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## Current Topics.

The Prince is still with us—Perth and the West have given him a great reception. South Australia and Tasmania have not been behind-hand in the enthusiasm of their welcome to our royal visitor. Sydney and New South Wales have again provided demonstrations of intense loyalty; and now the Northern State is doing our royal guest honour. Great preparations have been made, and we rejoice to learn that H.R. Highness is to be domiciled for the time in Parliament House, which has been specially arranged and furnished for him. We trust that the Prince will come away from Brisbane with the same happy memories of a people's devotion that he has gained in all the other parts of the Empire which he has visited.

Without doubt Prince Edward is the strongest ambassador that the Imperial Government could have sent, and his gracious presence has worked potentially in strengthening the ties that bind the great Empire in one.

The Prime Minister is to be congratulated on his clear and forceful remarks in regard to Dr. Mannix. Some of his words were very much to the point and deserve to be remembered. The whole speech was a masterful utterance, breathing a spirit of passionate loyalty and Christian idealism. We quote one of the most notable passages. He said, concerning Dr. Mannix:—

"His predecessor was a Christian, but this man, this High Priest of the Church of the Prince of Peace, goes to America on a 'non-political' mission, and he says that his one hope is that England and America will be enemies, and that Ireland will fight England, and that America will fight England. If that hope is realised we shall see a war the like of which the world has never seen. We shall see the destruction of the only bulwark of peace that exists for this country. The hope of peace in this world lies not in the League of Nations, but in that firm alliance, understanding, and co-operation which has existed for over a hundred years between America and Britain and the British Empire. The hope of the world lies in the closer association of the Anglo-Saxon race."

"That man, therefore, who seeks to make bad blood between the British Empire and America is a criminal."

"If it is necessary to choose between the Kaiser and him as to who was the greater criminal, I know whom I should choose. The Kaiser was pushed into this, but he went into it of his own free will. Dr. Mannix is your enemy, and shall be your enemy for all time. 'By those words he stands condemned as a minister of Christ. He stands condemned as a man who said his mission was not a political one.'"

In all this there is no objection made against the free use by Dr. Mannix or anyone else of that most precious British heritage—freedom of speech. Nor is exception taken to honest criticism of things pertaining to the Empire. There is no desire to encourage a spirit of fawning loyalty and

sympathy amongst our people. This would be the worst of all disasters. British people must ever preserve their right to grumble and to criticise, or Britain ceases to be Britain. And there are times when the stern voice of the prophet is called for in the interests of the nation, to protest against policy or legislation which is unworthy of the ideals for which the nation stands. But Mr. Hughes carries every right-thinking person with him when he condemns Dr. Mannix, not for playing the role of the prophet, but because he has, under this guise, really misused his sacred office for the purposes of a bitter political partisanship, and to further aims that are flagrantly disloyal to Australia herself as well as to the Empire as a whole. There are times when the nation, like the individual, needs a candid friend. But the candid friend speaks for our good, and does it in such a way as to embarrass us as little as possible. Dr. Mannix spoke against England as far as can be judged by his utterances, not from any desire to bring England to a better frame of mind and thus to serve her future interests, but with a view of belittling her before the world in the interests of Ireland. His favourite times for outspokenness have been at those critical moments in the war when the Empire had her back against the wall, and when all her sons who had any spark of loyalty were absorbed with the one thought of how to help her to avert defeat at the hands of a foe whose object was to crush her to the ground in permanent humiliation. By all means let Australia shelter men of all shades of opinion, and encourage them to say what they think. But neither democracy nor Christian idealism puts a premium on treachery. There is no claim upon us to shelter those who would use our hospitality not to help us to put our house in order, but to rend it in twain to serve some ulterior purpose of their own.

The proposal of the Ven. Archdeacon Boyce for a World Synod for the Anglican Communion has been widely published and should cause a great deal of hard thinking and is bound to evoke criticism. One correspondent to Sydney papers has rightly insisted on the danger of over-organisation and over-trust in organisation. It is a wise reminder that—

"It was not because the early Christians were a highly organised body—for they were nothing of the sort—but because they 'out-lived, out-died, and out-thought' their opponents, that the organised and mighty paganism of the Roman Empire went down before them."

This is the call that we are convinced, the Church needs to-day. Organisation may easily become unwieldy and idolised. As has been recently said—

"The supreme need of the Church to-day is a more implicit dependence upon the

Spirit for power to carry on her warfare. The machine may be perfect; the mechanism may be carefully adjusted; but unless the power is switched on the machinery remains stationary. So it is with the Church. She is called upon to appropriate the divine power. The Church is called upon to 'put more war into her religion'—war that is impelled and controlled and energised by the all-conquering Spirit of God, through whom the kingdoms of this world shall yet become the kingdoms of our Lord and of His Christ."

The cessation of the Great War has caused to cease many appeals to which a loyal public used to give willing and generous response. Few Christians, comparatively, have realised the opportunity this gives of donating to the War Funds of the Church's Greater War some righteous proportion of the moneys thus released. In an Adelaide parish a lady has given a good lead for others to follow whose profession of Christianity is of any value. She has intimated to her rector her intention of subscribing 1/- per week to missions. In handing in the first quarter's amount the remark was made:—"We had to do it during wartime, and found we could do it. We should do it now for the Church."

How is it that the average Christian takes so little interest in "The King's Business"? It is surely rather hypocritical to pray, "Thy Kingdom come" unless we are prepared to do our share in providing sinews of war for the great Christian army's advance. The times are so urgent in this regard, for as Dr. Mott rightly puts it, "It is the decisive hour for the Christian Church. If it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will lose its power both on the home and on the foreign field, and will be seriously hindered on its mission to the coming generation. Nothing less than the adequacy of Christianity as a world religion is on trial."

The work of the Church of God is all of one piece. "There are no foreign missions with God," for He has made of one blood all nations of men that dwell upon the earth.

Consequently we desire an equal interest in two special articles appearing in this issue of the "Church Record." The one on "The Making of a Parson" should be read, marked, and inwardly digested by all thoughtful churchmen. The sooner the laity recognise that they have a real duty in the matter of the training of ordinands the better for the Church and incidentally for themselves. The starvation of our theological colleges is one of the crying scandals of the Church, and the matter of their proper equipment is one for the laity as they, and not the clergy, have entrusted to them the stewardship of wealth. The other article is entitled "A Picture



## English Church Notes.

## Personalia.

Rev. H. D. Rawnsley, Canon of Carlisle, died in May at Allan Bank, Grasmere, at the age of 69.

The Bishop of Killaloe has appointed the Rev. F. J. Rainsford, Rector of Shinnone, to the Canonry vacated by the death of the Rev. Lloyd Morris, rector of Corbally. Canon Rainsford has served twenty-six years in the diocese.

The Bishop of Bath and Wells has appointed to a prebendal stall in Wells Cathedral the Rev. Cecil W. Wilson, Rector of Walcot, Bath. Prebendary Wilson, before going to Walcot, was vicar of St. James', Holloway.

The Ven. H. W. Watkins, D.D., Archdeacon of Durham, has resigned the post of Professor of Hebrew in the University of Durham, to which he was appointed in 1880. "Gipsy" Smith, the evangelist, preached both in the afternoon and evening on a recent Sunday in the Chapel Royal, Savoy, at the invitation of the Rev. H. B. Chapman, with the consent of the King.

## The Bishop of Willochra and S.P.C.K.

Speaking at the May monthly meeting of the S.P.C.K., the Bishop of Willochra said that he would like to say something of his own experience of the operations of the Society in the foreign field. He left England for Australia thirty-five years ago, and during that time had had fifteen years' experience as a priest in one diocese and twenty years as a Bishop in two other dioceses. On his arrival he found that the fostering care given by the Society to the building of churches in Australia was known and gratefully acknowledged throughout the length and breadth of the land. The help that was given towards the training of candidates for Holy Orders was also one which specially appealed to a missionary Bishop, as in the overseas States the Church must either train its own clergy, obtain them from England (a very difficult thing to do at the present time) or go without. During his thirty-five years' work in Australia the Society had given £5185 towards the work of the Church in parishes with which he was personally connected, in addition to £3000 for the endowment of the two dioceses, nor could he ever remember a single occasion in which he had appealed to S.P.C.K. for help and been refused.

## The Conference on Faith and Order.

In connection with the Faith and Order Movement a preliminary conference is to be held at Geneva in August. The Bishop of Winchester, Bishop Gore, and the Rev. T. S. Tillingham Tatlow have been appointed to represent the Archbishops of Canterbury and York's Committee in relation to the Faith and Order Conference. The Church in Scotland will be represented by the Bishop of St. Andrews.

## Cheltenham Conference.

The Cheltenham Conference has opened well with a public meeting held in the Town Hall. It was marked by three addresses, each from a different point of view, yet all combining to establish how deep is the longing for reunion in its broadest aspects.

The Bishop of Warrington, in a speech of great power, indicated some of the difficulties that must be faced, and the way in which they might be overcome. He brushed aside the plea of expediency; reunion could only come from conviction, and conviction was based on principle. Man could not bring about reunion; he could hinder it; but reunion must be the work of the Holy Spirit. Believing that God the Holy Spirit was behind the movement, they could say, even in the midst of their difficulties, "Greater is He that is with us than those that be with them."

Rev. G. C. Lusk, M.C., Presbyterian Chaplain at Oxford, pressed upon the meeting the essentially spiritual character of the reunion problem. Fellowship, he insisted, is a real spiritual fact and in their discussions they must get rid of any idea of "Who should be the greatest?"

## Influence of the Prince of Wales.

Bishop Frodsham preached in Gloucester Cathedral nave on Whit Sunday before the Mayor and Corporation in connection with the Empire Day celebrations.

Speaking upon the Prince of Wales's tour of the Empire, Bishop Frodsham said that the inner meaning of the Australasian celebrations was a clear recognition that the Crown was the outward and visible sign of Imperial Government and of Imperial unity. In honouring his son, Australians and New Zealanders honoured the King, and in honouring the King they honoured themselves. The factious difficulties which had been raised in Sydney and Tasmania, where the Trades Halls had declined

to take part in the official welcome, were largely the result of the unhappy state of Ireland, but they threw into greater relief the attitude of the Australian people as a whole without regard to differences of race or religion, politics or class.

## A Great Resolve.

A C.M.S. Conference has been held at Birmingham at which, after a long period of meditation and prayer, the following resolutions were unanimously passed:—

"1. This Congress, having considered the present state of the C.M.S. Missions staffed, under-paid, and under-equipped, both as regards European and native work, resolves that this state of things cannot continue.

Its thankfulness to Almighty God for what He has done in the Society during the past year is accompanied by a deep sense of unworthiness, and of penitence for the selfishness and unbelief that still stand between God and the realisation of His purposes through His people.

The Congress records with wonder its conviction that in spite of this great unworthiness the Society is entrusted by God with yet larger responsibilities for the years ahead.

It believes that the clear call of God is not to retreat, but rather to consolidate its position with a view to steady advance; and it is confident that such advance is possible in proportion as God's people (a) accept it as His Call; and (b) realise the need of systematic and adventurous prayer; and (c) are prepared to learn and to teach a new standard of giving; and (d) are ready to take practical steps to enlist the sympathy and co-operation of important sections of Society hitherto unreached.

2. Realising their representative character, the delegates present pledge themselves and their Associations to take the practical steps necessary for raising an income of £700,000 for the current year.

This requires a considerable increase upon contributions from Associations as given last year. Believing that this is well within the power of the Church in the districts they represent, they request the General Committee to frame its plans in the expectation of such an income.

3. The Congress recognises that unless the area of the Society's work is to be materially reduced, a large increase in the missionary staff is needed for efficient working.

The members pledge themselves to continue instant in prayer that the Holy Spirit will call men and women fitted for the responsible tasks of missionary service in the present day.

They request the Committee to reconstruct their plans for receiving and training all candidates accepted by the Committee under the guidance of God, recognising that the acceptance of such candidates will impose upon the Associations the responsibility of raising an income steadily rising beyond £700,000."

## The Necessity for Mutual Help.

(A sermon preached in the Cathedral, Perth, before the Prince of Wales, on July 4, by the Lord Archbishop of Perth.)

"They beckoned unto their partners which were in the other ship that they should come and help them."—St. Luke v. 7.

These words, by good fortune, occur in the Gospel for to-day, and they seem to me to be most appropriate for our consideration—first because they enable me to say something about the offerings which you are asked to make.

In every church in the diocese to-day all the collections are for our orphanages. We have a splendid body of children in this State—you have seen thousands of them during the last few days—they are healthy, strong, bright, and full of life and intelligence. The State is doing its best to look after their education and health. It does its best for those who are poor. For a certain number in every community are in bad circumstances, and towards these the Christian sympathy of our people goes out. The Church has had schools for orphans for about 60 years, and the Committee which manage these orphanages beckons to you and says, come and help us.

In the second place my text seems to be very applicable to the condition of our country at the present time.

We have to enquire who it is who beckons—to whom the signal goes, and what help is required.

(1) We who beckon live in West Australia; so let me give you a very brief sketch of our

history. The history is full of interest, very quiet at first, very striking of late years.

At the beginning of the 17th century Dutch sailors discovered W.A.—Dirk Hartog in 1616 sighted the island called after him. Two years later the Ashburton River was located and the next year Houtmans Abrolhos.

In 1622, the Dutch ship, the "Leeuwin," rounded the cape now bearing that name. It was not until 1688 that the first Englishman, William Dampier, landed in West Australia. He came on a ship called the "Cygnus," whose Captain was named Swan. William Vlaming, at the end of 1699, anchored off Rottnest, landing near Cottesloe Beach. His party found what was then a "rara avis in terra"—the black swan. It was not, however, until early in the last century that an attempt at colonisation by Britain was made and it was only then because of the fear that France would hoist her flag if we did not.

Sir Ralph Darling, Governor of N.S.W., was instructed to take steps to form a settlement, so a small settlement was made at Albany in 1826. Captain Stirling, in the "Success," was sent to make an examination of the Swan River to see if it was also suitable for settlement. This was done, a favourable report was obtained and sent home. In commercial, but not in Government circles, this report was favourably received and a syndicate was formed to take over 10,000 men within three years. Finding that the French were again thinking of annexation, the Government in 1828 decided to found a colony on the Swan River.

The first band of settlers left England in February, 1829, and arrived off Fremantle on 1st June. This party landed on Garden Island but were not able to get to the mainland until June 15 owing to rough weather.

The British flag was flown on Arthur's Head on May 22, 1829. Some of the descendants of those who first landed are no doubt present this morning.

In the instructions given to Captain Stirling, the Lt.-Governor, appears this paragraph: "You will recommend by your counsels and example the habitual observance of Sunday as a day of rest and public worship, as far as may be compatible with the circumstances in which you are placed."

The progress of the State was very slow. It was out of the trade route—it was practically an island—it was a long way off home. Still much was done in exploring and opening up the country, and many men made names for themselves as pioneers and explorers, the greatest of these being the late Lord Forrest.

Thirty years ago the Home Parliament, granted responsible government, and, almost simultaneously, gold was discovered. Although a large number of miners flocked here from all parts of the world, such was the excellence of the arrangements made that there was always law and order observed. Many of the miners and mining camp followers were very rough, but were wonderfully brave and very kind to each other in time of danger or sickness or ill luck. To-day we are but a small community of 330,000, in a territory the size of Europe, without Russia, but we are proud of what has been done, and we have visions of what can be done in the future, if only our people from Home will come and make a new home here.

Such a people we are, and we appeal for help—to our partners in the other ships of State in the Home land and in the Dominions. We cannot stand alone on this vast continent any more than can England or Canada or Africa or India. We must help each other in peace, as we have done in war, or we shall perish.

Twice the cry from Home has reached us, "Come and help!" First, when Queen Victoria asked for help in South Africa, the second when King George asked for help in the Great War. Twice help has been willingly—nay, enthusiastically, given, to the delight of England and the surprise of our enemies. That help has been necessary, and contributed greatly to the victory of the Allied arms. Twice the appeal, "Come and help!" has gone from Australia to England. Nineteen years ago we said, "Come and help us to begin our new Commonwealth!" We shall never forget the visit of the Duke and Duchess of York and the good it did. Ever since their Majesty's visit all Australians feel that they have friends at Court.

(2) Now at a time of great strain and crisis—when bad statesmanship might lead to evil counsels—we have the "Best Ambassador" England can provide sent out to help us to cement the bond of kinship. You all know with what splendid results.

Let us unite the forces of the throne and the people in behalf of justice, righteousness and progress—let us remember that it is the fear of God which helped to create and must endure, as conserving and consecrating the Empire. Let us pray for the King and Queen and for all the occupants of high and responsible places in Church or State, but not less fervently let us pray in

the words of the Ancient Bidding Prayer, "For all the commons of the realm, that they may live in the true faith and fear of God in humble obedience to the King and in brotherly love and Christian Charity one towards another."

We must be strong to enable us to cope with the difficulty of the present—to develop our resources in peace.

Sir Walter Raleigh during the war said, "After the war we must arrange for co-operation and mutual support. Our ministers must travel, so as to be able to get to know the dominions, our first need is not lawyers but men who feel friendly, and know how to behave as friends." This surely is what has happened the last few weeks and with the happiest results. For what do we want help?

It is to bind together this Empire—the greatest the world has ever had and the most wonderful—because of the number of nations, languages and religions of which it is formed. Our Empire built up by the energy, the enterprise, the industry, the foresight and the courage of those who have gone before us—Our Empire, which we believe, has done something and is doing something for the freedom of the world, the happiness of men is worth preserving. Had we been beaten in the war all that makes for happiness as we understand it would have gone. So the first problem before us—To bind together this Empire in one great family is a great and difficult task.

It cannot be done by force of arms—or by knowledge, or by laws. There is something behind all these things which we must have. It is mutual good will, the will to come and help.

Fortunate are we as an Empire that we have a Sovereign who by his personality and by his example especially by the way he has played the game in the war, has shown that there is a strong tie of affection between him as the centre and all of us in the different dominions who are linked up with the throne of Britain.

Fortunate too are we that can look towards the future without any misgivings. Then we have traditions—in the history of the past—all the great things which have been done by Britons add to our pride, we are as proud for instance of the British navy as if it was our own. Every account of a deed of valour, every act of sacrifice and every duty done thrills us with delight. We are as proud of the "first 100,000" the contemptible army, as we are of our own men on Gallipoli. We sorrow for the glorious dead of England, Ireland, Scotland and Wales as if they were our own kith and kin.

We have traditions of truthfulness, honesty and courage and of devotion to duty which we have carried into all lands. We all admire freedom, justice and honour—all qualities which help to bind men together. We are on the whole, a religious people. We are "rightly religious" the Tommy has been called. No Empire can last which is not bound together on higher ideals than those of mere utility. We want to do what is best to make this fair land of ours a home where men can live together under the best possible conditions of physical, social and spiritual life, but as life is so complicated, we do not always know what to do for the best. So we say, "Come and help!" Help us to bind together the distant parts of the Empire. We want men and women to come from the congested districts in the Old Land, to people this vast continent of ours with our own kith and kin. We offer you the opportunity to begin life in a sunny climate, where each one will have a chance of living a free, useful and healthy life, and where everyone has his chance of rising to positions of influence and power.

"We want you to remember that those who come here must be taught to feel at home. For we here look upon everything in the Old Land as ours. We have as much share in the Throne, the constitution, the laws, the freedom, the old and beautiful buildings, the army and navy, as if we lived at home. Though far away, we are part of the Old Land, the whole of its history, the great deeds it has done, the traditions it has built up are ours."

But do we quite realise what it is that made England great and strong. Fleets and armies? Commerce? Wealth? Yes, these, but something else at the back of them. Two hundred years ago, in St. Paul's Cathedral, London, a great national thanksgiving was

held. Two events had happened: Marlborough had won the battle of Blenheim, and saved Europe, and British sailors had scaled the rock of Gibraltar, and given to England the key of the Mediterranean. So Queen Anne drove in state through London, and in Anne drove in the Te Deum was sung for the victory of our arms on sea and land. The preacher was Dean Sherlock, who said in the course of his sermon—"A nation is great if it be united, not otherwise, a people is strong if its members are ready to act together and to place the general good before their own pleasure and profit. It is not wealth, it is not numbers, it is not fleets nor armies that make England strong but self-sacrifice and unity and the stern sense of duty and the fear of God."

All these qualities the Empire has shown during the war, need we fear then, that in the future we shall be strong? There is one urgent need which we require to help us in this critical time. It is good leaders and men of vision, who can look back and learn from the experiences of the past and who can with the help of that experience look into the future, not simply the present, and have the courage to repeat, have the courage to tell us what we ought to do.

We have a hard task before us. Because there is so much discontent all over the world, we should not be alarmed. In a way discontent is divine. It tells us that there is something better than the present, and it is often an incentive to strive after better conditions and a fuller life. So let us not be afraid of it; we, who have passed through the terrible days of the war, can I think look forward to the future with great hope.

"You who have faith to look with tearless eyes Beyond the tragedy of a world at strife, And trust that out of night and death shall rise The dawn of ampler life;

Rejoice whatever anguish rend your heart, That God has given you for a priceless dower, To live in these great times and have your part In freedom's crowning hour;

That you may tell your sons who see the light, High in the heavens, their heritage to take, I saw the powers of darkness put to flight, I saw the morning break."

## NEW LECTIONARY.

August 8, 10th Sunday after Trinity.

—M.: Pss. 50, 53; 1 Kings xxi. or Eccus. iii. 17-29; Luke i. 26-56 or Philipians iv. E.: Pss. 51, 54; 1 Kings xxii. 1-40 or 2 Kings iv. 8-37 or Eccus. xi. 7-28; Matthew xiii. 24-52 or Acts xxvii.

August 15, 11th Sunday after Trinity.

—M.: Pss. 56, 57; 2 Kings v. or Eccus. xviii. 1-14; Luke i. 57-end or Col. iii. 12-iv. 6. E.: Pss. 61, 62, 63; 2 Kings vi. 8-23 or 2 Kings xvii. 1-23 or Eccus. xxxviii. 24-end; Matt. xvi. 13-end or Acts xxviii.

## Modern Light on an Ancient Saying.

According to a newspaper report, "there was a large congregation of divine worshippers" at a church in South Melbourne two or three Sundays ago. Have we here some light thrown upon St. Paul's vague expression, "because of the angels," in relation to the wearing of head-coverings by women in church?

"There are thorns— But they have kept us in the narrow way, The King's highway of holiness and peace; And there is chastening, but the Father's love Flows through it; and would any trusting heart Forego the chastening and forego the love?"

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The Christian world of to-day is troubled on all sides by the growth of a credulity which often masquerades under the name of Faith. This growth has been fostered in the Church by the superstitious usages and beliefs which have been sedulously encouraged and taught by accredited teachers. Our own reformed Church was delivered from a wealth of these at the Reformation, but even yet there are too many instances of the survival of certain of them which encourage the application of credulity in wider directions. The whole teaching of Transubstantiation, for instance, is an appeal to credulity and tends to eliminate faith which is essentially personal trust and directed towards a person. "Christian Science," falsely so-called, is built upon credulity, although faith and belief enter extensively into its phraseology. "Spiritualism" is another instance of the same wholesale appeal to credulity; and it is interesting to note that Sir Oliver Lodge, whose book gave such an impetus to that "ism," is realising its danger. Quite recently he said, "The people we have to fear to-day are not the sceptics so much as the over-credulous. The superstition which circles round the subject must be stemmed." It is passing strange how anyone who has come to know Jesus Christ can forsake Him by being drawn aside from Faith in Him to swallow the irrational and superstitious cults which are so much advertised to-day.

The rector of Winton, in the diocese of Rockhampton, writes very strongly this month on the paucity of scholars in the Sunday School. From his words we gather that the school

hour has been recently changed from 3 p.m. to 9.30 a.m., and that the attendance has been reduced by fifty per cent. The reason assigned is a lack of exercise of parental discipline. "It ought not to be left to the children to decide whether or no they shall attend; it is the duty of parents to see that they do." Of course; but when we read further on that "the senior classes come into church for the 10 o'clock eucharist, and it is a joy to see and hear them taking their part in this great service," we wonder whether a sturdy Protestantism on the part of some parents is responsible for the absence of the children. If priests and priestlings, in defiance of their Church's principles, are going to teach and encourage their flock to take part in the eucharist without participation of the sacred elements, we hope that there will always be "a faithful remnant" who will protest against so unscriptural and uncatholic a practice. The liturgy of our church is drawn up for communicants, not for onlookers.

Listen to the echo of their voices:—

"All that we had we gave,  
All that was ours to give,  
Freely surrendered all  
That you in peace might live.  
In trench and field and many seas we lie,  
We, who in dying, shall not ever die,  
If you in honour of the slain  
Shall surely see, we did not die in vain."



## Sinn Fein.

We have been asked to reprint the following important article from the "Sydney Morning Herald," printed in its columns of Aug. 9, 1919, and reprinted June 5. Increasing interest is being aroused in the matter because of the increasing light that is being supplied by such utterances as Dr. Mannix is making in America, and the disgraceful display of anti-British feeling we are seeing in Australia. The article runs:—

Sinn Fein.

Formidable Bolshevik Conspiracy.  
Empire to be Overthrown.

The Sinn Fein rebellion of Easter, 1916, was, according to indisputable evidence, since made available largely through the efforts of the United States Secret Service, fomented by anti-British and Pro-German conspirators, and financed by money received directly from German and German-American sources. The "Quarterly Review" of July, 1918, published extracts from documentary evidence showing that the conspiracy was continued after the rebellion, and up to the date of publication under the auspices of the "Friends of Irish Freedom League" (which is in effect a reconstitution of the American Clan-na-Gael and the Irish Fenian Brotherhood), and in Germany under the aegis of the German-Irish Society, whose headquarters are in the same building in Berlin as the official German Press Bureau. In the inaugural address of the German-Irish Society it was stated that its formation was for the purpose of supplying "visible proof to the Irish in Ireland as well as in America of German gratitude and German sympathy" for having "from the beginning of the war adopted the German cause with enthusiasm." Further, it was stated that "the German-Irish Society will devote its energies to reopening Ireland to the world, and especially to Germany," and will "generally and in every way further the progressive development of the Emerald Isle, in the interests of the German as well as the Irish people."

The "London Spectator" of June 7 last, shows how sedulously the Emerald Isle is being developed in the interests of German and Russian interests. It emphasises the fact that at this moment a formidable conspiracy is being worked out in Ireland, and that "the Sinn Feiners have resorted to the baffling expedient of hiding a political conspiracy under the guise of Labour." The procedure being followed now is on practically the same lines as that adopted prior to the Easter rebellion, 1916. Then Professor John MacNeill, the head of the Irish Volunteers, had, with the concurrence of the Provisional Government of the Irish Republic (even then in existence), decided that there was to be no rising unless they were assured of practical support from Germany. When Professor MacNeill learned by special messenger on April 22 that Sir Roger Casement had been arrested and the vessels conveying German arms and officers to Ireland sunk off the south coast of Ireland he forthwith published a notice rescinding all previous orders given to the Irish Volunteers for Easter Sunday and Easter Monday. But Mr. James Connolly, the vice-president of the volunteers, commandant of the Irish Citizens' Army, and secretary of the Irish Transport Workers' Union, decided that the rescinding notice should be ignored, and the rising take place according to programme. Throughout that fateful week it was not the Sinn Fein officials, but those of this union, who took the leading part in the control of events.

This union, organised by Mr. James Larkin (now in America), was from its inception composed of the most disloyal and anti-British elements of the community. Since the signing of the armistice the Irish Transport Workers' Union has been captured by International Bolsheviks, and Ireland is, according to the "Spectator," being flooded with Continental literature of an extremely revolutionary character, disclosing the fact "that the Irish disloyalists aim not merely at the creation of an independent Republic, but at the overthrow of British civilisation." An attempt is being made to bring this about by the establishment of a Bolshevik State in Ireland, and soviets are being organised in town and country throughout the south and west of the island.

There is cumulative evidence that Germany is supporting Bolshevism in the hopes that by the production of world chaos she may save from the ruins what she was unable to win in the war. The connection between Germany and the Russian Soviet Commissary for Propaganda is no longer a matter of doubt. The Russian Liberation Com-

mittee in London has reported that the Council of People's Commissaries has voted £50,000,000 sterling monthly for the Bureau of General Foreign Propaganda, and the London "Times" of April 30 last, stated that the first payment of five hundred million roubles for February was sent to the Sinn Feiners in Ireland.

Mr. O'Brien, the secretary of the Irish Labour party, in a recent interview with an American journalist, stated that "the Irish Labour party is distinct from the Labour party in any other country; and is in close sympathy with the Industrial Workers of the World." He added that the membership of the Irish Transport Workers' Union has increased from 8,000 in 1916 to 80,000 in 1919. A large number of the artisan class in Ireland are members of unions operating throughout the United Kingdom; but the new revolutionary leaders object to this, despite the fact that the British labourers have ever been the sincere friends of Ireland, and at a Sinn Fein convention in 1917 it was resolved unanimously—

"That, as the first principle of Sinn Fein is to end the connection with England, Sinn Feiners belonging to trades unions affiliated or amalgamated with English trades unions should be recommended, when possible, to try and sever the English connection."

That resolution has been acted on, and since then many of the Irish workers have withdrawn their membership from the English unions and linked up with the Irish Transport Workers' Union, which accounts for the abnormal increase in its membership during the past three years; and it is this element that is the most serious factor in the disturbed state of Ireland at present.

It was under the auspices of the Sinn Fein party that the "American Commission of Independence," appointed at an Irish race convention, held in Philadelphia on February 23 last, visited Ireland on a tour of inspection, and the significance of the commission's report can be estimated at its true worth when it is stated that during their visit the three inspecting delegates openly sided with Sinn Fein, preached sedition, and talked freely of the deposition of the King, with the result that President Wilson and Mr. Lansing, American Foreign Secretary, declined to facilitate the extension of their passports so that they might visit Paris. It is under the auspices of "the Friends of Irish Freedom League" that the report is being promulgated in America. Mr. Larkin, though denied permission to return to Ireland, is still maintaining his connection with the Irish Transport Workers' Union and the I.W.W. The same influences are being worked for all they are worth by Mr. de Valera, a Spanish-American, who, as the elected head of the so-called Sinn Fein Government, is now on a propaganda mission in the United States.

It is worthy of note, in this connection, that, according to an article appearing in the German-Swiss newspaper "Neue Zürcher Zeitung," the German National Assembly have voted indefinite sums "for the further extension of a German commercial news service abroad," and the German General Staff propaganda abroad has been resumed, not with the object of trying to convince neutrals of the inevitability of German arms, but for the purpose of fostering discontent and sedition amongst Sinn Feiners, Egyptian Nationalists, Indian nationalists, and other disaffected groups in the Allied countries, with which they can establish communications. Herr Erzberger, according to the "Morning Post," has written a personal letter to a number of prominent Germans, suggesting that everything possible must be done to prevent Poland becoming a strong buffer-state, "as Russia is ripe if planted with German seed to come into the great German future," adding that everything conceivable must be done "to strengthen the self-consciousness of nationalities whose enmity against Poland can be hardened."

One of the first efforts of the reorganised German propaganda is an article in the "Neue Zürcher Zeitung," signed "Committee of the Friends of Irish Freedom," but written throughout in the first person, in which it is stated that it does not matter much in the first instance whether Ireland is recognised as an independent republic or as a dominion, such as Canada, for "as a dominion Ireland would get de facto all the privileges of an independent republic; and in the course of time the natural trend of affairs would inevitably bring about the formal recognition of an actual existing condition, and the dominion of Ireland would ultimately perforce be received as a sove-

reign republic into the League of Nations. And (the writer adds), Ireland needs capital, raw material, manufactured goods, and brain-power. Capital and various raw materials she can and will get from America; other raw materials, wood, for instance, and manufactured goods of all kinds, as well as brain-power, she hopes to get, at any rate in part, from the Continent."

It is scarcely necessary to add that there are already evidences of the renewal of Germany's peculiar propaganda both in Canada and Australia, and that the future of Sinn Fein, with its many aliases, is a matter of momentous importance to the law-abiding and peace-loving citizens of the Commonwealth, if the great bulwarks of civil and religious liberty, always associated with British democracy, are not to be seriously imperilled. The visit of Admiral Jellicoe and the return of the Australian Navy to its home waters has strongly focussed public attention on the urgency of maintaining the inviolability of our shores against invasion. That could never be ensured if an enemy republic were permitted within a gun shot of Great Britain, flanking the trade routes between the motherland and the dominions, and thus becoming a powerful menace to the peace and security of all sections of the British Empire.

## Personal.

Rev. S. T. Lonman has been appointed to the parish of St. Mary's, South Road and O'Halloran Hill, Adelaide.

Rev. R. E. Saunders has been appointed Priest-in-charge of the Mill-cent District (Adelaide).

Rev. J. J. Emery has resigned the charge of St. John's, Morialta and district (Adelaide).

Rev. Morgan Jones, rector of St. Colomb's, Clayfield, Brisbane, will next month start on an eight weeks' tour organising and collecting for the victory thank-offering which has been asked for by the Australian Board of Missions. He will spend a week in each of eight of the chief centres in Queensland. During his absence his work at St. Colomb's will be undertaken by the Rev. Edward Owen, rector of Hunter's Hill (Sydney).

Miss Holloway has been recalled to China and expects to leave Melbourne in August.

Rev. M. Williams has announced his intention of resigning the incumbency of Port Adelaide in September next.

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## Correspondence.

"Close Communion Anglicans."

(The Editor, "Church Record.")

Rev. H. H. Green, who is returning to England, has given 10 years of service to the Brisbane diocese. He was for some time on the teaching staff of the Southport school, and was lately Examining Chaplain to Archbishop Donaldson. Mr. Green is the son of a former Lord Mayor of London.

The death is announced of the wife of Rev. E. G. Veal, of Dandenong, Vic., on July 17.

Rev. E. H. Strugnell, of the A.B.M., has volunteered for work in Palestine.

Canon Langley has been ordered to take complete rest for two months. He is recuperating at Inverloch.

Rev. A. J. and Mrs. Thompson, of Cheltenham, have volunteered for missionary service under A.B.M.

Rev. Canon Garland has been appointed vicar of St. Barnabas', Ithaca, Queensland.

Mr. W. M. Buntine has been appointed a trustee of the Victorian Branch of C.M.S. in place of the late Bishop Pain.

Rev. A. E. Preece, of Yackandandah, has been offered the parish of St. Matthew's, Dunoon, Grafton diocese, New South Wales.

Canon Sutton, of Holy Trinity, Kew, has been ordered two months' complete rest.

The sum of £1000 has been handed to the Victorian C.M.S. by Mr. W. M. Buntine, to found the "Lyle Buntine Missionary Scholarship," in memory of his son who was killed in the Great War.

The new Chair of English Language in the University of Sydney has been filled by the appointment of Professor E. R. Holme, a son of the late Rev. T. Holme, for many years rector of St. Paul's, Maryborough (Q.), and of All Souls', Leichhardt, N.S.W. The Professor is an alumnus of The King's School, Parramatta.

Melbourne and other friends congratulate two former Registrars of the Diocese of Melbourne upon anniversaries of their birth—Mr. W. E. Morris, of Wairoonga, who celebrated his 90th birthday on July 8, and Mr. F. Eustace, who attained his 77th year on July 7.

Rev. S. J. Kirkby, organising secretary of the Bush Church Aid Society, is to be in Melbourne from July 30 till August 17.

Rev. E. North-Ash, locum tenens of Darling Point, Sydney, has been nominated for the rectory of St. Mary's, Waverley.

Miss Bolton, of the C.M.S., Pakhoi, S. China, is at present in Sydney en route to England on furlough.

Rev. H. Napier Clavering, of Trinity College, Candy, Ceylon, is visiting Sydney. He will shortly be proceeding to England.

Rev. R. D. Davidson has been chosen to succeed Rev. Arnold Connolly as rector of St. Paul's Church, Maitland, N.S.W. Mr. Davidson was previously rector of Gresford, which parish he resigned in order to go to the front.

Sir, Many years ago I heard a sermon in London which began as follows:—"Dissect my dear brethren is devilish" (pause and simpler), "I don't mean to say that dissenters are devils" (pause and chuckle) "but their doctrines are of the devil and proceed from him." And, I take it, that even if you mean as much as this by your demonological comments on my letter, you certainly do not mean more. St. Paul's "table of devils," however, would not be so equally painful to his Corinthian converts; and what is more to the point, it does not appear that any threat of excommunication was annexed by him to partaking of it. St. Paul, that is, does not seem to have claimed any such "Power of the Keys" as would justify this; and it could not, therefore, it would seem, have been his "intention" to hand on any such power to Timothy or Titus, and so on down to Anglicans of Sydney! With St. Paul, indeed, as with the Prayer Book, it is "let a man try and examine himself," and not let his priest try and examine him; whereas Anglicans would seem to be arrogating to himself to be "et accusator et iudex"—which was "non possumus" to even St. Augustine! The Liberal Catholic "Table," moreover, would not suggest a table of devils to an unsophisticated Anglican, but would, on the contrary, only point to the Blessed Sacrament being "duly administered" there "according to Christ's ordinance, in all things that are requisite and necessary to the same." There are grave defects, it is true, in their "Eucharist" (which is otherwise very beautiful and more congregational, and far more "catholic" than ours), but what is lacking can easily be supplied mentally by any intending communicant—just as Anglicans and Co. are supposed to supplement what they deem to be wanting in our "Order of Holy Communion" by re-introducing—secretly—sundry portions of the "canon of the Mass" and as has long been my own habit wherever I communicate. The L.C.C. altar, too, is expressly made "open to all, of whatever Church or creed, who approach it in a reverent spirit," and the act of communion, therefore, in no way identifies any one with their church. Even, then, if the L.C.C. celebrant is suspected of offering "sacrifice to devils and not of God," as it would seem he must be, as for one hears of a "blasphemous mockery of the Christian eucharist" (and here I hope that Anglicans is not under similar suspicion on the part of Liberal Catholics), how could that innocent wanderer be deemed to be a partaker of any such blasphemy? So far, then, from imagining that Anglicans is "within his rights," if it were not that I fully sympathise with him in fearing that sundry of his flock may be led astray unwittingly (my own impressions of the L.C.C. by no means being that all is gold that glitters there), and also believe him to be somehow quite honestly persuaded in his own mind that the consciences of his communicants are in his keeping and not in their own, and but that I should be sorry to deal with him as he seems to deal with the bishops, priests and deacons over the way (who are, by the way doing a good work in making at least "esoteric" Christians of many who before were not Christians at all), I should be almost inclined to liken him to a 20th century N.S.W. "Anglican," who, perceiving "Christian" to be drawing near with faith to "God's Board" to eat of the Bread of Life, "straddles over quite the whole breadth of the way, and swears, by his infernal den, that he shall go not farther."

Highly appreciating your liberality in publishing my last, and trusting that *fat justitia ruat coelum* may serve as an apology for troubling you again.

LIBERAL ANGLICAN PRIEST.  
P.S.—As I have reason to believe that I am myself included in the fulminations of the 27th ult., may I, with a view to allaying any anxiety on the part of kindly disposed persons, avail myself of this opportunity of assuring them that my subsequent experiences have, so far at any rate, not at all resembled those of our old friend the "Jackdaw of Rheims"!

"An Empire Synod."  
(The Editor, "Church Record.")  
Sir,—A formidable jungle of practical difficulties will have to be cleared before a site can be got ready for such a construction as Archdeacon Boyce would like to see. Even then there would remain the question whether such a construction is in itself desirable. Archdeacon Boyce sees "an ever-present danger of drifting apart," and he is confident that centralised church government would avert disruption. Yet in the Papacy the world has already tried an immense ex-

periment in this direction, with the result that the forces of disruption, instead of being tranquillised, have furiously raged together. On a smaller scale, there was a time when the Church in England was nearly co-extensive with the English people, and when it was concurrently governed by the bishops and clergy in Convocation, and by the lords spiritual and the laity in parliament. On the theory of Archdeacon Boyce, that should have been a golden era of union and concord. But the historical sequel was that Nonconformity arrived, and arrived to stay. Archdeacon Boyce holds that a central Synod which could bind us all would successfully cope with the present danger of "shattering the connections." But in the same breath he cites examples in which, after binding enactments have actually been made, and judicial decisions have been based upon them, these decisions have been "resented in some quarters." How could the decisions of a central synod escape resentment, and the danger of disruption which resentment brings? The decisions would have to go in one direction or the other, and they would be sure to be resented by those in whose direction they did not go. Indeed it would not seem extravagant to predict that, if the decisions clashed with his own prepossessions, Archdeacon Boyce would himself exhibit symptoms of an acute staff neck. Is he not over-timid about variety? "Nature" displays a love of variety which is lavish, exuberant, inexhaustible. If variety were to be exchanged for uniformity, how dreary and dull would the outlook be.

With respect to his criticisms of the Lambeth Conference, I trust that Archdeacon Boyce will not take it kindly if I say that to me his reasoning seems to be unsteady on its feet, and indeed to contradict itself. He is dissatisfied with the Conference because it "lacks legislative authority," and so is for the most part confined to turning out "mere expressions of opinion." That is to say, he is dissatisfied because the Conference is an agency for persuasion, and not an engine of government. But a moment later he finds fault with the Conference as being "unjust" and "unfair" because it is a meeting of bishops, and excludes the clergy and laity from taking part in the "government" of the Church. Thus the Conference is pronounced to be weak because it is not a government at all, and wicked because it is a government in which the clergy and laity are not allowed to share. Nor is this frolicsome logic rendered staid and sober by the appeal to popular sentiment with which it closes:—"These are days in which democracy demands a hearing and power."

"Institutional Religion," it has lately been said, "does not represent the Gospel of Christ, but the opinions of a mass of nominal Christians." Disunion among Christians is unpleasant enough, and perhaps idiotic; but in the light of prolonged experience it does not seem likely that an institution, although it be cunningly compounded of bishops, clergy and laity, will be able effectually either to prevent or heal the mischief. So long as we love theories better than facts, it will have small chance.

W. HEY SHARP.

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

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## The Church Record.

JULY 30, 1920.

## STATE LOTTERIES.

The proposal of the State Government of N.S.W. to introduce State Lotteries as part of its scheme for financing the affairs of the country, is a serious challenge to the Church throughout the Commonwealth to consider its attitude in regard to the evil of gambling. If the Church had displayed an activity against this most insidious social sin, commensurate at all with her zeal in fighting the drink traffic it is very questionable whether any political party would have dared to contemplate seriously any such step.

The Premier of New South Wales has indeed made a statement to the press which indirectly bears on this very point. It is true that Mr. Storey has grossly libelled the clergy of the State if he is correctly reported. He said in effect that when the Labour Party some years ago proposed to introduce the Totalisator into N.S.W. there was a great outcry on the part of the clergy. But that when the Nationalist Government actually carried such legislation into effect the clergy made no protest and began to find virtues in what they had previously regarded as, unrighteous. This is, of course, a slander and an insult of the meanest type, and letters have been written to the press pointing out that responsible bodies representing the clergy did emphatically protest by means of deputations to the Minister in charge of the Bill. And if it is possible to think of a politician these days as having any measure of grace, it is to be hoped that Mr. Storey will have the grace to apologise.

But here again there is this much to be said that if the Church's protest through her clergy had been loud enough and sufficiently persistent it would not have been possible for Mr. Storey to presume to play such tricks with the public memory.

When the Totalisator was introduced the situation from the point of view of the moral welfare of the community was serious enough. It meant that the Government, which had hitherto confined itself in the matter of gambling to suppressing the vice, where practicable, and regulating it where it felt itself powerless to suppress it, was now sufficiently blunted in its moral sense on the point to be willing to participate in the profits derived from the gambling which takes place on racecourses. This fresh proposal is a step further down hill. The State now proposes to launch a great gambling venture of its own, and to bring its enticements to bear on every

home in the community. The State will not only meet you with its gambling machine if you happen to go to the racecourse, it will even knock at your front door by means of its State Lottery advertisements, and invite you to patronise its latest invention even if you have never staked a penny before on gambling in your life.

Thus the State, in order to find a short-cut to the solution of its financial problems, proposes to spread recklessly the germs of a disease, which struggles for pride of place with intemperance and immorality in eating at the vitals of the community's energies and moral stability. It is indeed ill-gotten gain, if it lifts the community out of its financial embarrassments at the cost of the fibre of its moral and spiritual life. And the State which exploits vice as a means of financial gain, will ultimately reap such a crop of moral turpitude and spiritual degeneracy as will make it rue the day even from the standpoint of its economic stability. But the irony of the position is that it is not even a sound economic proposition to start with. When a proposal was made in the House of Commons last year to introduce Premium Bonds—which is a more respectable form of State Lottery where the gambling element is more subtly camouflaged—the proposal was rejected on a non-party vote by the substantial majority of 192. The chief opponent of the scheme brought forward by Mr. Bottomley was the Chancellor of the Exchequer, Mr. Austen Chamberlain, who may be presumed to know as much about finance as Mr. Storey and his ministry. Mr. Chamberlain strongly deprecated any such encouragement of the spirit of gambling, which he regarded as a great, if not the greatest, national evil, but went further and said that the proposal was economically unsound, as it would encourage small investors to withdraw their savings from the Government Savings Banks, and while it would by no means tend to turn gamblers into thrifty people, it certainly would tend to turn thrifty people into gamblers. What the House thought of the opposition of Mr. Chamberlain—who was supported by men like Mr. Bonar Law (who said that if Mr. Lloyd George had been present he certainly would have been "on the side of the angels") and Lord Hugh Cecil—is well reflected in the crushing defeat which Mr. Bottomley's proposal sustained.

All this strengthens the Church's case with the average citizen. But her attitude must be one of uncompromising hostility to any proposal that contravenes the principles of righteousness, however alluring its financial prospects. The trouble is that her witness is impaired by the fact that numbers of her own people dabble in Tattersall's Sweeps and such things, and are apparently unconvinced of the intrinsic evil of gambling. To many gambling is only an evil when it is carried to excess, or when you cannot afford to lose. The idea of their countenancing and encouraging something which is of baneful effect on the corporate life, and that they have a responsibility for their share in the development of the national conscience, does not seem to occur to them. Nor apparently does the Labour Party see the bearing of gambling on the social problem, with its encouragement of that spirit of selfish acquisitiveness which was against that new spirit of unselfishness and brotherhood, which all agree must become predominant before the ideal economic order can be ushered in.

There is need of a great campaign of education on the point. The clergy should study the matter and educate

the consciences of their people. Meetings of protest should be organised at various centres. Now is the time when the Church should be alert and alive in all such matters. For these are the critical days when the national character of Australia and the trend of her aspirations are being determined for good or ill. Those who love their country, and above all those who are labouring for the coming of the Kingdom of God, must not yield to slackness or despair, but must gird up their loins in the name of the Lord to lift Australia out of the slough of expediency and weak compromise with evil, into which some of her political leaders would draw her, and help her to stand in all things for that righteousness which "exalteth a nation."

## The Making of a Parson.

(R.G.N.)

The Parson is not a ready-made product. He represents the result of several years of spiritual and intellectual training, the consciousness of an inward, impelling call dawns upon the Christian layman, and he volunteers for the ministry of the Church. There cannot possibly be any conscripts in God's service. It must represent a whole-hearted, voluntary surrender of life without hope of great earthly reward. The young man decides. He then faces with the man problem, "How can I prepare for my life's work?" He realises the solemnity of the priestly office, and the importance of the work. He is to be a teacher, a leader of his flock, a leader among men. He must be the equal and preferably the superior in intellectual attainments to the members of his congregation. He must have time and opportunity to think through things, to face the complicated issues of modern life. He must have opportunity for spiritual self-culture—the attuning of his soul into harmony with the Divine Will. He thinks. He often hesitates. He then frequently he is deterred by the inability to find ways and means. The candidate for the ministry rarely has independent means. Happy is the man who can avail himself of a university and college course without outside assistance! If he is young or has matriculated, the university course is not only an ideal, but a necessity. The clergyman must have a wide mental horizon. He must survey the currents of the world's thought. He cannot insulate himself within the narrow confines of theology. Should he not meet and cross swords with his fellows, and find his own measure and evaluate his beliefs in the light of modern knowledge? Thus the university is his goal. It means three years for Arts. Then two years theology must be faced. Five years! Books, board, university and college fees—no wonder he pauses. No wonder that sometimes the longing for God's service is crushed out by the obstacles which seem insurmountable. It is not a commercial proposition to him. If he invested in the five years' course he cannot expect to receive a big salary even though highly qualified. The ministry holds out no inducement to the salary-hunter. It is a good thing, too, that it does not. For it is a work where values—spiritual values—count, and not £s. d. But—here is our main point—if a man is willing to offer all he has and all he hopes for on the altar of service to God and man, surely it is up to others in the Church to see that he gets the best training possible.

Failing the university, there is the shorter theological course. He must face at least a year's preparation for the Th.L. course which covers two years. Thus in three years he qualifies for deacon's orders, when he receives an appointment, and works towards priest's orders the following year. But these three years! Again the inevitable books, board, college fees, let alone personal expenses and clothes. What can he do? He perhaps writes to a Bishop and is offered, work as a Reader, the most sweated class of to-day, earning £30 a year more or less, doing the work of a clergyman and studying at the same time. It is the school of "hard knocks." It certainly has produced men of stamina, pluck and self-reliance, but what chance does it give for thorough intellectual equipment. Then comes the two years' course at a theological college, costing £60 per year of forty weeks. Books, examination fees, clothing, etc., at a low estimate may be placed at £25. That means £170 over two years. How can he "raise the wind"? The student who is Australian-born may get a grant of £20 per annum from the S.P.C.K. He may receive diocesan or college assistance. But church funds for theological training are pitifully inadequate. Scholarships are few in number. In some way the

amount has to be made up from capital or loans, or by what help his people can render. I have known students who had to borrow the major part of their college fees and who had to borrow the money to buy an outfit of clothes to be ordained in.

Thus many a man graduates in the ministry hating all the way. He starts in a penurious calling well behind scratch financially. And he has to keep smiling, work hard, pay his bills, keep up-to-date with his books, dress well, etc., and be thankful he is not worse off. And most of them are made of the stamina to do it—and to keep smiling, too.

There's the parson in the making. No wonder his job is not rushed.

Now another picture. A parish is vacant! The people talk it over. "Yes, we want a good man—a man who can preach. Hasn't he a university degree? Then he won't do. Ours is an intellectual congregation. We want someone who knows what he is talking about?" And so on.

The clergyman is looked on as the finished product. The best men are snapped up by the larger and more important parishes. But scarcely a thought is given to the equipment of the clergyman, and scarcely a penny is given towards theological training. "That's the Church's business. The Church ought to train its men thoroughly if it wants the people to come and hear them." That's the sentiment of more than one layman. But who is the Church? It is no wealthy corporation. The Church is not the clergy, or the diocesan authorities. The Church is the people who are its members. If the laity expect and demand well-qualified men, then it is the laity's task to do something. The theological student is not afraid of longer or harder courses. He is not working for "preference." He's willing to give the time and energy. He has to face stern relentless necessity—no money to finance his way through.

This statement of facts is not overdrawn. Who's to blame? Bishops and theological colleges get little monetary support from the laity. Theological colleges carry no inspiration for the average lay mind. They make little appeal. They are outside the layman's religious life and vision. They only come into question when the Church is roundly rated for its lack of highly-qualified clergy. The position is not only to be deplored. It is a shame and a calamity.

The Church must have a ministry. The problems of to-day are so involved. They press so heavily for some solution. The Church is up against things. Each age has its own problems. Christian truth has continually to be interpreted and evaluated anew in the light of changing ideas in each new age. On all sides one hears the call to realignment and reconstruction in Christian life and teaching. Something seems lacking. Religious interest is ebbing. Church worship lacks reality. The Church in the immediate future must come to close grips with its difficulties. Stern work lies ahead. This generation will leave a weighty legacy of unsolved problems to the next. It is the student of to-day who must take the lead to-morrow. The world is becoming more highly educated each year. In the past few years the number of university students has been doubled. The clergy must keep pace. No period in the world's history has witnessed the expansion and intellectual progress of the past fifty years. The Church has not only a message, a platform, a tentative hypothesis, it claims an authoritative message. It holds the solution of problems both social and individual in the synthesis of Christ's message of love. That message calls for the best men, and the best-trained men to bring its impact on the life and thought of mankind.

## The Bush Church Aid Society.

## FIRST ANNUAL MEETING.

The first Annual Meeting of the Bush Church Aid Society of Australia and Tasmania was held in the Chapter House, Sydney, on Monday evening last. Unfortunately the weather was unfavourable, but there was a fair attendance of enthusiastic supporters including Archdeacon Boyce, who occupied the chair. Archdeacon Oakes, Canon Charlton, Revs. H. S. Begbie, H. W. Barker, L. G. Abbott, H. W. Mullins, H. Linton, H. G. J. Howe, Canon Langford Smith, S. Taylor, Mr. H. W. Dibley, Revs. E. A. Colvin and L. H. Hall.

Canon Charlton opened the meeting with prayer. The organising secretary, Rev. S. J. Kirby, B.A., read a telegram from Wilcannia wishing the meeting good success, and stating that the Rev. F. W. Harvey had arrived on Saturday and good services were held on the Sunday. The Annual Report was read by the Organising Secretary outlining the steps that led to the formation of the Society. He said "Two ideals found expression in the foundation of this Society,

one, that the work of the Colonial Continental Church Society which for half a century had rendered such generous support to the country dioceses in Australia should be placed upon a sounder basis; the other, that the time had arrived for Australian Churchmen to think more earnestly concerning, and to give more fully to meet the crying needs of the difficult and often neglected outposts of the Church.

"It had been felt for some time that Churchmen in the capital cities needed education in the matter of the spiritual destitution which prevailed in the States, and further, that the well established and more favourably placed dioceses might well be called upon to help those who suffer from a lack of men and money. The Organising Secretary has undertaken extensive journeys into remote areas. Thus a first-hand view of the real need of the country has been gained, and the appeal to city congregations has been made more pointed. As a result of the first six months of aggressive work vacancies in the two western-most districts of N.S.W., Cobarr and Wilcannia, have been filled. Also four agents have been found for other branches of country work. The Society is prepared to assist candidates for holy orders, or, in the case of women, for deaconess work."

During the past three months a most useful piece of work has been undertaken by Miss L. Starling, of Burwood, who sends out every month large parcels of literature to lonely men and women in the "distant bush."

"Our immediate mission," says the report in closing, "must be to fire our young people with a love for a working fellowship with Christ, a fellowship that would express itself in a ministry to the people of this great land. We must also convince our clergy, especially the younger, that service in distant country areas is at once a privilege and a duty; that back-block experience is a real and almost necessary contribution to their ministerial proficiency."

Bishop J. D. Langley, late of Bendigo, was elected president of the Society. Rev. W. L. Langley hon. secretary, and Mr. T. H. Horn, treasurer.

Archdeacon Oakes gave a racy description of back-block life and work showing the terrible need that exists, and said that he would be only too glad to help in the work of the Society in any way possible.

The closing half-hour of the meeting was devoted to illustrations of the out-back life by means of lantern views.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## C.M.S.

## Great Missionary Rally.

A meeting of unique interest was held in the Chapter House, Sydney, on Tuesday, May 20, when the Church Missionary Society's friends and supporters assembled to welcome Miss B. J. Hassall (Sudan), the Rev. and Mrs. J. W. Lepper (Kott, Ceylon), Dr. and Mrs. J. E. Bateman (Old Cairo), Rev. F. C. Philip (Hyderabad); and to say farewell to Dr. and Mrs. Matthews, Miss M. E. McIntosh, Miss Kendall, Miss Barber, and Miss Nellie Smith (late secretary, Y.P.U.), who were proceeding to China.

The Missionary Rally started at 7.30 p.m., when the chair was taken by H. L. Tress, Esq. In addition to those being welcomed were present the Rev. and Mrs. F. S. Rogers (Uganda), Rev. H. Arnold (Sudan United Mission), and Miss Bolton (Leper Hospital, Pakhoi). The chairman, in introducing the missionaries, stated that at no previous meeting of the Society in N.S.W. had there been so many missionaries of great extent and importance. The reports and appeals that would be made were at once a challenge and an inspiration to faith and service. The burden of responsibility on the committee was great, and the Church at home needed to realise the tremendous issues involved. The adverse incidence of exchange had doubled in India and trebled in China the expense of maintaining the work of evangelisation, and the committee had been forced to hold back necessary workers though appeals for help were more insistent than ever.

After a special personal note on behalf of each of the missionaries, the chairman invited them to speak in turn, and as each made reference to the varied difficulties and triumphs of the work in different spheres of labour great enthusiasm and sympathy were displayed by the large and representative gathering of supporters and friends who filled the hall to overflowing.

## Young People's Union.

The branch secretaries of the Y.P. Unions and friends of Miss Nellie Smith, until lately the Organising Secretary for N.S.W., met in the basement of the Chapter House before the Missionary Rally on the 20th inst., for a farewell tea and presentation. The Rev. Canon Claydon gave expression to the regard and esteem in which Miss Smith was held for her work's sake. While she would do valuable work for God at Hong Kong, she would be greatly missed at the home base. The Rev. H. S. Begbie, president of the Y.P.U., then made a presentation on behalf of the branch secretaries and friends, to which, in giving thanks, Miss Smith made an earnest appeal for increased effort at home and intercession for work and workers abroad.

St. Paul's Mission Hall, Redfern.  
(Communicated.)

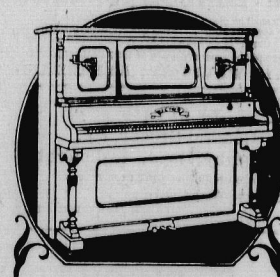
The eighth anniversary of our Sowers' Band was held on Tuesday, July 5, at 8 p.m., the missionary, Mr. E. Moremon, presiding, supported by the Rev. H. S. Begbie, who delivered a most interesting and enlightening address upon the subject in which our Young People's Union was called to carry out, and the hearty manner in which the children had rendered their songs showed very careful preparation by their secretaries, to whom he paid a very marked compliment upon her self-denial for the Master's cause.

The secretary's report showed that notwithstanding adverse circumstances prevailing in the neighbourhood through removals in consequence of the resumption of property by the Government, there was every cause to be thankful for the success of the children. The chairman stated that this anniversary was an act of direct giving in lieu of a Sale of Work; our last year's realised about £15, and he was pleased to state that at present we had over £21 in cash to-night.

The Ven. Archdeacon Boyce offered his hearty congratulations to the Sowers, and especially to the secretary and chairman for their labour of love in this mission. He then presented the President's prizes for collecting to Roy McCulloch and Rita Denning, whilst the Sowers' prizes went to Dorothy McCulloch and Ivy McDonald, and a most successful anniversary was brought to a close with the doxology.

## Memorial Treas.

On Saturday 10th inst., a special meeting was held in the Lounge of the Metropole with the object of forming a committee in connection with a Memorial Avenue to be



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The object of establishing the Memorial Avenue is to enable those who have lost someone dear to them in the Great War to dedicate a tree to their memory should they so decide. Each tree will have a bronze tablet at the foot, on which the soldier's name, number, battalion, date of death, etc., will be inscribed.

The sentiment of the Memorial Avenue must surely make a strong appeal to those whose loved ones made the great sacrifice. Anyone wishing to have a tree in the Memorial Avenue or desiring further information should write to the secretary of the Memorial Avenue, c/o the Church Social Campaign, Diocesan Church House, George St., Sydney. The subscription is £1 ls. per tree.

#### Loyalty.

A meeting of the clergy convened by the Vicar-General was held in the Chapter House on Tuesday morning. One hundred clergy were present, well representative of the clergy of the diocese. The resolutions 1 and 2 were passed unanimously, and the third resolution found only three dissentients. The resolutions were as follows:—

Resolution 1. That this meeting of the clergy of the Church of England of the Diocese of Sydney views with indignation the attitude and utterances of that section of the Roman Catholic Church led by Archbishop Mannix and regards them as a menace to our liberties and very largely disloyal to the Throne and Empire, and therefore believes that energetic steps should be taken to counteract so dangerous an influence.

That the Vicar-General be asked to forward a copy of this resolution to the Prime Ministers of Great Britain and Australia. Resolution 2. That remembering the benefits the British race and Empire have long enjoyed, this meeting takes the opportunity of asserting that it is the special duty of the members of the Church of England to stand loyally by and with the British Empire, and that their forefathers maintained, believing them to be of vital consequence to the welfare of this country at this crisis.

Resolution 3. That this meeting of the clergy welcomes the formation of the Protestant Federation and the King and Empire Alliance believing that co-operation is essential and urges without pledging itself to the acceptance of all their objects that they receive our warm support.

#### Diocesan Peace Thankoffering Fund.

This appeal, which was made last year, realised £15,000 in gifts and promises, and an effort is now being made to complete the Fund.

The Rev. W. J. Cakebread, rector of St. Jude's, Randwick, has been appointed Deputy-Commissioner, and will give up all his time to organising and collecting for the Fund.

The Archbishop writes:—"I earnestly commend this diocesan effort to place the training of the clergy in this diocese upon a sound financial basis. The laity cannot expect to have a well-trained clergy unless they provide the funds necessary for the training."

Mr. Cakebread, in taking up his new duties, writes:—

"I have not sought this work, but I have accepted the position unanimously offered to me."

"(1) Because I feel it is a Call from God to me for this work;

"(2) Because I am keenly interested in the objects of the fund;

"(3) Because I feel that the great body of Church-people in this diocese will help their Church if appealed to."

"In Canada 3,000,000 dollars has been raised for a Church Forward Movement. Here the need is quite as great."

#### G.F.S. Hostel.

A meeting in aid of the Girls' Friendly Society's Hostel was held in the St. Andrew's School Hall, Wahroonga, on Friday last. Miss Wright and Mrs. Stiles outlined the scheme of campaign. At the conclusion of the meeting 70 gifts were handed in for the sale of work on August 25, also monetary contributions to the value of £5/5/-.

#### GOULBURN,

Cathedral Council.

The Cathedral council met on July 12, the Vicar-General presiding. The Vicar-General read a letter from the Bishop appreciative of Canon Carver, and regretting his departure from the diocese. The action of the rectory sub-committee in connecting the rectory with the sewerage system was confirmed. A very full analysis of the cathedral finances was presented and considered in detail. The Vicar-General announced his intention of placing a priest-in-charge at West Goulburn as soon as possible. It was determined to entirely reorganise the transit arrangements of the parish. In future three cars will be in use. The Vicar-General has his own, a Ford car is to be purchased for

the use of the staff and a motor cycle and side car for the West Goulburn area, and a garage built on the rectory paddock. Towards these objects the Vicar-General announced subscriptions totalling £350. The projected improvements at All Saints', East-grove, were considered sympathetically by the council. In view of the fact that no attempt is made to run the Church Hall at a profit, and that the rentals are fixed to only cover actual expenses, it was determined not to let the hall at reduced rents to outside bodies in future.

## VICTORIA.

MELBOURNE.  
C.M.S. Notes.

(From our own Correspondent.)

Groote Island, in the Gulf of Carpentaria, has recently been gazetted an Aboriginal Reserve, and an area is being set aside by the Commonwealth Government for a Mission Station for the Church Missionary Society.

£800 will be required by the C.M.S. for the purchase of a new launch, necessary in connection with the Aboriginal work on Groote Island. About £350 is already in hand, and further contributions will be welcome.

#### A Message for To-day.

"Is it conceivable that a Church, whose members live as we do, should be Christ's partner in the finishing of the work that meant the scourging and the thorns and the nails for Him? Had we lived fifteen hundred years ago, to be a Christian might have meant being stripped and flung to the wild animals, to be torn limb from limb."

Such is the burden of a stirring article which the Rev. W. E. S. Holland contributes to the "C.M.S. Gleaner." Mr. Holland is the elder brother of the recently-appointed Home Secretary of the Church Missionary Society, and was formerly principal of St. Paul's College, Calcutta. Since his appointment by the Archbishop of Canterbury, as Director of Recruiting, Mr. Holland has always commanded a ready hearing.

#### Something Young—Something New—

Something Bright.

We want it, don't we? It does us good to see it, to think it possible. Well, our Church Missionary Society has got it just there! Many of us have helped in Sales of Work, Exhibitions, Study Schools, and have had inspiration from them. But it is good to think of something new—with a lot of hope in it and a lot of brightness.

Now, that is just what we are trying for in this Children's Oriental Fair that is being planned for the end of October. Something that has not yet been tried on a big scale in Melbourne. What is equal in brightness to children's displays well carried out?

"Come to me, O ye children!"

For I hear you at your play,

And the shadows that oppressed me

Have vanished quite away."

What is more full of hope for the future than work among children? There is a wise old saw that says, "What you want to put into the life of a nation, put into its schools." That is what we aim at doing at this C.O.F., and into our Sowers' Bands also. We are planning to transform the Melbourne Town Hall into Oriental scenes—Indian bazaars, Chinese streets, Persian homes. There will be curios for sale, exquisitely-worked linen, and lace suitable for Christmas gifts. A corner will be devoted to practical suggestive help for the working of Sowers' Bands. Secretaries up country, don't miss this opportunity!

C.M.S. friends, and all who love the children, will you plan and pray for this Fair? The Master of old called a little child unto Him and set him in the midst. Pray that once more the girls and boys shall hear Him calling, and that we may see them "in the midst" listening, longing, obedient—that in them the Master's vision may be fulfilled, "Of such is the Kingdom of Heaven."

Prize Essay in the History of Religion and of The Bible, Trinity College, Melbourne.

Regulations governing the Award of the Prize.

(1) The prize shall be called the Trinity College (Melbourne) Biblical Essay Prize.

and the amount of the prize shall be £100. (2) The subject of the essay shall be chosen by the governing body of Trinity College, and announced prior to the 31st December in each year. Essays shall be in the hands of the Warden, Trinity College, Melbourne, Australia, not later than the 31st December in the year following the announcement of the subject. (3) Graduates of any University within the British Empire shall be permitted to compete. (4) Essays shall be not less than 20,000 or more than 30,000 words in length. (5) Competitors shall submit two copies, typed or printed, of their respective essays, which shall in every case become the property of the governing body of Trinity College. (6) Awards shall be made by two judges appointed by the governing body of Trinity College. In case of disagreement between the judges the fact shall be reported to the governing body; the governing body shall thereupon appoint a third judge, whose decision shall be final. (7) Awards shall be made not later than the 31st March in each year. (8) In case of need the governing body may vary any one or more of the dates fixed by the foregoing regulations. (9) The governing body of Trinity College shall have the right to publish any essay submitted for the prize and to retain the proceeds of any sales thereof. (10) These regulations may be amended from time to time, provided that no amendment shall take effect during the course of the calendar year in which the same shall be made.

Note.—The subject prescribed for 1921 is—The Results of Historical Criticism as applied to the New Testament. Essays may be addressed to the Warden, Trinity College, Melbourne, Victoria, Australia, in time to reach him on or before December 31st, 1921.

#### The Divinity Chair.

Another illustration of the unbrotherliness of the Roman priesthood was in evidence recently, when a deputation of Protestant ministers approached the Government with a view to establishing a Chair of Divinity in the University. Dr. Barry (R.C.), in the absence of the Roman Archbishop, has protested against any such concession to Protestant opinion.

#### "Messenger" Quips.



### Ceolung C.M.S. Women's Union.

The Union was responsible for the work kiosk which they erected at the Missionary Exhibition at the end of June. Crowds attended each session and the sales from goods enabled them to give £25 to the funds, £5 to the local diocese and £28 15s. from buttons sold by the members. All agree that it has been a great success and has brought all the Churches together in a common interest. It is believed that a great impetus will be given to missionary work as a result. The Union now has in hand a sale for their Ridley College missionary student on September 8, and all interested are invited to help in any way they deem best.

### WANGARATTA.

#### Synod.

Synod began on Tuesday week last with a synod service at 8 p.m., at which the preacher was the Rev. P. W. Stephenson, M.A., B.D., followed by a lantern lecture on C.M.S. work in N.W. India. On the Wednesday morning the Revs. E. H. Strugnell and Seaford Deuchar addressed the members of Synod.

### QUEENSLAND.

#### BRISBANE.

#### Returning Clergy.

Cables were received on July 17 stating that the Rev. H. R. Phillips, who is returning to Queensland as vicar of Nanango, has sailed by the *Orestio*, and will reach Brisbane early in September. The Rev. Frank Quirk has sailed from England accepting the offer of the parish of Southport, Mr. Quirk, who returned to England last October, after eight years' service in the diocese, recently refused an offer of the parish of Grimsby, Lincolnshire. Both Mr. Phillips and Mr. Quirk are graduates of Keble College, Oxford.

#### An Interesting Anniversary.

The 25th anniversary of the arrival of Mr. Charles Kitchen (pioneer catechist) from the Church Army, London, was observed by a social gathering and presentation at the Church mission headquarters last Monday. There was a large gathering of mission workers and friends, and the director (Bishop Le Fanu) spoke of the excellent work accomplished in the diocese by Mr. Kitchen during the past 25 years. As a mark of appreciation he presented Mr. Kitchen with a cheque for £15, subscribed by mission workers.

#### Forest River Mission.

The Rev. E. R. Gribble was entertained in the Anzac Club by Canon and Mrs. Garland to meet members of the Soldiers' Church of England Help Society. Canon Garland, in introducing Mr. Gribble, said that when he was administrator of the Diocese of North Queensland he had known Mr. Gribble, and his work at Yarrabah, which was such a credit to Queensland. Mr. Gribble was the greatest missionary in Australia, and one of the greatest in the world. The Church existed for missions, and its primary duty was to evangelise the world. Lambeth Conferences, Cathedrals, Diocesan Organisations, big parishes, were all small concerns compared with missions. Mr. Gribble, in an interesting speech, gave particulars of the mission at Forest River, in the extreme north-west of Australia. He was assisted in the work by Mr. James Noble and his wife—Queensland aboriginals, formerly of Yarrabah, both of whom were examples of what could be done with aboriginals. The Government of West Australia had given them a reserve which he desired to stock and he hoped that the mission in time would become self-supporting, or almost so, if people would give the necessary stock to begin with. The mission did not desire help from the Government, as it was the duty of the Church to maintain it. There was a large gathering, and the appreciation of Mr. Gribble's remarks were shown in a practical manner.

### ROCKHAMPTON.

#### A Slight Difference.

The Cathedral News has this startling note:—

"It came to the Rector's ears that he had said in one of his sermons, that he hoped there would be no parishioners of Rockhampton in heaven. It was rather a shock for him to hear such a statement. It came to mind what really had been said; he had been preaching about heaven, and had been trying to show that his belief was that in heaven there would be the righting of all the wrongs, and the completing of all the incomplete things of earth; there would be

power to do, and accomplish, and complete; it was natural for him to at once think of the great characteristic of the parish of Rockhampton, which is incompleteness; if there is one thing which is forced upon the clerical staff, it is the greatness of the work which can never be done; hence the Rector said he believed there would be no Parish of Rockhampton in heaven."

The point that causes a bewildering wonder is that any sane member of the Church could attribute so self-contradictory sentiment to an earnest pastor of souls.

### WEST AUSTRALIA.

#### PERTH.

#### The Prince at Church.

The morning service at St. George's Cathedral on July 4 was attended by the Prince of Wales, with all the members of his personal staff, and they were accompanied by his Excellency the Governor (Sir Francis Newdegate), the Hon. Lord Newdegate, Miss Newdegate, and Miss Ruxton. The cathedral was crowded and numbers were unable to gain admission. Among those occupying prominent seats in the front of the building were the Minister for Defence (Senator Pearce), the Minister for Works (Mr. W. J. George), the Minister for Railways (Mr. Scaddan), the Honorary Minister Assembly (Mr. G. Taylor), Major-General Sir Talbot Hobbs, Brigadier-General Bessel-Brown, the Commandant, Colonel Peck, and the Mayor and Councillors of Perth. The service was conducted by the Dean and Minor Canon Patrick; the lessons being read by the Methodist and Presbyterian senior chaplains (the Revs. A. S. J. Fry and G. Nesbit Dods, respectively).

The Prince and His Excellency the Governor were met by the Archbishop and the Dean and Chapter. After a verse of the National Anthem had been sung, the Prince and the Government House party with their staffs were conducted to their seats.

The offertory for the West Australian Anglican Orphanages amounted to £65 10s. The Archbishop preached an interesting sermon, which we reprint in another column.

### NEW ZEALAND.

#### NELSON.

#### A Golden Wedding.

The following item of interest comes from the "Church Gazette" for July:—

"Very many cordial congratulations were received by Mr. and Mrs. Wilson Heaps, on the celebration of their golden wedding, which took place on June 18. Mr. and Mrs. Heaps were married at All Saints' Church, Dunedin, on June 18, 1870. Mr. Heaps arrived in New Zealand in 1874 and immediately joined the Customs Department, in which he served for many years in Dunedin, Auckland and Wellington. In 1881 he was transferred to Nelson. Mr. Heaps became a member of the Synod in 1884, and has an unbroken record for 36 years. Of the gentlemen who sat in the Synod only three besides Mr. Heaps are still members, viz., The Right Rev. Bishop Mules, the Ven. Archdeacon Kempthorne, and Mr. A. P. Seymour. In Nelson Mr. Heaps retains the office of Sheriff, to which the Government appointed him in 1891. In Church matters, Mr. and Mrs. Heaps have been active helpers at the Cathedral, which owes to Mrs. Heaps a debt of gratitude for her gifts and her talent in providing for the sanctuary. Mr. Heaps was a member of the Standing Committee and of the Nelson Diocesan Trust Board, but failing eyesight, now partially restored, compelled him a little while ago to relinquish these positions. The Archdeacon of Christchurch, the Ven. H. B. Haggitt, M.A., is a nephew of Mrs. Heaps."

#### Stoke Home Mission Festival.

June 10 witnessed an exceptionally successful local gathering in the Stoke Public Hall. It was the occasion of the Home Mission Festival, which took the form of a tea at 6 p.m., and a social gathering at 7.30 p.m. The day had been very wet, in fact the wettest for the whole season, and in spite of this the tables were full, and over a hundred sat down to a sumptuous tea. Archdeacon Kempthorne presided. Dean Weekes gave a short address, taking as his theme a game of dominoes. The Bishop gave a lantern lecture on the remote parts of the diocese. The takings amounted to £30 net.

This decentralising method of Home Mission Festivals has much to commend it, inasmuch as a larger number of church-people in the aggregate are touched and infected with the diocesan spirit.

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Many are sent to positions. No man refused temporary work. Many who come are starving. Most are in Desperate Straits.

#### Work Ennobles - Charity Degrades

The Farm. About seventy have been sent there, till employment is found.

They are taught expert farming. The Emigrant. We are looking after him, and must do more. Will you leave these heroes to drift, or retain them for Citizenship.

Churchmen? It is in your hands.

Christianity holds the only solution.

Donations, applications for men to work, or information, Secretary, Church Social Campaign, Diocesan Church House, Sydney.

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### AUSTRALIAN CHURCH PAPERS.

1. The Ministry of Reconciliation, by The Archbishop of Sydney. One penny.
2. The Gift of Sorrow, by The Lord Bishop of Durham. One penny.
3. The Principal Service, by Rev. Stephen Taylor, B.A. One penny.
4. The Sacramental Principle, by Ven. Archdeacon Davies, M.A., F.R.H.S. Three pence.
5. Is the Jewish Sabbath Binding on Christians? by Rev. A. Killworth, M.A., L.L.B. One penny.
6. Evening Communion, by the Very Rev. A. E. Talbot, M.A., Dean of Sydney. Three pence.

Special rates for quantities. On sale at C.M.S. Bookroom, 51 Elizabeth St., Sydney.

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"THE CLERGY REST HOME" will be available from the middle of August. For particulars write the Rev. Edgar Potter, Austimmer.

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## A Picture and its Challenge.

(By Rev. F. C. Philip, M.A.)

In the very centre of peninsular India stands a great city. Its name is not a frequent one on the lips of tourists as it stands a little off the beaten track of globe-trotters making the grand tour, and does not figure much in prevalent guide books in which cities of mutiny fame—Lucknow, Cawnpore—naturally occupy a prominent place. Nevertheless this city is the capital of central India, and practically equal in population to Madras, which stands third, coming after Calcutta and Bombay. Further, it is undoubtedly the leading native city of India, and the gathering place of many races. This is due to the fact that it is the capital of a great native state, ruled by its own prince and nobles, and thus the dominant note is Indian rather than European. It is this that constitutes the charm of Hyderabad, capital of the Nizam's dominions, and the seat of his court. It is the real India, a fragment of the old Mogul Empire existing to-day, and its history is written large in its walled cities and massive forts, its ancient cannon and fortress-crowned hills, which constitute a regular feature of Deccan scenery. It has ever been the scene of contending armies and mighty sieges, and the Nizam himself—lineal descendant of the Nizam or Viceroy of the great Mogul Emperor—rules by right of conquest in much the same way as we rule India itself.

The story of the various native states of India forms a fascinating chapter of Indian history. India, in fact, is not a united strength and power till one has lived and worked in one. It may come as a surprise to many to know that such native states compose one-third of India in territory, and one-fifth in population, and are powerful factors in Indian politics. They number 175 large and 600 small states—some as big as England, others as small as a village, and extending down to the feudal chief who can survey all his domain from his fortress-crowned hill. Hyderabad state is the largest of all, and His Exalted Highness the Nizam is the premier prince of India, and is always accorded a full salute of guns, the prestige of the prince being denoted in this way. He possesses his own army, coinage, stamps, and postal and railway systems—in short, a regular "Imperium in imperio." His state alone is roughly as big as Italy—a first-class European power—and he rules a population of 13 million souls. Though his authority is delegated to his ministers of state—mostly the nobles of his court—his rule is to a great extent personal. He is therefore, as things are in the world to-day, one of the most absolute rulers on earth and certainly one of the richest, if not the richest.

The majority of the people of Hyderabad State are Hindu in religion, but the ruling class is Mohammedan, the proportion being 14 million Hindus to 13 million Mohammedans. Indeed, Hyderabad ranks as the third Moslem city of the world, coming after Constantinople and Cairo in this connection. This Mohammedan minority have ruled Hyderabad for 600 years; they have not greatly changed it, but have given Hyderabad life a distinctive pattern of its own. They have spread themselves through the population in a proportion of about one to 9, but are quite distinctive in dress, interests and religion from the mass of Hindus. But though it is a place where all creeds meet and many tongues are spoken, it is a recognised fact that in these dominions the various races and religions live in greater harmony than in other parts of India. Hindus and Parsis being frequently found in high Government posts, a legacy of toleration due to great Mogul Emperors to whose Empire it once belonged, before the Nizam declared himself independent.

Due perhaps to its independence and consequent isolation, Hyderabad appears to have been strangely impervious to the currents of life and movement surrounding it. Even the capital industries are not yoked to steam, and the ubiquitous tram has not yet made its appearance. The tall chimneys and factories of Bombay are absent, but, instead, many a stately palace, minaret, mosque and temple greet the eye, while the streets are thronged with a picturesque crowd representative of all Asia—fair-skinned Persians and Central Asiatics, sturdy Pathans and Afghans from the North, Arabs with their quaint guns and daggers, and negroes (relics of the old slave-trading days), to say nothing of the many and varied Indian types composing this wonderful land. It is indeed the Constantinople of the far East. This some old-world appearance pervades the district as well, for Hyderabad State is still a land of villages, and ten miles outside the capital in any direction the life of the people is as simple and primitive as a hundred years ago. The villages wear an age-long look, and the life that moves lazily in and around them is just as it always was and will be, for the great movements

that are changing the East have hardly made themselves felt there—they are not interested in big politics or Home Rule, but very much interested in themselves, their village and its gods, and its officials, which constitute their little world. This brief sketch gives us the background against which we wish to place the Christian missionary enterprise in Hyderabad.

It will be seen that the missionary problem falls into two parts. First, theocratic and official life of the town, together with the student class, all mostly Moslem; and (2) the mass of people in the villages, poor and illiterate, and mostly Hindu and outcaste.

Most missions that have started in Hyderabad, following the line of least resistance have struck out into the villages, where conquest was easier and opposition not so keen; like prospectors looking for a payable reef, they have found their seam and have worked it well, so that now the Christian village community around Hyderabad can be counted by thousands, except in an incidental way as being the mission's headquarters, the result that this great city equal in size to Melbourne, the third Moslem city of the world—indeed the Constantinople of the far East—has very little specific missionary activity directed against it. One must not of course overlook the witness of the various churches, European and native, and the nature of things is rather static than dynamic in quality. The only missions working directly at Hyderabad are the C.M.S. and the Y.M.C.A., both staffed by Australians. As one district missionary said to me, "consider Hyderabad city and its insignificant resistance to a reproach to the Christian Church of India." The work is hard, but that is no reason for neglecting it. The difficulty may be gauged when one states that though the C.M.S. has been working there for many years the Hindustani Church numbers only 50. In the light of this one can understand other missions turning from this difficult task to the appealing multitudes in the villages whose destitution certainly makes a strong appeal to Christian compassion; yet I believe that true Christian strategy must mark out Hyderabad city for Christ, in view of its power to influence on Indian life throughout the peninsula due to its being the leading native city, and also largest Moslem city of the far East. Towards the achieving of this end the blocks of buildings recently acquired by the C.M.S., including two churches and two schools in the centre of the city, should be wonderful assets, and I believe it was a masterful move of the Rev. G. E. Brown to secure them as his mission of his own. It remains for us to see the matter through, and by supplying adequate staff and material to enable the mission to develop and do its work of witnessing and evangelising in this great city. The various activities of the mission and its possible development will be described next issue.

## The Venerable Bede.

"A sweet savour of Christ."—2 Cor. ii. 15.

The idea of fragrance inevitably suggests itself to our minds as we think of Bede. His death, in 735, closes the golden age of early English Church history. He spent his whole life in the two great Northumbrian monasteries of Wearmouth and Jarrow, where he was the pupil of their great founder, Benedict Biscop. From early life he marked out for himself a career of service from which he never turned aside.

1. The Scholar.—Northumbria was at this time a great centre of learning, and the library that Benedict collected became Bede's home. He became one of the greatest scholars of the age, and all his scholarship was consecrated to the service of Christ. He wrote many commentaries on the Old and New Testaments, and gathered from the Fathers what he thought might help his fellow-monks. He says of himself: "Either to learn, or to teach, or to write, has always been a delight to me."

2. The Saint.—Externally, Bede's life was uneventful. He seems to have had no ambition to play a part in public life. The worship and discipline of monastic life appealed to his quiet and devout nature. Alcuin reports a saying of his that illustrates his character. When asked why he left his studies to sing the offices in church, he replied: "I know that the angels visit the canonical hours and gatherings of the brethren, what if they do not find me there among the brethren? Will they not ask, Where is Bede? Why does he not come with the brethren to the appointed hours of prayer?"

3. The Historian.—Bede's History of the English Church is our chief source of information for the early history of the Church in England. It is based on contemporary information carefully collected from many

sources, and has won the admiration of all who can appreciate a great story, nobly told. We realise our debt to Bede when we pass into the period in which we no longer have his record to guide us, and have to piece together the story as best we can. Whatever may have been the origin of the name Venerabilis, no man ever deserved it better.

## The Teaching Office of the Church.

(Being the Report of the Archbishop's First Committee of Enquiry.)

(By Rev. J. V. Patton, M.A., B.Litt.)

(Continued.)

The Report goes on to say: "The Spirit of Obedience" is not found in the Bible. The discipline of Christ is to welcome truth of all kinds; the teacher is to stimulate enquiry rather than to repress it, and to speak as a leader of those who are themselves being guided by the Spirit. The teacher must himself be a free enquirer.

Only so can he encourage in his hearers the spirit of free enquiry and learn to discern his message from all which is contrary to what is true in science and criticism, and in the moral and social aspirations of the best minds of our time." The Report desires that for which Milton made request: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." Yet, when the new light which we beg for, shines in upon us, there be who envy and oppose if it come not first in at their doors. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge." (Apostolicity)

Mr. Harrington Lees, in referring to a passage in the Report, observes: "The older men are less in personal touch with recent knowledge, and unless they, too, follow up the sacred duty of study, their ideas harden, their eyes dim, their minds cease to expand, and then; alas, for the younger men, and, alas, too, for our congregations! It is heartening when men in the seventies will give out the latest light even in the framework of an old sermon. The gold of fresh discovery is a crown of glory upon any hoary head." (Report of the Islington Clerical Meeting, 1919, p. 34.)

It is the spirit of free enquiry for which we, as sons of the Reformation, stand. Dr. Linton Smith, Bishop of Warrington, very emphatically pointed this out in his address at the Islington Conference in 1919, when dealing with the Report under review. He said: "If the Reformation was the assertion of the right of private judgment, it received its stimulus from the New Learning, the Renaissance; it was the direct outcome of the impact of the current thought of the day upon religion; but if the principles that we hold dear are the outcome of the impact upon religion, are we not bound by those principles to demand that the clergy of the day shall be men sufficiently acquainted with the current thought of the 20th Century to be able to interpret their faith in its light? Loyalty to our heritage will demand that we shall learn all that science or history or philosophy can give us—and the training of the clergy must enable them intelligently to teach the faith in the light which these studies throw upon it." The Bishop asks what he calls "the fundamental question": "Do we really wish to make men think, taking the risk, which such a process always involves, that they will not in every case come to think as we do? Or are we so anxious to secure that those whom we try to educate shall think as we do, that we carefully shun, save that which we hope will send them on our way, and teach them to repeat shibboleths till their mind is atrophied as far as independent thought is concerned? The survivors of the first process will be living voices, the products of the second will be gramophones." The Bishop points out that "the new learning in the humanities of the 16th Century was no more popular with the orthodox of that day than the scientific new learning of the 19th, is with us; it produced just such another dislocation of religious thought as we are experiencing now; and we call that dislocation the Reformation." "Are we, as Evangelicals," he asks, "prepared to be true to our principles, and to welcome sound learning, even if it necessitates the resting of

some of our cherished expressions of belief?" (Islington Report p.p. 41 p.p.); or to borrow some lines used in another part of the Islington Report, p. 75), shall

"We squint each through our loop-hole, And dream broad heaven is but the patch we see."

3. Again, the Teaching Office of the Church can only be fulfilled by the study of the art of teaching. "Every priest and minister of Christ," urges the Report, "must seek with a new devotion to become not only an effective preacher, but also an expert in teaching, capable not only of taking a class of children, but of conducting a study circle, and of stimulating and guiding a debate. . . . Each must make a vigorous effort to do it as well as he can."

In a book review by the Rev. E. F. E. Wigram, in the C. M. Review for March, 1920 (p. 76) there occur these passages: "As a missionary (and the following words apply equally well to the home as to the foreign field) you are before almost all else a teacher, and you are wronging your pupils, and may do them grievous injury if you know nothing of the principles that underlie the systems of great modern educationalists like Pestalozzi, Froebel, and Montessori. . . . It is not too much to say that in dealing with your converts, whether individually or collectively, the proper application of the principles of education will enable you the better to live up to the great article of your profession—'I believe in the Holy Ghost.'"

With respect to the question of the training of candidates for Holy Orders, the report contains the following among other recommendations:—

"That the training for the ministry should be the concern of the Church in its corporate capacity, and should be made one of the first and most essential charges upon its resources."

"That care should be taken that every theological student . . . should be acquainted with modern methods of thought, and in particular should acquire some sound knowledge of the view of the universe which modern science presents to us."

"That training should include some study of (a) the principles and practice of education; (b) moral, social, and economic questions; (c) comparative religion and the philosophy."

It is encouraging to notice that our own Australian College of Theology has now included among the subjects for the Th.L. examination that of an Introduction to Philosophy, including Logic and Psychology.

The Report clearly recognises that "no advance in the intellectual standard of the clergy will avail, unless they have a whole-hearted devotion to Christ and His flock."

Concerning the education of the clergy after ordination, the Report makes this suggestion, among others, that "more use might be made of Diocesan Conferences. . . . They should be used for the frank discussion of the intellectual as well as the practical problems of the day." The sessions of our own Synod are necessarily taken up with matters of finance or administration. In this Diocese there is at present no opportunity for the clergy as a whole to discuss fully and frankly the many pressing problems of Church and State. Why should it be left to the Methodists and other religious bodies to fill the columns of our public press with reports of debates in their assemblies and conferences on social and moral questions?

For lack of time I must pass over various recommendations concerning the freer use of churches for lectures and conferences, Church tutorial classes on the lines of the work of the Workers' Educational Association, and the organization of a central library and reading rooms such as Theosophists and Christian Scientists provide for informational and propaganda purposes.

We come now to the last part of the report—part 5—that which deals with Religious Education. The report rightly emphasizes the fact that "the function of education is the training of the sons of God. . . . Religion is ideally a leaven of the whole life, running through all; there is no line separating religious and secular. . . . The religious instruction must be realized as bringing into explicit expression the spirit which guides the process of education throughout its course and in all its phases." The report makes some comments on the content—the matters of religious teaching as usually given.

(a) The Teaching of the Bible.—The report urges that "the Bible-teaching must in all points be illuminated by the revelation given in Christ." It is "in the light of the passage (Heb. 1.1) that we must

teach the O.T. The utmost care must be taken to secure that the children perceive a distinction of value between what "was said of old time" and the teaching of our Lord. At present it is only too evident that we have not succeeded in making that distinction clear. A widespread and deep-seated confusion of ethical standards is daily displayed. Partly we believe this to be due to our failure in the past to make our Lord the living centre of all our teaching. But we have failed also to discriminate sufficiently between the Christian standards of character and conduct and those displayed in the historical books of the O.T. As a child's religious conceptions deepen, many of the O.T. stories challenge his developing conscience. . . . As soon as children have passed the age appropriate to mere story-telling, great care should be taken to recognize in teaching the principles of progressive revelation. Inevitable harm has been done in the past by a failure to recognize the "divers manners" and "divers portions" by which men have heard the voice of God's revelation. Unless care is taken, the practice of illustrating the Commandments and other parts of the catechism by stories drawn at pleasure from any part of the Bible leaves the impression that it is a homogeneous collection of moral teachings. Such an impression is peculiarly dangerous, since those who retain it are not in any way prepared to resist the shallow attacks on Christianity which are still made by quoting incidents and passages from the O.T., which are alien from the spirit of our Lord. Children under 14 years of age are too young themselves to trace the principle of development within the O.T. with any clearness, though they can grasp the broad fact that "God hath at the end of these days spoken unto us in His Son." It is essential, however, that the principle should be clearly grasped by the teacher, and should mould and colour the teaching that he gives."

(To be continued.)

## The Integrity of Scripture.

(By Rev. F. Kellett, M.A.)

(Continued.)

Nothing of what is here said applies of course to the science of textual criticism, which is admittedly a perfectly legitimate field of enquiry. It deals with those errors which arise in copying with which we are all more or less familiar. Words are accidentally left out or written a second time, etc. Such errors inevitably arise in every text that depends upon a MS. tradition. To deal with them the science of textual criticism has come into existence. It consists of the application of common sense, and the teachings of experience to textual phenomena; and its application to all other MS. texts, sacred or secular, is universally admitted. In fact, a careful textual criticism has exploded many of the theories of the so-called higher critics, and seriously imperilled their "assured results" themselves. Dr. St. Clair Tisdal points out that some of the most confident assertions of the critics are based upon an uncritical acceptance of the Massoretic text, which, as you know, is a comparatively modern MS. This applies strongly even to Astruc's celebrated clue in Exodus vi. 3, one of the sheet anchors of the documentary theory. It is worth noting, by the way, that Astruc accepted the Mosaic authorship of the Pentateuch. But can this celebrated clue be depended on?

A careful textual criticism shows that the meaning by my name Jehovah was I not "made known" is clearly right. The meaning, which at first sight appears to be the same, is pointed out by Wiener to be absolutely different. "It appears," he says, "that men in a certain state of civilisation hold that names have an objective existence and regard the utterance of a man's name by himself as giving his interlocutor a certain power over him. There is plenty of Old Testament evidence to show that the early Hebrew believed in the objective existence of names. It seems that here the utterance of the name of God, not in any formal or evasive fashion (as in Ex. iii. 15). Thus shalt thou say 'the Lord, etc.' but as a part of the direct formula 'I am the Lord,' would have an esoteric meaning for the ancient Hebrew. The true effect of the phrase was not to reveal a new name or 'give a fresh meaning to an old one, but to create a bond between Deity and people and to give Moses and the Israelites a direct pledge that the whole power of the Deity would be exerted on their behalf."

We would note that the famous clue provided by Ex. vi. 3, for the division of the earlier part of the Pentateuch into three self-consistent documents J., E., and P., of which J. uses

the Tetragrammaton, while E. and P. do not, break down for the following reasons assigned by Wiener:—(1) No such division can in fact be effected; (2) in so far as it is effected it postulates a series of redactors whose alleged proceedings are unimpeachable and inconceivable; (3) an enormous proportion of cases no reliance can be placed on the readings of the Massoretic text with regard to the Divine appellations; (4) the reading adopted by the Higher Critics in Ex. vi. 3 is almost certainly wrong; (5) the documentary theory founded on the clue does not account for the frequent traces of pre-Mosaic date, and postulates the most ludicrous divisions even when nothing turns on the appellations of the Deity. Moreover in opposition to the pseudo-critics we take our stand with an inerrant Christ. For the testimony of our ever blessed Lord on the question of authorship is definite and for some of us final. "The Pentateuch" was not written by Moses," say the critics. It is a compilation of various documents put forth by the priestly class after the exile. I doubt if anyone will seriously dispute that this and other critical views contradict our Lord's distinct statements about the Old Testament. The franker higher critics traces of pre-Kuenen long since said, "We must either lay aside as valueless our dearly beloved scientific method or we must for ever cease to recognise any New Testament authority within the domain of Old Testament exegesis" (Prof. Driver, p. 487). So clear is this contradiction that they no longer since invented the now outgrown doctrine of "Kenosis" to explain away the patent fact that either He was wrong or they were, and they were convinced it was not they. Meinhold plainly says "that Jesus erred is undoubtedly the case." And it is not merely one or two passages here and there in the New Testament which conflict with the higher criticism. The whole tone and the underlying spirit of the New Testament is irreconcilable with the higher criticism as fire with ice.

Consider a few sayings of our blessed Lord as to the Old Testament. It is easier "for heaven and earth to pass than for one tittle of the law to fail." After the Resurrection He mentions by name each of the three great divisions of the Hebrew Bible, saying: "These are My words which I spake unto you that all things must needs be fulfilled which are written in the Law of Moses and the Prophets, and the Psalms concerning Me (Luke xxiv. 44). And again in words which we might all reverently ponder (John v. 46, 47): Had ye believed Moses, ye would have believed Me, for he wrote of me; but if you believe not his writings, how shall ye believe My words? There are those who will say that these statements have no value for them at all. We can quite believe it; but what does it prove? Simply that they are out of touch with Christ and the apostles and in fact with the faith once for all delivered to the Saints. And this is one of the "proved results of the Higher Criticism that some great unknown,

## "AT THE BACK OF THE SUNSET"

Is the picturesque Australian phrase used to describe those oft-unpicturesque localities—the far distant districts of our States.

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Organising Secretary,  
Church House, George St., Sydney



July 30, 1920.

surrounded with a lost library made up of 'Cycles and Legends,' 'Codes and Laws' and other paraphernalia, with the deepest piety and under the guidance of the Spirit of Jehovah, forged the Bible of Southern Judah." This marvellous fiction of the Great Unknown is the "Missing Link" which the Critics' wonderful ingenuity has discovered. And this view coupled with that of a mistaken Christ is supposed "to make the Bible a more living, throbbing, human presentation of God." In the weighty words of Dr. St. Clair Tisdall "it is at least passing strange that a system which by the admission of its own advocates cannot stand unless on 'the supposition that Christ and His apostles and the whole Church' both Jewish and Christian were wrong in their teaching about the 'Oracles of God' should lead to a more living presentation of God than Christ Himself gave us. Strange indeed that the critics, many of whom make no profession whatever of holding the Christian faith, and who deny the Bible's claim to the word of God in any true sense, should be able to correct the Son of God's 'mistakes' about the Bible, and thereby lead us to the knowledge of truth, a thing which, if the critics may be believed, He who claimed to be the truth failed to do. Credat Judaeus. In this is indeed strange. But it is by no means strange that many should be led to decline to trust and worship a fallible guide as many have declined. Some of the critics' pupils are more logical than their teachers."

If we be told that the Church gave us the Bible (which is open to argument) then it does not increase my respect for "the Church" claiming to be guided by the Spirit of God and accepting as the oracles of God an Old Testament made up of books which are not what they claimed to be and what Christ said they were. I have already quoted Wellhausen's famous dictum as to making God a party to a fraud, and I maintain that he teaches in this matter a much-needed lesson to those who think that they can accept his conclusions and still retain belief in the inspiration of those books which admittedly our Divine Lord loved and revered. Either our Lord's teaching about the Old Testament is true or it is false. In the former case the falsehood of the pseudo-criticism will be apparent; if His doctrine is false then our conclusion is such as to the rest of His teaching, that for reasons of reverence we prefer not to put it into words. But this is "obscurantism," refusing to look into the question for oneself. This is assuming the enormity of rejecting the "assured results" on which "all scholars are agreed." But our opponents fail to perceive the obvious truth that this trite phrase (or equivalents) repeated ad nauseam does the very thing which they condemn so vigorously in us. For the higher critics must appeal to authority. They indignantly refuse to accept that of Christ and the apostles, but unhesitatingly receive with misplaced reverence the "dicta" of one or another section of the higher critics. Is it common sense to fancy that the Jews were entirely mistaken regarding their national history, the history of their religious literature and other things for which they had equal regard? And as to our blessed Lord Himself, may we not reverently say with the late Bishop Durham in words which ought to become historical, "The most cautious, the most worshipping theology may hold that He consented in His humanity to limitations of His conscious knowledge, and to silence outside those bounds." But here He appears as ignorant with that sort of ignorance which so profoundly impairs His whole value as a teacher, the ignorance of the man who does not know where His knowledge ends, and so makes confident affirmations, and draws confident inferences where His basis as to facts is unsound."

What then does the phrase in Phil. ii. mean? Simply what the A.V. renders it. He made Himself of no reputation, i.e. He put aside the outward splendour of Godhead "by becoming" (as the immediate context explains it) "in the form of a servant, becoming in the likeness of man."

(To be continued.)

## Notes on Books.

Three Lectures on the Epistle to the Ephesians, by H. L. Goudge, D.D. 84 pp. Price 4/6.

These are three stimulating lectures, delivered in the first place to the clergy of the Diocese of Wakefield, and published afterwards at their request. The writer's theological outlook is quite evidently Anglo-Catholic, and this colours much of what he says about the Church and Sacraments. He therefore makes statements and takes up positions which we cannot endorse, but we have read his book with much interest and heartily recommend it as a very suggestive

treatment of the Epistle. Reversing the usual procedure of searching the letter for the light which it may throw on the mind of St. Paul, he endeavours to interpret the epistle by what may be known on other grounds of the writer's general outlook, his main thesis being that the key to the interpretation of the Epistle is to be found in the Jewish and Old Testament sympathies of the author, and this idea is very skilfully worked out. Those who read these lectures thoughtfully will derive from them a considerable degree of profit and pleasure. (Our copy from Messrs. Angus and Robertson, Sydney.)

### An Interesting Publication.

Messrs. Angus & Robertson, of Sydney, will publish, by authority, on August 1, a book entitled "Crossing the Line with H.R.H. the Prince of Wales in H.M.S. Renown," by Mr. Victor Marsden, the representative of the London "Morning Post," and doyen of the special correspondents aboard the "Renown."

The Prince of Wales entered wholeheartedly into the fun, during which he and five hundred of the ship's company were lathered, shaved and "duked" by King Neptune and his "bears."

It will be a handsome quarto volume with forty illustrations, price 5/-, and may be ordered through any bookseller.

Western China Mission (by F. Hughes-Hallett. Published by C.M.S., London; price 8d.; our copy from C.M.S., 51 Elizabeth St., Sydney.) This booklet, published this year, contains an up-to-date account of the C.M.S. work in West China. The outlook is said to be in every way encouraging so far as the opportunities are concerned, but in common with our mission work generally the need of supplies in men and means is disconcerting. The missionary to-day in China is trusted, and there is an "open door" for the preaching of the Eternal Gospel. Even that portion of Tibet which is within the C.M.S. sphere of operations, provides proofs of this remarkable openness to the preaching of the Word of God.

## Young People's Corner.

### THE OVERSEER'S SON.

A Story from a Tea Estate in Ceylon.

(By the Rev. A. K. Finimore.)

"Veeran had better go to school," said his father. "He is running about, doing nothing all day and getting no good." Ramasamy, the father, was in charge of a gang of labourers working on a tea estate. The gang consisted of several families, numbering about a hundred in all, and it was sub-divided into smaller gangs, so that Ramasamy was called the head kangany (overseer). Veeran, being the son of such an important person, could not be sent to work in the fields as a weeder, or a plucker, like the other children. So it came about that he went to the mission school which had been started near by. The boy was seven years old then, and he continued to attend school till he was 14. Then his father called him to come and help to keep the accounts, and to look after the labourers in the field. Veeran had learnt to read his New Testament, and to pray to God as his Father in heaven. As there was no convenient place to do this in the "lines," where the family lived, he found a quiet spot out among the tea bushes, and there he used to pray. One day one of the under-gangers came to Ramasamy and reported: "Your son, Veeran, is reading that Christian book and praying to the Christian God."

Ramasamy was furious. He took up a stick, and ran outside and called for Veeran. When the youth appeared his father said: "I forbid you to read that book or to pray to that God any more. If you disobey me I will thrash you." And he knocked off his son's turban, seized him by his top-knot, and shook him violently.

Veeran was indignant at being treated in this way; but he said nothing, and next day he read and prayed as usual; and so he continued to do, in spite of threatening and thrashings and much abuse.

The youth was now in treaty, through his old teacher, with the Tamil clergyman of the district. Veeran wanted to be baptised and to become an openly recognised member of the Christian Church. In order to

put a stop to this, his father determined to leave the estate where he was working, and to move with his whole gang, into another district. This, however, did not have the desired effect on Veeran. Although it balked him for a time, he was still keen to be baptised.

Some years passed. Veeran was a man, and was now determined to act for himself. A young British officer, lately released from the war, had become assistant superintendent on the estate where Veeran was working. One day as he was standing by, supervising a gang, he was startled by a voice asking suddenly: "Are you a Jesus Christ man?" The superintendent could not understand very little Tamil, and Veeran knew only a few words of English, so they could not carry on much of a conversation. However Veeran managed to make it clear that he wanted to be protected from his father's interference, and that he wished to be baptised.

There was a tremendous scene. Ramasamy said he would cast off his son if he became a Christian, and have nothing further to do with him. Veeran replied that he was prepared to be cut off from his family, if necessary, but in any case he must confess Jesus Christ openly in baptism. So, disregarding the rage of his father and the abuse of his whole family, on the Sunday appointed he was baptised before a large congregation.

For the time being he has had to give up everything. His father and the rest of the family will have nothing to do with him. He is quite cheerful, however, and hopeful too, that his present persecutors will themselves become Christians in due time. Veeran is not content with being a Christian himself. He wants other people to know the Saviour who is so much to him. So in his spare time he goes about telling people of the advantages of having Jesus for a Saviour, and sells gospel portions to those who can read. There is no more attractive preacher than the one who speaks because he cannot help telling how happy he is. Veeran has made a great discovery, but he does not want to keep it for himself. He has found a new motive in life.—Awake.

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## Current Topics.

The tremendous outburst of enthusiastic patriotism occasioned by the war manifested itself in a wealth of whole-hearted service on the part of the men and women who went, and as well on the part of men and women who were not able to go. It was simply wonderful to see how lives that in many cases had been drifting into selfishness were transformed by the compelling love of country and sons into a service that knew no limits except those of opportunity and physical strength. So much was this in evidence that Christian leaders were impressed with the rare potentialities of such lives for service in more direct work, the extension of the kingdom of the Great King. And yet disappointment is being expressed at the lack of service or the limiting of service for Christ by those whose profession of discipleship is more than nominal. The pressure of the material seems to threaten the very life-flow of the Church. As one illustration we quote words recently uttered before a large meeting of Christians in London.—

"I fear that in the Christian Church we have lost something of the fulness of meaning of Sunday. In days of old the people of God were accustomed to bring a 'tithe' of their substance in order to connote the consecration of the whole. They brought a tithe of the fruit of their fields to recognise that it all—the whole field—belonged to God. Similarly they set aside a tithe of time to connote the consecration of the whole. Man was taught to give one day in seven entirely, morning to night, in order to recognise that the whole of time, which is only another way of saying the whole of life, belongs to God. To-day it is looked upon as a reason for complaint if a time of worship happens to be a few minutes longer than usual; to-day it is the exception rather than the rule for people to attend more than one brief service for the worship of God. I am far from any desire to get back to the sanctimonious spirit of some of our Puritan forefathers, but I do long even in Evangelical circles for more of the spirit which gives the whole day to God, not as a hardship instituted by some obsolete Act of Parliament, but rather as a joyful recognition that time and life are both consecrated to God."

The menace to our Christianity is that God does not fill the Christian's vision—that other claimants for his time and occupation, which appeal more to the material side of men, press so for recognition that the spiritual is in danger of losing its rightful proportion in his life. The Apostolic injunction to the Ephesian disciples is appropriate to the situation "Be understanding what the will of the Lord is," and "be doing the will of God from the heart."

We need to be growing in Love to Him Who loved us and gave Himself for us, and more and more will the will of the Beloved be our constraining and restraining guide.

To much the same purport the rector of Willoughby writes in his parochial

monthly letter to his people, in which he emphasises the claims of God upon our time for worship. The letter runs as follows:—

"I do wish to be allowed to have a little talk with you over the question of how you spend your Sunday.  
"Just stop and think. Every week-day there is the challenge of business or your round of daily duties, and you allow nothing except sickness to hinder you from attention to such claims. Every Sunday there is the challenge of the duty of worship of the Living God, and if you will ponder awhile, you will realise that this claim is more urgent than all the others. It is the day of weekly commemoration of the Resurrection of Jesus Christ, through Whose accepted sacrifice we all of us, who come in penitence and faith, may have access even unto the Throne of God, to offer our worship and to make known our needs.  
"It is the day of opportunity to obey the Lord's command—'This do in remembrance of me'—by coming to Holy Communion. It is the day to remember the Apostolic injunction, 'Not forsaking the assembling of yourselves together.' Each Sunday, without exception, wet or fine, the promise holds good: 'Wherever two or three are gathered together in My Name, there am I in the midst of them.'"

"What are you doing about your Sundays? I do not mean what is your neighbour doing, but what are you doing? Let us each do some self-examination. Do you realise that the only time we can be really certain about is to-day, and that we cannot safely postpone to-day opportunities to the vague future? The Scriptures are very insistent about the present: 'To-day, if we will hear His voice, harden not your hearts'; 'Give us this day our daily bread'; 'Now is the accepted time, now is the day of salvation.' Has your conscience ever been smitten with the force of these words, 'How shall we escape if we neglect so great salvation?' 'Is your Church-going a matter between you and God, or a matter between you and your inclinations?'  
"If we think it out in view of all the stern teaching that the Bible gives us of the danger of dallying with our spiritual opportunities, many of us will mend our ways, and rejoice that the day of grace has not yet closed in upon us.  
"I ask you, is it not true that many people never make any real effort to remove difficulties in the way of their regular attendance at the House of God? During the week we attend to business first, and make other things fit in as best they can. On Sundays many of us tend to reverse that rule, and attend to other things and allow other people to dominate our plans, and make worship fit in, if time and inclination will allow.  
"Let us get a conscience about our worship, and be as methodical in this as we have to be in order to make a success of any other part of our life! Think out what services you ought to attend as part of your duty to God, to the cause of His Church, and to your own soul. Then keep to your plan 'though the heavens fall.' If sickness or the claims of some Christlike service intervene, as, for example, a mother with her babe, or some necessary ministration to those who are dependent on our help, then our rule ceases for the time to be binding. We need feel no qualms of conscience. We can be sure of our blessing just the same. It is God Who is changing our plan for the occasion.  
"But let us tremble to break our rule because we feel slack or disinclined or some pleasant social opportunity presses itself. These are the temptations of the world, the flesh and the devil, and must be steadfastly and prayerfully fought against.  
"Pray for a stiff backbone in regard to your duty of worship. Such a spirit is acceptable to God, and will lead you further along the pathway of blessing. Such a spirit honours God before men. Such a

spirit makes for that strong and loyal churchmanship at the heart of a parish, without which it cannot enter worthily into its glorious heritage of spiritual opportunity in the service of Christ and the souls of men."

We are very grateful to the "Sydney Sun" for its outspoken comment upon the barbarous practice of slaughtering our wild bird life in the interests of, or the human vanity which feeds it. We heartily endorse what "The Sun" has said on this subject:—

"The Centler sex and the Egret." callous commercialism, or the human vanity which feeds it. We heartily endorse what "The Sun" has said on this subject:—  
"The slaughter of beautiful and useful birds for the purpose of decorating women's dresses and hats is a business which not only the Wild Life Protection League but every decent man in Australia must condemn. The human mother who wears egret feathers in her hat has been condemned by the heron at the mating season. If the police, as the league's report declares, are inactive in the administration of the Act, it is the duty of the Government to see that this inactivity ceases, and if the Act is not tight enough to prevent the sale or possession of those feathers, the sooner it is tightened up the better."

Perhaps the creation of a healthy public sentiment would do more even than a tightened and more rigorously administered law, and we thank "The Sun" for helping to create it. Cannot Christian folk secure in those social circles in which they move, a respect for the elementary virtue of kindness of heart? We are taught by our Master that the very sparrows are objects of the Father's regard; will He not expect us to protect them?

But the matter opens up the whole question of extravagance in dress. In these days of diminished output which are following on the heels of the years during which we had perforce to draw upon the stored-up margins of more prosperous days, surely our resources of labour and of money should be concentrated on more useful things than excessive personal adornment. It is a primitive thing at any time, characteristic of the vanity of mind of the undeveloped savage, but in these days it is positively criminal. We must get back to a simpler and more healthy form of life. Yet that seems to be the very last thing that some of our citizens are disposed to do. The ridiculous lists of clothes considered necessary for a working man and his family by witnesses at wage-fixing commissions is only a dim reflection of the extravagances at the other end of the social scale, and it would be no more than patriotic on the part of both to cut it out.

We find that our remarks in a former issue about the "Anglo-Catholic Congress" held a few weeks ago in London, have caused "a good deal of astonishment and pain" to the editor of a Sydney parochial monthly. And