Luke's, Concord, for a generous commendation of "The Church A Kindly Record." In reprinting from it a report from an English Church paper in his own parish paper, he emphasises the value to Churchmen of our federal Evangelical organ. It is passing strange how little real interest Church-people as a whole manifest in the doings of the great Church to which they are privileged to belong. To all intents and purposes, "Congregationalism" is rife amongst us, and we care little about what is happening outside the confines of our own parishes. We commend to our clerical readers the advice given by the Rector of St. Luke's to his own parishioners:—

"The 'Church Record,' a bright little Australian Church paper, ought more frequently to be found in the homes of Church folk, as the cost is only 7/6 p.a. post free, every fortnight. Its articles are always interesting, and it seems to us to avoid that bitter spirit which is, alas! sometimes noticeable in religious papers. Why not take it in this new year. Send a postal note at once to Mr. L. Lepastrier, 64 Pitt Street, Sydney,