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**Current Topics.**

April 25 will perhaps suggest to the reader of English History the birthday of Oliver Cromwell, while the devout Churchman will think of it as the Festival of St. Mark, but to the Australian it will always be primarily Anzac Day, and he will prize it because of all it stands for in the development of national sentiment and the inspiration of national life. On that day he will gather up in memory all the heroism and self-sacrifice, all the wonderful faith and devotion, all the nobility and endurance offered by Australians on the altar of patriotism during the Great War just ended, and he will proudly and thankfully remember the lustre and glory achieved. But the observance of the day must not end in idle sentiment: it must be for all of us an occasion for emulation of that spirit which made possible their noble deeds. Canon Burroughs suggests in his little book, "World-Builders All," that on the anniversary of the death of war-heroes whom we have known we should solemnly kneel before God and say, "for their sakes I consecrate myself," and we would heartily pass this suggestion on in connection with Anzac Day. "They died that we might live"; let us live lives that are worthy of their sacrifice, and expressive of the spirit they displayed. Only thus can we dare to associate ourselves with them and the glory they have won for their race.

If the actual working of the "living wage" were generally known there would not be so much complacency in the matter. It strikes the average person as satisfactory that the State should provide for some such minimum wage as £3 per week. But under the best circumstances, this can afford a mere "existence," and not a "living" to a man with a wife and family, and probably 15/- a week to pay for rent, to say nothing of tram fares, etc., if he lives in a suburb.

What is so often forgotten is the problem of intermittent employment. An unskilled labourer may be without any wages for a few days or even a few weeks between "jobs." Or he may experience an especially wet season, which constitutes a disquieting problem in house-keeping as he cannot work at many unskilled occupations on wet days, and no work means no pay. This latter fact is not generally understood.

In some cases it is perhaps a conservative estimate to say that a man whose nominal wages are £3 per week does not average more than £2 10s. throughout the year, even if he be in constant employment. The most pathetic as-

pect of the matter is the effect of all this on the children. It means inadequate food and insufficient clothing in the case of a young family of five or six children. The writer knows from personal dealings with families in his own parish that there are many homes where milk is an unknown luxury to the little ones. There is more than an element of pathos in their pinched pale faces. It is nothing less than a tragedy that economic conditions are calmly tolerated, which rob our future citizens of the foundations of physical stamina, and which also are a very strong incentive to the undue restriction of the size of families in a country where increased population is so urgently needed. Perhaps some of our readers might be in a position to relieve the pressure of things in the matter of winter clothing. For if the little ones are to be properly clad it means in these days of high prices a big inroad into a small income, with the result that many of them have to shiver the winter through. There is much good work to be done in the provision of clothing, and perhaps the clergy might do more to organise effort in this direction. But most of all we must break up our shallow contentment with the present state of affairs, and agitate, and work, until the present inhumane conditions are drastically altered. The community needs a more sympathetic and worthy estimate of the unskilled labourer's "living" and must evolve some scheme of insurance against unemployment.

There is still grave cause for anxiety in connection with the spread of the pneumonic-influenza pestilence. The cases are apparently fewer in Victoria, but the state of N.S.W. is not reassuring, and one by one the other States are being infected. Health Departments are doing their best, no doubt, to check the spread of the disease, but at times we are tempted to question the consistency and sanity of their regulations. However, the whole situation constitutes a solemn call to prayer. In spite of restrictions, but not in contravention of them, we must not forsake the assembling of ourselves together for that united intercession and fellowship which mean so much for us individually, and as a community. As the Primate, writing to the clergy of his diocese, says:—

"We must also specially urge upon our people the duty of prayer in their own homes, making especial prayer to God for our own protection from danger, and for the speedy removal of so serious and contagious a disease from the community. We should also urge upon them the importance of willingly observing all the rules that are laid down for the protection of public health, knowing that we are all members one of another. We must also be ready to give such personal service as the authorities of the State may ask from us."

Especially do we need to pray that we may all be kept from such panic as would interfere with the due fulfilment of our duty as members one of another.

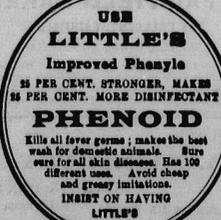
The Churches have been singled out in N.S.W., at any rate, for such treatment as is well calculated to raise apprehension in the popular mind. A severely limited time, the wearing of masks, and the requirement of a three feet space between worshippers, such restrictions at once create an impression which, all things considered, is not far nor expedient. Government trains and trams may be packed tightly with their human freight, shops and restaurants may freely ply their trade—but worshipping Christians, who, by the way, are not the least thoughtful people in the community, must be hampered with restrictions which tend to engender fear and keep many people away from that exercise of religion which induces confidence and quietness in the midst of the gravest adversities. We can only deplore what appears to us the unwisdom of some unthoughtful Churchmen who gave a section of the public press, not noted for its sympathy with the Anglican Church, the opportunity of startling the Christian public on Easter Eve with the alarming headline, "Danger in the Communion Cup," "The Willochran," in its current issue, "A Re-assuring article on the subject which deserves a wider publication under the present conditions. It says:—

"The foolish scare which has been raised about the supposed danger of infection from the cup in Holy Communion has no foundation in actual fact. A committee of the Lambeth Conference of Bishops went carefully into the whole subject in 1908, and unanimously reported as follows:—'Your committee, having received the help of important testimony from high medical authorities, believe that, save in extraordinary circumstances, the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. As scientific investigations disclose more and more of the multitudinous possibilities of disease besetting human life under its present conditions, there is need to hold a middle course between carelessness on the one hand and panic or a paralysing solicitude on the other, and freedom or ease of mind in social life would be impossible if men were to recoil from every risk of infection which can be suggested to them. Your committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be unwise to recognise and encourage by such a change an alarm which should be met by the exercise of common sense. In special cases where exceptional circumstances seem to require a departure from the usual manner of administration, your committee advise that counsel and direction should be sought from the Bishop of the diocese.'

"It may be pointed out that if any person was exposed to risk in this matter it would be the priest, who always is the last to use the chalice, for not only has no case been ever known of a priest becoming so infected, but it is well known that the clergy are exceptionally long-lived, which in itself seems to show that the danger is an imaginary one.

"It is time that a protest was made against the growing nervousness of the public with regard to infection, which in itself tends to make them susceptible to it."

The news of the Bishop of Oxford's resignation, which has come to hand



by cable, has quite an element of surprise. Further cabled information explains that it was partly in the nature of a protest against the rejection by the Representative Church Council of Dr. Gore's motion to restore the Confirmation Franchise. The Representative Church Council is made up of members of the Convocations and the Houses of Laymen of the Provinces of Canterbury and York, and the recent elections have introduced some new elements which were causing anxiety in certain quarters. That Council was to meet on February 25-28. The English "Record" of February 6, in its comment on the situation, said:—

"The Bishop of Oxford takes a very serious view, and is evidently anxious. It seems to him to be 'no exaggeration to say that the immediate future of the Church in this country for good or evil depends upon the Report of the Grand Committee being both amended and adopted.' The Council," he adds, "will be largely a new body." That is so, and we shall be surprised if, at any rate, the lay members take at all kindly to the Bishop's 'vital' proposal that the Confirmation Franchise should be restored. Yet without it he will have nothing to do with the scheme for raising self-government to the Church. On the other hand, there are probably some who will have 'nothing to do' with the scheme if the Baptismal Franchise is weakened. The issue, therefore, is clearly drawn."

If the news by cable is correct, the "Record's" forecast has been realised, with the result that the Bishop of Oxford has emphasised his protest by resignation of his bishopric.

There are indications that the trend of events ecclesiastical are not pleasing the extremest section of "Catholic" the Church. Reunion Revivements, currents are setting in too favourably towards the reunion of English-speaking Christians, and such partial reunion of Christendom would bring about too Protestant a tone to the combination to please a large section of Anglicans who would rather look towards Rome and the East for rapprochement. Then there is a settled tendency in the Home Church to moderate the Romeward Movement that has been going on for so long and so brazenly. The "Church Times" has been voicing alarm over recent appointments to bishoprics. To quote the "Record":—

"The 'Church Times' says it is beginning to doubt whether those whom it represents will feel able to support such extension of the episcopate much longer. 'To-day,' so it asserts, 'the erection of each new see weighs the scales still more heavily against the Catholic side. Under existing conditions High Churchmen are debarred from the episcopate; the Crown—or, to be more accurate, those who have the ear of a Dissenting Prime Minister—nominates to each see as it becomes vacant or is constituted either a Latitudinarian or a Broad Evangelical. The appointments to Peterborough, Hereford, and Worcester are typical. In two of these dioceses the nominee of the Crown would certainly not have been nominated or elected by the diocese acting freely.' The candour of the 'Church Times' excites our admiration and—surprise.

"The 'Church Times' complains that 'High Churchmen are debarred from the episcopate.' We do not regard the statement as accurate, but, even if it were, the 'Church Times' ought to state that only a very few years ago High Church Bishops dominated the Southern Province, where there was not a single English Diocesan of definitely Evangelical views. The cruel injustice of the position was pointed out again and again in these columns, and at length something was done to re-adjust the balance. In regard to the statement that two of the three nominees of the Crown would certainly not have been nominated or elected by the diocese acting freely,' such indications as exist tell all the other way. They are just the kind of men a 'diocese acting freely' would choose, for the voice of the faithful laity would then make itself heard, and lay opinion is not drawn to the type of Bishop who appeals to the friends of the 'Church Times.'"

The Adelaide ritual difficulty seems to be, at present, stationary. The Bishop will no doubt shortly indicate his next line of action, unless he is satisfied with the partial obedience that Canon Wise has given. The outline of his defence given by Canon Wise to his congregation, makes curious reading. We print it in full as contained in the "Adelaide Church Guardian":—

"I have told the Bishop more than once that 'The Roman Ordinary of the Mass' is not used by me or any priest at St. George's. The Book of Common Prayer is used in its entirety, with certain omissions which everyone recognises. As regards the pauses, no one has any right to interfere with the private devotions of the priest or of the people, nor to regulate the length of these devotions.

"2. If the statement that the bread is changed into the body of Christ is erroneous teaching, then, as the Bishop should very well know, the teaching of the Book of Common Prayer is erroneous, as is also the teaching of the whole Church in east and west alike.

"3. I was ordained a priest of 'the Church of God,' and am at perfect liberty to regard my ordination promise as one to administer the doctrine and discipline of Christ' as THIS CHURCH and realm has received the same.

"4. The only lawful authority of the Church of England is the English Parliament, and I am no more and no less bound by the Act of Uniformity than the Bishop himself is. I have broken this Act, but in my opinion so has the Bishop, and I suppose every priest in the English Communion.

"5. 'Divine praises' means the praises attributed by the Divine, not to the Divine, and I am no more guilty of 'ranking' Mary with our Lord than was the angel when he said, 'Blessed art thou among women.'

"6. Nowhere in the Mass Book is the pious opinion of 'the Immaculate Conception' taught as a dogma, and I am well within my ordination vows when I teach this 'opinion' without making its acceptance necessary to salvation. (What does Canon Wise do with Article XV?—Ed. "Ch. Rec.")

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

The open confession of this last section will make some people wonder what the "Catholic" view of Episcopacy really is.

#### NEW LECTIONARY.

**May 4, 2nd Sunday after Easter.—**  
M.: Pss. 120, 121, 122, 123; Exod. xvi. 2-15 or Isaiah lv.; John v. 19-29 or 1 Cor. xv. 35. E.: Pss. 65, 66; Exod. xxxii. or xxxiii. 7 or Isaiah lvi. 1-8; John xxi. or Ph. iii. 7.

**May 11, 3rd Sunday after Easter.—**  
M.: Pss. 124, 125, 126, 127; Numb. xxii. 1-35 or Isaiah lvii. 15; Mark v. 21 or Acts ii. 22. E.: Pss. 81, 84; Numb. xxii. 36-xxiii. 26 or xxiii. 27-xxiv. or Isaiah lix; John xi. 1-44 or Revel. ii. 1-17.

#### TALE-BEARING.

I know not which is the worse, the bearer of tales, or the receiver, for the one makes the other. If we cannot stop others' tongues let us stop our own ears. The receiver is as bad as the thief.—Bishop Hall.

## Evangelicals at Islington.

The "C.F.N." has devoted a special article to the Islington Conference. It says:—

For the last time the Islington Conference was held this year in the Parish Church. This war measure will be rightly dropped next year, when the clergy will gather in a public hall, and it is hoped that with the return to its old atmosphere opportunity for discussion of the addresses will be afforded. Very wisely this year the number of addresses has been reduced, and men were not wearied by a surfeit of good things. In the morning the Conference listened to four papers, and in the afternoon to three.

The Rev. Prebendary Procter introduced the general subject, which was centred on the three National Mission Reports on the Evangelistic Work, the Teaching Office, and the Worship of the Church. In the course of his address he expressed his profound thankfulness for the changed conditions under which the Conference met. Never before in our history has God ever more truly and emphatically intervened in the affairs of men.

The weak had become strong, and unpreparedness had developed into marvelous military discipline and strength. The fate of Germany proclaims that behind the changes and chances of this life God rules and reigns. He paid a high tribute to the moral standards of chivalry maintained by our soldiers. We have to take on their task and bring it to completion in the building of a better England on a nobler basis. The testing time has come. We are called to attain the highest ideals by the reconstruction of ourselves to the service of God. If we turn back to our old ways we shall be our Empire is assured. We must go forward in response to the call of God. Reconstruction must be animated by spiritual ideals, and the Church has the workmen who will build the City of God. The new building must stand the test of fire. The only hope lies in the regeneration of the human heart.

#### Evangelical Impotence.

The Rev. W. H. Stone was the first speaker on "The Evangelistic Work of the Church." He laid on one side, for the most part, criticisms of the report, because he felt the sadness of its revelations and the greatness of our opportunities. St. Matthew, St. Peter, St. John and even St. Paul were not brought to Christ by conviction of sin. They were won by His gracious personality and His power to satisfy their needs. No true churchman can read without a sense of shame the facts stated concerning the state of the people and the slackness of the clergy as evangelists. This is a time of evangelistic impotence instead of passionate efforts to win souls for the Saviour. In a series of searching queries he asked his hearers to examine their own parishes from the standpoint of their awful need of the friendship—the fellowship of Christ. The lack of emphasis on the Atonement is responsible for much of our weakness. He quoted the words of a Woolwich artisan, "You ministers with your solemn message never speak with the same passionate earnestness as a strike leader urging men to 'down tools.'" The duty of the clergy is to train men to become converting agents through the right understanding of Christian discipleship. Conversions to-day are brought about in small gatherings, not in large assemblies. The witness of the individual wins men to the Saviour. Communicants must be turned into Evangelists who will faithfully witness in sacrificial service to the Crucified. "It may lie with us to bring about a twentieth century Evangelical revival. Let us co-operate with all who strive to make Jesus King, and it is our duty to work with all kinds in the Church to give effect to its recommendations."

#### The Personal Note.

This inspiring address was followed by a further plea for increased Evangelistic effort by the Rev. W. Stanton Jones, who sounded the personal note by asking men to consider their own spiritual charge. The Eternal Gospel has a changeless message to humanity, but the message has to meet new needs for which new aspects of truth are revealed. The social and intellectual upheavals of the past twenty years have made unparalleled changes which have not altered truth, but they have widened our conception of truth. Our conception of the truth of Jesus has been enlarged by the new knowledge we possess. Modern knowledge has not minimised, but magnified, Christianity.

Reality is the great need in every department of Church life and activity, and unless it exists religion has neither force nor appeal. We can proclaim to the indifferent the value of life, and the only possibility of making the most of it lies in acceptance of Christ. We can approach the materialist by bringing him face to face with the fact that he is more than an animal—an immortal being; and as the iron doors of materialism are thrown open a way is made for preaching

Christ. The Church must see clearly and definitely that however needful and pressing are political and social changes, its central message is, "Ye must be born again."

#### Appeal for Sunshine.

The Rev. Harrington Lees, in beginning his remarks on the "Teaching Office of the Church," said: "The metal of the world's history is in the furnace of the great Refiner, and we are here to remind ourselves of the things that matter most. A sense of perspective is essential in every reform, and in nothing more urgently than in religious reform." He remarked that the Report of the Evangelistic Committee is an appeal for sunshine, that of the Administrative Reform Committee a demand for the cleaning of spots that stain the work of the Church, and the Report of the Teaching Office Committee is a claim for fresh air and open windows. He challenged the view that because the Apostles were uneducated men we do not need trained men to-day. God had chosen the cultured St. Paul to do a great work among the Gentiles, and without men abreast of the times the Church cannot expect to be the teacher of the people. The Report is based on two principles. The Church is the custodian of a great tradition handed on from century to century, but the tradition must be interpreted in the light of the knowledge of to-day. He expressed surprise at the general ignorance among the clergy of the contents of the Report, and for the benefit of those who had not done so he summarised its chief provisions. He welcomed particularly the provision that Nonconformists should be used in training our candidates for the ministry. In his opinion it is absurd that we should learn from their writings and neglect opportunities of hearing them teach. Turning to details, he urged more systematic Bible-teaching and regretted the divorce in our modern worship between Holy Communion and Bible Teaching, and his opinion this is an argument in favour of that "perplexing and difficult proposal for a Central Service," provided that the Communion be a real one and not a spectacle, and that it is possible to administer the Communion more rapidly than at present. He criticised the stress laid on the proposal that the younger clergy should study, as he felt that the older clergy need study even more, for they are likely to get out of touch with current thought.

#### A Free Atmosphere.

In the afternoon session the Bishop of Warrington (Dr. Linton-Smith) read a striking paper on the "Training of the Clergy." He urged that men should be trained in accordance with their capacities and early opportunities, and advocated giving them instruction in a free atmosphere. He commented with a certain sharpness on the unwillingness felt by some to send men to University centres where they would be brought in contact with views opposed to those of their particular school. The new Universities afford opportunities that ought to be utilised, and he commended the relations that existed between the Durham, Birkbeck, and London (St. John's Hall) Theological Colleges and the local Universities. It is necessary to recognise that there is a spread of learning among the people which did not exist in the past, and it must be admitted that clerical education had not advanced proportionately. He emphasised the necessity of placing spiritual things first, but deprecated emotionalism and exhortation as a substitute for thoughtful teaching. In a moving passage he told how his father—the late Dean of St. David's—was accustomed to rise every morning at six and spent the morning hours in prayer and meditation, and that was the secret of the success of his work in the Church. All through his address ran a vein of recognition of the fact that only by the power of the Holy Ghost can men hope to be used by God, and he dwelt on the presence and power of the Spirit of God in lay as well as in clerical work. The Bishop of Warrington made a deep impression on his audience, who saw in him a man with a definite outlook and the power of expounding it.

The Rector of Cheltenham, with his usual direct and incisive style, discussed the worship of the Church. He asked how it was that so many of those confirmed do not attend the services provided for them. He did not think that the objections to our services altogether account for the falling off, although he believed we need revision. The length of Matins is too great for the man of to-day.

#### PRAYER FOR UNITY.

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will. Who livest and reignest God for ever and ever. Amen.

## Diocese of Newcastle.

Special Session of Synod to Elect a Bishop.

(From the Secretary of Synod.)

A special session of the Synod of the diocese of Newcastle, called for the election of a Bishop to succeed the Right Rev. John Francis Stretch, was held in Newcastle on Tuesday, April 8.

The Very Rev. H. K. Archdall, Dean of Newcastle, presided and in the course of his presidential address said that in a very real sense the history of our constitutional episcopal government was put to a critical test on occasions such as they had met for. It was because they should all be feeling the desperate difficulty of carrying out their duties in the right way that they must ask to be kept continuously in the attitude of supplication to the Lord of the Church that He might give them—His Holy Spirit, that in that matter they might have the mind of Christ. One test of the apostolic character of their conduct would be their ability to say at the conclusion of their deliberations: "It seemed good to the Holy Ghost and to us."

If it were only a question of a detached individual seeking information and inspiration by himself, they might as well vote by post; but the Synod was constituted on the very theory that God the Holy Ghost could guide them as a body, if they could only get into the right state of mind and follow His guidance. The matter was to be considered under the dual aspect of information to be gathered and inspiration to be received. Under the first heading the Dean proceeded to point out the necessity for spiritual leadership, their leadership in those affairs of every day public and social life which formed for so many persons in the diocese the focus of their interest. They had no right to condemn the break-up of society in various directions round them, unless as a Church they were courageous enough to face those social questions as one of their first practical duties. Then as the Church was the House of Reason there was a call for intellectual leadership. "But what is most required of all is the ability to state simply, and in language understood of the Australian public, the profound verities of our Faith, for the occasional literature of England will not do in Australia, and the sooner the authorities face the issue the better."

After pointing out that the need is not for popular administration, but for just administration, the Dean said that information must be complemented by inspiration. This latter came to those who sought to bring together

- (1) The complex needs of the diocese.
- (2) The complex capabilities of possible candidates.
- (3) The equally complex nature of their branch of the Church.

"With regard to the third point it has been often remarked that our distance from the Old Land has meant that various movements in the life of the Church only repeat themselves here twenty years or more after they emerged in England. This consideration is very pertinent to the business we have in hand in this Special Session of Synod. The old shibboleths and the old lines of demarcation between the different schools of thought, which go to enrich the common life of our branch of the Church of God, have become blurred in recent times, and the way is being prepared for a fresh gathering together of the good points in the contributions of the old Church parties into

one common view for united progress. Intelligent people in England no longer look on the problem as one of adjustment between parties as they are, but as the elucidation of the underlying truths towards which each party is moving, and the union of those truths together. Thus the Broad Churchism of the old Intellectuals is dead, but Kingsley and Maurice still live on: The High Church Reasoning of the old Tractarians will not survive, but the social consciousness of the Catholic Church certainly must: The Evangelical phraseology of a Charles Simeon is not now understood, but the passion for souls of a John Wesley must remain one of our central possessions. That these movements of readjustment and renewal are altering the general landscape of the Church in the Old Country is undoubted; such a Church paper as "The Challenge" would have been impossible twenty years ago, and the literature of the National Mission tells the same tale.

"We shall apply all this to our Australian conditions, not by the foolish attempt to ignore our historic schools of thought, but by the encouragement only of the elements of the diverse traditions which will fit into the unity of the future. In all three parties there are aspects which are not constructive; these must be detected and eliminated. I well remember hearing Bishop Gore once deplore the tendency of some High Churchmen to the lesser matters of social righteousness and to become immersed in a decorative aestheticism largely of a sentimental character. Once more I recall the despair of one of the younger leaders of Church life in London who, while praising the Evangelical fervour of one London Archdeacon for Foreign Missions, deplored that he could not get them to take much interest in the fallen women of those parts. Still again, the memory is strong within me of a gathering of some of the most intellectually brilliant clergymen in England, which was left quite cold by the presentation of the first outlines of Christian Mysticism.

"I believe that considerations of this character do something at any rate to disclose a policy for the Church in this country, and hence to give the certainty of inspiration to those called on to exercise their vote on occasions of this character."

The whole address was fine and well deserved the enthusiasm with which it was received.

After a letter from Bishop Stretch had been read, and a motion of regret at his retirement, and appreciation of his work had been carried, Synod adjourned. At 2.30 an informal conference was held with closed doors. Of this nothing can be reported except that the speeches were almost entirely constructive and the whole proceedings marked by a high tone. Synod resumed at 5.15 p.m., and the following nominations were in the hands of the secretaries of Synod by 6 o'clock:—The Bishops of Kalgoorlie, Rockhampton, Tasmania, Bathurst, North Queensland, the Dean of Newcastle, Archdeacons Woodd and Davies. Archdeacon Woodd was allowed to withdraw his name. After an exhaustive ballot the Bishop of Tasmania was chosen on a practically unanimous vote, and the Synod adjourned at 11.10 p.m.

The feeling was general that a wise choice had been made. The outstanding features of the session were the tone of brotherliness and manifest desire to avoid personalities, and the chairmanship of the Dean. He was ready, courteous, patient, firm and wise. One or two of his decisions took the house by surprise, but a moment's thought showed

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Particulars upon application.

W. C. CARTER, Headmaster.

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Council: His Grace The Lord Archbishop of Sydney (Chairman), Rev. Canon Mort, M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Cakobread, B.A., Ven. Archdeacon Boyce, Rev. S. M. Johnstone, B.A., Sir Russell Fr. nech, Sir Charles Wade, B.A., Mr. John A. I. Perry (Hon. Secretary), Mr. W. R. Beaver (Hon. Treasurer), Mr. Justice Pring.

Headmaster: Rev. J. A. Pattinson, M.A. (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

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

There are a number of Scholarships attached to the School.

A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 8 to 12 years old.

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

he was absolutely right. A few hardy souls challenged one particular ruling, but their feeble "aye" was lost in the crash of the thunderous "no" which greeted the motion that the ruling of the chair be dissented from.

Business on Wednesday morning was formal, except that many speakers availed themselves of the chance to express regret at the Dean's resignation, and to wish him God-speed in his new work.

**The New Life in the New World.**

**An Easter Message.**

(By the Very Rev. Henry Wace, D.D., Dean of Canterbury.)

"For ye are dead, and your life is hid with Christ in God."—Colossians iii. 3.

St. Paul here bids us realise that we are living in a world which has been rendered entirely new by the resurrection of Christ and its consequences. Up to that time, and at all times, apart from the knowledge of Christ, the sensible horizon of men was bounded by this world. That there was a world beyond and above it, and a hereafter, nearly all men recognised by a sure instinct implanted in their hearts by their Creator; but as nothing certain was known of it, it could not be a reality to them, and they could only accommodate themselves to their experiences in this life. They lived in this world as the only world they knew, and it is marvellous and admirable how their best men realised what were the highest and most precious things even in this life—truth and duty and self-devotion—and lived for them, even though it involved the sacrifice of the ordinary pleasures of the world, and of life itself. But with no vision beyond this earthly existence, sorrow and suffering and death were an abiding pain, ever human existence, and Isaiah's description of the heathen as "sitting in the region and shadow of death" was sadly true.

**The Transformed Relationship.**

But after the resurrection of Christ, with all that followed it, a complete revolution had been produced in the state of men. In the first place, by His deliverance from the grave, and His personal and visible communications to His followers afterwards, He had afforded a manifest proof of the continuous existence of the human soul after death, and of the possibility of its being re-endowed with similar, though spiritualised, physical faculties to those it had enjoyed in life. But in this passage—as, I think, in most of St. Paul's teaching and exhortation on the subject—he is regarding the fact of our Saviour's resurrection from a much larger point of view. He bids us realise that our whole relation to the world has been transformed by the revelation of Christ in His risen glory. The difference is as great as that between the world in darkness and the world when the sun has risen, and even greater; because Christ, as the risen sun of the spiritual world, not only brings a new illumination to bear upon everything, but inspires a new life in the things themselves. Formerly the Colossians whom St. Paul addressed lived in this world and for this world—honourably it may be, but still under no other influences and sanctions than those which this visible world afforded. They had hope for the future, but these were not dominant in their minds. But as soon as St. Paul revealed to them the Lord Jesus, the Man who had lived and died in Judea, as now risen above all mortal weakness, and ended with all authority, as He himself declared, "in Heaven and earth," they were obliged to consider themselves in a new world altogether. They had died to the old world and had begun a new life in another, the world in which Jesus Christ lived and inspired everyone who believed on Him with a new life. They could no longer live for the old world or be guided by its interests; they could not but live for the new realities, which had been created for them by the resurrection of Christ in His risen glory, and by their admission by faith to His service and His life. Their baptism, with all it meant, involved a total change in their environment, and the completeness of the transformation could not be adequately expressed by any less vivid image than that they had died, and that their new life was "hid with Christ in God." This did not, indeed, involve any change in the present circumstances of their lives. They still had their functions and duties and interests in this life, and they were bound to fulfil them with greater strictness than ever; but these had become functions and duties and interests in their new life with Christ, and had to be fulfilled in His strength and according to His will. We are, perhaps, in danger of thinking and acting as if our Christian beliefs had only added something to our nat-

ural duties and powers; but, on the contrary, they have transformed those natural duties and powers. They have brought them within the influence of Christ's light and Christ's will, and have endowed them with the spiritual power of Christ and Christ's Spirit. It is, for this reason, nothing less than a new life that the Christian is privileged to live. He is dead to the old life, and is alive with a new one in which all his existing relations and capacities are made new.

**No Separation of Spheres of Life.**

Now, what I think it is a great happiness to observe, for our present experience, is that for those who thus believe in Christ there is no division of interests, no division even of the essential sphere of action, between the present life and the life which follows after death. . . . To Christians this world as a separate scene of life no longer exists; we are all living in that vast and more blessed world, in which the risen Christ lives and reigns; and we are each of us, whether we live or die, fulfilling our appointed place and duty in it. . . . In the eternal spiritual sphere all who are living and working for the will of God and Christ are one, and it cannot sever this unity that one has passed into an invisible portion of this sphere and the other remains in the visible.

**The Principles are the Same.**

This inspiring and comforting thought rests in great measure on the fact that the principles of the invisible world, so far as our life and duty are concerned, are the same as those of the visible world in which we exist for the short period of our lives. There is one supreme principle which governs them both, and that is the principle of righteousness, which is the will of God. The religious world and the spiritual world into which we pass at death have no permanent interests for human souls but those of truth and love and all that they involve. If religion is ever separated, in any man's mind, from the simple and humble duties of right living in human life, he is in danger of turning it into a superstition. St. Paul, when he tells us that we are dead to the old world and are living in a new one, goes on to tell us simply to discharge in a new spirit, and with a new thoroughness, the duties and relations which were imposed upon us in the old one—all our familiar social and personal duties, animated with the new life which Christ's love and Christ's Spirit have inspired in us.

The essence of our position is that we are all under the eye and hand of Christ. He is not a distant Being, to whose presence we are to look forward hereafter. He rose from the dead to be our living Lord, whether in life or death, and we and our beloved comrades who have passed out of our mortal sight are still held in fellowship by His loving and saving hand.

**Into the Nearer Presence.**

One other consideration of comfort should, I think, arise for us from these considerations of the nature of the new world into which we and all who are dear to us, whether in life or death, have entered. The experience of death, brought home to so many families by this war, has compelled men and women to consider it with a deeper interest, and even curiosity, than was aroused when it was only an occasional incident in our lives; and the consequence has been an eager speculation as to the conditions of the departed in the unseen world. So far as I know, those speculations and experiments (for such they have to some extent been) have revealed nothing new of any real importance or comfort on the subject; but they have the misfortune, so far as they are indulged, of diverting our

thoughts from the one certain thing which has been revealed to us respecting those who have passed into the next world, viz., that they remain, with us, in the gracious and living hands of Christ, that they are subject to His power, and will receive their ultimate destiny at His hands. When we pass into the unseen portion of life we, too, pass into a world in great measure unknown and obscure, but we do know one cardinal certainty. We need not be content with saying, as good men even without the Christian faith may say, that they are passing into the hands of God. They are going, we shall ourselves go, into the presence of One Jesus whose whole character and nature are familiar to us through the records of His life on earth, and through His final words as He passed from it. We and they are passing into the nearer presence of the gracious Master, Who said in His last hours, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." What need any Christian be concerned with beyond this, either for himself or for the beloved ones who pass from him? If we ourselves, or a friend of ours, were going into an unknown country, would not the best thing we could know about it be that we could be received by a friend whom we knew to be a man of all goodness and abundant power? . . . In fact, to those whose life in this world is already hid in Christ, to those to whom His personal life and love are the supreme reality of the world in which they live, no sacrifice, no death, and no suffering, is without its comfort and hope, and even joy. Let us learn never to think of this life, with its struggles and sufferings, its actions or achievements, as one sphere of existence and the unseen world as another sphere. They are one sphere, in which Christ the Lord, Whom we know well, is supreme, and we are all united, whether alive or dead, under His care and under His judgment.

"Let Saints on earth in concert sing  
With those whose work is done;  
For all the servants of our King  
In Heaven and earth are one.

One army of the living God,  
To His command we bow;  
Part of the host have crossed the flood,  
And part are crossing now.

Jesu, be Thou our constant Guide;  
Then, when the word is given,  
Bid Jordan's narrow stream divide,  
"And bring us safe to Heaven."

**Personal.**

The Ven. Archdeacon Tollis, of East Maitland (Newcastle), who is resigning, was the subject of an appreciative motion at the recent Synod luncheon in Newcastle. In replying, the Archdeacon said that he deeply appreciated the compliment. He desired to tell them that on April 26 he would be 77 years of age, and he had been between 40 and 50 years in the diocese. During those years he had received more kindness than any human being, and especially a clergyman could expect. The clergy were something of a target, and fair game for everyone. "Some of you young fellows," said the aged prelate, addressing the junior clergy,

"are going to take our places in the future, and I want you—apart from any personal feeling—to be as good, as true, as loyal and loving as the old clergy of the diocese." Speaking of his work, the archdeacon said that it had always been his aim to preach Christ, and in his humble way to try and get people to follow in His footsteps.

Rev. J. T. Perry has been appointed rector of Oakley (Brisbane).

We are glad to learn that Dr. C. E. Corlette, a prominent member of St. James's, Sydney, is recovering from his recent illness.

Rev. Oswald Dent, L.Th., late C.F., has been appointed rector of St. Marys, Western Line (Sydney).

Rev. R. H. Noble, B.A., C.F., is returning on the transport "Navasa," which is due early in May.

Rev. W. G. Hilliard, M.A., rector of St. John's, Ashfield, has been appointed by the Archbishop of Sydney Chaplain for Lay Readers.

The Ven. Archdeacon Seymour, of Kempsey, has accepted the incumbency of the parish of Bangalow (Grafton).

The Right Rev. C. H. Golding Bird, D.D., has forwarded his resignation of the Diocese of Kalgoorlie to the Archbishop of Perth, as the Metropolitan of the province of Western Australia. The bishop's resignation will take effect on July 31, but he will probably leave at an earlier date. The bishop recently underwent an operation for throat trouble, and specialists have advised him to seek more temperate and less dusty conditions.

The Right Rev. J. D. Langley, D.D., Bishop of Bendigo, will resign his see this year on attaining the age of 83. He was educated at Trinity College, Dublin, and was ordained in Sydney in 1873. He was consecrated in St. Paul's Cathedral, Melbourne, in January, 1907.

The clergy of the diocese of Sydney have elected the Rev. S. E. Langford Smith canon of St. Andrew's Cathedral, in succession to the late Canon John Vaughan. Mr. Smith has been rector of St. Andrew's, Summer Hill, since 1916. After his ordination in 1900 he was appointed curate of St. Andrew's, Summer Hill, under Canon Vaughan, and two years later he became rector of Wahroonga, where he remained until 1916, when, upon the retirement of Canon Vaughan, he was appointed to his present rectorship.

A general sympathy will be felt for the Rev. P. W. Dowe, of Belmore, Sydney, on the death of Mrs. Dowe from pneumonic influenza.

The Ven. Archdeacon York has resigned the cure of the parish of Holy Trinity, Greymouth (Nelson), N.Z., and is now acting-vicar at the Church of the Nativity, Blenheim.

**The Passing of Bishop Stretch.**

Lieut. Cameron, M.C., son of Rev. R. Cameron, of Turramurra, recently returned from France.

The Bishop of Nelson has sailed for New Zealand in the s.s. Remuera.

Rev. C. C. Edwards, of Warburton, has accepted the offer of the Bishop of North Queensland of Ayr, a town about 60 miles from Townsville.

Rev. W. T. C. Storrs will commence his 25th year on May 1 as incumbent of St. Matthew's, Prahran, Victoria.

Rev. H. F. Miller, of Gisborne, Vic., has resigned from the parish work owing to ill-health. He was ordained in 1891 in Melbourne, and served some time as agent for the B. and F.B. Society at Singapore and Manila.

One of the pioneers of the Melanesian Mission passed away on March 11 in the person of the Rev. B. B. Comins, D.D., at Auckland. He joined the Mission in 1876 under Bishop John Selwyn.

Miss Pallister, Deaconess Superintendent of the Sydney Deaconess Institution, leaves for Eugland on May 3.

Rev. J. Gerrard, of Killarney, has been appointed to the parish of Cleve-land (Brisbane).

The current issue of the Sydney "Log Notes" makes sympathetic reference to the death of Sir James Fairfax. It says:—"We lament with the bereaved in the loss of a good citizen. Kindly in nature, gracious and with an ever ready ear to all, Sir James Fairfax's Christian principles stood for much in this city and land. As senior Trustee of the building, and a Vice-president of the Mission, he was always interested in the welfare of the seamen, and there is much in the Institute with which his name is identified."

Rev. B. D. Lloyd Wilson has resigned the parish of St. Paul's, Perth, and is returning to England. Mr. Lloyd Wilson went to the Diocese of Perth for five years' service, and with a view to organising the C.E.M.S. During his time at St. Paul's, West Perth, a new church has been erected, and the parish has made advance in many ways.

Rev. W. J. Parish, Mus. Bac., LL.D., rector of St. Mary's, Beverley, has been appointed to be rector of St. Alban's, Perth.

**NO TONICS IN TIME OF FAMINE.**

The C.M.S. agents in Western India have been seriously affected by the general distress through the failure of the rains. Their pay, based on pre-war prices, has not been raised, and some could only have one meal a day. When Mrs. Butlin, wife of the Rev. P. Butlin, proposed to one agent that a certain mother should take a tonic, in order that her appetite might be increased and her infant child fed, the agent was aghast. "Why, memsahib, we simply can't afford it," he said; "we have only one meal a day, and we dare not eat too much even then." Food was hardly to be had, and the demand for cotton for munitions had so increased prices that clothes were very scarce.

The Church in Australia would learn with great surprise and regret of the sudden "home-call" of the Right Reverend John Francis Stretch, D.D., Bishop of Newcastle, on the eve of his retirement from that See.

For some time past Dr. Stretch had been in indifferent health, which was accentuated by the loss of his wife in 1914 and the death of one of his sons, Lieut. Noel Stretch, who was killed in action last year in France. The late Bishop was born at Geelong, Victoria, on January 25, 1856, and he graduated with the degree of B.A. from Trinity College, Melbourne, in 1874. After holding several charges some years in Victoria as incumbent, he was in 1894 ordained Dean of Ballarat and vicar of Christ Church Cathedral. In 1895 he was appointed Coadjutor Bishop of Brisbane, and in 1900 Dean of Newcastle; six years later, in succession to the late Bishop Stanton, he was installed as bishop of the see.

A man of striking personality and learning, Dr. Stretch was the first Australian-born clergyman to obtain episcopal rank. Whilst in England in 1897, when he attended the Lambeth Conference, he was presented with the honorary degree of D.D. of Oxford. At the recent Synod of Newcastle a letter was read from the deceased diocesan which will constitute his last message to the diocese, and will ever have a pathetic interest to those who knew him. He wrote:—

"The president has asked me to send you a message, and I am pleased to take the opportunity, as this will be the last time I shall be able to address you as your Bishop. I bid you hearty greetings, and sincerely trust that under the skillful management of your president, and with the loyal co-operation of the members of Synod, you may have a successful gathering. This special Synod is called in obedience to the mandate issued by the Archbishop of Sydney, for the express purpose of selecting a successor to the See of Newcastle, which becomes vacant by the resignation on June 30. I hope and pray Almighty God will so direct your hearts and minds, that a worthy successor of the See may be elected. May He love the diocese as I do. On looking back over the past year, we have much to be thankful for—the armistice, with a possibility of peace. Please God it may be soon. Then, again, the breaking of the drought, which threatened to be so very serious to the whole of Australia. I must confess that owing to my health a certain amount of work I had intended to do had to remain unaccomplished, through the kindness of the Bishops of Armidale and Kalgoorlie, work I was not able to do was undertaken. As you already know, at the beginning of 1919, my medical advisers ordered me away at once, and since then I have been living quietly at Lindfield. Especially would I like to thank the Chancellor for his splendid help in all matters of weighty interest, the secretaries of the Synod for their untiring efforts, the registrar for his real and assiduous duties, and also the pressmen, who have always given a clear account of the proceedings of Synod, for this is the only medium we have of letting the outside world know of our deliberations. I will now close, wishing you a pleasant meeting, and asking you to pray that God will grant me a time of rest and quiet. May God bless you, and yours, and the diocese is the earnest prayer of your Bishop. Farewell.—Yours affectionate Bishop, J. F. Newcastle."

At the same Synod a resolution was unanimously carried to the effect "that this Synod desires to express:—(1) Its sympathy with his lordship the Bishop of the Diocese in the circumstances which have led him to resign his office; (2) its appreciation of the services he has rendered the diocese during the thirteen years of his episcopate; and (3) the hope that the period of his retirement may be a season rich in Divine blessing."

In supporting the resolution, Sir Albert Gould, the Chancellor of the Diocese, said that he regretted very deeply that they were losing the services of their present bishop. They knew what he was to every man in the diocese. There could not be other than regret in his severance from the position to which he had been voted thirteen years ago. Bishop Stretch was not one whit behind the calibre of the men whose great qualities had preceded him, and the diocese, one of the oldest in Australia, was known from one end of Australia to the other. Their own bishop had taken a prominent place in the hearts and minds, not only of his own people, but in those of the people at large. They had elected a man as bishop whose labours had not been confined to Newcastle. He was one of the men who represented the Church of Australia, and it was strong and growing one, which showed a powerful force throughout the community. The bishop had been a man of character and calibre, which was much needed in the dioceses of Australia. He had been of a cordial and genial nature, and had been most acceptable as

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friend, guide, and philosopher. The diocese was losing in the severance of Bishop Stretch one of its brightest ornaments. They had in him a bishop of Australian birth and education, and who was the first Australian who had been elected to the episcopal bench. The young men of Australia could take him as their example, and if they had to select bishops from their own people they would be able to get men equal to those of any part of the world."

The funeral took place last Monday. An evidence of the respect and esteem in which the late Bishop was held by the people of Newcastle, a great crowd congregated outside the Cathedral and at the railway station, whilst a large number followed to the grave in Sandgate Cemetery.

At the service in the Cathedral the Archbishop of Sydney delivered an address. "To-day," he said, "we are bereft of a bishop, born in Australia, and trained in Australia. He was a good man and a great man. But it is as a good man and a man of great heart and affectionate disposition that we think of him to-day. It is these thoughts that make our grief genuine and our sorrow heartfelt. We think of him as one of our great men of public affairs. He dominated any circle of men amongst whom he happened to be by the force of his bearing and personality. He formed his own ideas, and did not copy others, and he had the vigour to press them home firmly with an outspokenness that never left his own mind in doubt. His death is a great impoverishment of the intellectual strength of the Church of Australia. Had he not been a great churchman he would have been a great lawyer. And many times, to my own knowledge, the Church has been the gainer by his keen logical and legal acumen. For myself," concluded Dr. Wright, "I feel that in losing him I have lost a friend. Again and again he has helped me by his wise judgment and sympathy. He was a man of many sorrows. His life held many chequered experiences. But throughout, all his faith was deep and pure. He died as he would have lived, Bishop of Newcastle. He has been spared a protracted period of inactivity that would have been distasteful to a temperament as active as his was."

At the graveside the service was conducted by the Archbishop of Sydney and the Dean of Newcastle, the Very Rev. H. K. Archdall.

### Is the Bible Sweet to You?

"The natural man discerneth not the things of the Spirit." He who is at enmity with God does not know the preciousness of the words which God has given. A father's voice does not sound in the ears of a stranger as it does in the ears of a loving child. A father's letter, though treasured by a son, might be mere waste paper to one who knew nothing of its author. So the value of the Word of God is only known to those who know and love the God from whom it came.

In Miss Haverall's autobiography, though she had always been religiously trained, yet after giving herself up to God, she says:

For the first time my Bible was sweet to me, and the first passage I distinctly remember reading, in a new and glad light, was the fourteenth and following chapters of St. John's Gospel. I read them feeling how wondrously loving and tender they were, and that now I, too, might share in their beauty and comfort.

Undoubtedly this is the experience of many. He that knoweth God, heareth God's Word. The sheep know the voice of the shepherd, but a stranger's voice they will not hear or heed. The Word of God has an unspeakable sweetness to the child of God. Those who do not love the Word have cause to carefully examine their own condition, for while they suppose themselves to be passing judgment upon that Word, the Word is really testing and passing judgment upon themselves, and however it may seem to them at the present time, they will find at the end that the Word which Christ has spoken will judge them at the last day.

The true servants of God have ever found a wondrous sweetness in the Word of God. "How words were found and I did eat them." "How precious are thy thoughts unto me, O God." "The words of thy mouth are better to me than thousands of silver or gold; sweeter also than honey and the honeycomb."

Let those who love the Lord seek more and more to become acquainted with His Word, and to know Him who in it speaks to man in love, and seeks to guide the erring and the wanderer in ways of peace and truth and righteousness, and to lead the chosen flock in green pastures, and by the side of still waters. Churchman's Magazine.

Work for some good, be it ever so lowly; Work for some hope, be it ever so slowly; Work for all labour is noble and holy.

—Newman Hall.

## Correspondence

### The True Priesthood.

(The Editor, "Church Record.")

Sir.—The thanks of all Evangelical Christians are due to you for publishing that splendid and irrefutable sermon of the Bishop of Carlisle in your issue of March 28. I wish it could be (or, at least, that part of it which you printed in capitals) nailed upon every church door of our communion in Australia. We in Victoria have a number of men in our pulpits to whom the word "priest" is "sweeter than honey or the honeycomb." They "ring it in" on every available occasion; in their notices, in their parish magazines, in their sermons, in their pastoral letters, etc. One never hears them use the words "minister," "servant," "incumbent," or "pastor." The Bishop of Carlisle, to my mind, does not go quite as far as he might in his sermon. He well describes the train of evils which the introduction of "priest" with its Old Testament associations has occasioned; but he—perhaps in misplaced charitableness—omits to give the main reason for the tenacity with which the ritualists cling to the word. May I be allowed to supply it? The true reason is that it immeasurably enhances the importance of the clerical caste. To be a sacerdotal priest is to be one clothed with spiritual power; he can forgive sins (the humbled-minister "only declares God's forgiveness of repented sin); he can bring the Lamb of God down from heaven to be sacrificed once more upon the "altar" which his sacerdotal character has evolved from the plain "Lord's Table"; and he alone can give the penitent a guarantee—after hearing his (mostly her) confession—that death coming suddenly will usher the departing soul into Paradise. In brief, SPIRITUAL PRIDE is the root of priest-craft.

GEO. E. WOLLASTON.

Murrumbidgee, Vic.

### The Canonry Election.

(The Editor, "Church Record.")

Sir.—It is to be feared that your correspondent, Rev. E. H. Lea, has been lending an incautious ear to those two old ladies so well known in Church circles, Dame Rumour and Dame Gossip. The interview, apparently, has not been of a satisfactory character. He has gathered from them hints of grave misdeeds of a section of the clergy, but so tantalisingly vague and uncertain are the allegations of the two aforesaid ladies that he must needs seek for substantiation thereof by inviting the suspected emissaries to come and make confession. Really the unaffected simplicity of his appeal embodied in his "Protest" (blessed word that! Mr. Editor) does him great credit, though his distrust of his informants is much to be regretted. The perplexing element in the whole matter is this: The events of nomination day and the result of the subsequent election, leave it quite a matter of doubt what section of the clergy came under your correspondent's censure. One group was so undisciplined that two of their number were ready to claim the suffrages of the voters. Further, the election was won by so narrow a margin that that suspicion of regimentation of voting forces could be made to lie equally against two of the sections concerned. However, Mr. Lea confesses to the possession of a prior knowledge of the disposition of votes. We shall leave him to clean up the point in question.

His animadversions against "caucus method of electing men to responsible positions in the Church" will be read with interest. I venture to hope that when Mr. Lea commences his "jihad" against such practices, he will look far and wide as well as near at home. Of course, we are all against "caucus methods," especially if they happen to be the other fellow's.

In closing, may I say that it is much to be deplored that with the "Protest" there was not published the speech in support by the worthy rector of a suburban parish. That ingenious and highly-relevant disquisition on the theory of prayer and the total depravity of the Sydney clergy was at once a delight and astonishment to all his auditors. The Church at large has lost somewhat by the absence of a reporter.

S. J. KIRKBY.

Ryde.

### Closet and Housetop.

(The Editor, "Church Record.")

Sir.—Might not the "Sydney Diocesan Magazine" win for itself fresh laurels, and invigorate a somewhat delicate constitution, if it were to publish with accuracy and, if possible, with sprightliness, a monthly account of the doings of that dark closet, the Standing Committee of the Synod? More

and more power has been given or yielded to this masterful cabinet, and if people are expected to take an interest in Church administration they should be able to know how this power is being used. It seems a pity, and indeed a danger, that the habits of the Committee should be too modestly or secretly shy. After overmuch seclusion a monthly promenade on the housetop should prove a wholesome restorative. The breezy ozone of frank and cheery criticism from outsiders might rejuvenate the members. Possibly, however, they will wrap their mantle about them, and plead that their proceedings are too dull for publication. But whether vivacious or dull, their constituents have a claim to know what they are after. It has been said that the sun never sets upon the British Empire because the British people cannot be trusted in the dark. Somehow or other these mysterious lawgivers should be induced at frequent intervals to forsake the closet and proclaim their activities upon the housetops.

April 19.

W. HEY SHARP.

### C. of E. Australian Fund for Soldiers.

Bishop McInnes has administered confirmation to 554 Australians in 72 different services. Confirmation has also been administered by the Archbishop of Perth, the Bishop of Buckingham, and Bishop Price. Senior-chaplain the Rev. W. Maitland Woods, O.B.E., V.D., is expected to return to Australia shortly from Palestine. He is regarded with great esteem by officers and men of the A.I.F. with whom he has served. Whenever an engagement was on he was to be found as a rule in the thickest party of it, many a man died literally in his arms. One of his influences with the men, apart from the celebration of divine service, was his constant lecturing in any sort of a place where men could be gathered round him. It is estimated that in formal lectures he has addressed 32,000 men. During the recent big move he was found on the roadway exhausted, too ill to stop a passing lorry. Fortunately it was someone in authority who saw the figure lying on the road and recognised him and had him sent down the line, but within a short period he was again with the men at the front. On one occasion in a huge wine vault he held 300 men spellbound for an hour and a half. During all that time one could hear a pin drop, except when he deliberately made the men laugh.

His support of our fund has been a great factor in its success, owing to the esteem with which his opinion is regarded.

### LITTLE THINGS.

I cannot do great things for Him  
Who did so much for me,  
But I would like to show my love,  
Dear Jesus, unto Thee,  
Faithful in every little thing,  
Dear Saviour, may I be.

There are small crosses I may take,  
Small burdens I may bear,  
Small acts of faith and deeds of love,  
Small sorrows I may share;  
And little bits of work for Thee  
I may do everywhere.

And so I ask Thee, give me grace  
My little place to fill,  
That I may ever walk with Thee,  
And ever do Thy will;  
And in each duty, great or small,  
May I be faithful still.

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## The Church Record.

APRIL 25, 1919.

## INDIAN UNREST IN RELATION TO MISSIONARY WORK.

(By the Rev. P. J. Bazeley.)

The news that in Allahabad, Delhi, Amritsar, Lahore, centres of the great plain of North India, riots of a somewhat serious nature have broken out, does not greatly surprise one who has recently visited India, especially the North where dwell the more virulent people, amongst whom unrest is easy to discern. Even if one had wished it, he could not escape the conclusion that society was unsettled by Home Rulers crying over the wrongs of their countrymen, by patriots in conference, addressed by Indian patriots, by newspaper articles articulating the grievances of the student or babu, as well as by the expectations of recompense for services rendered to the Allies by the people of India during the Great War. Back of all, however, one discerns that spirit which is common to-day in a world of emerging nationalities, and recognised the birth pangs of a nation—here as elsewhere the "ugly tendencies" were in evidence expressing themselves by acts of violence or by a general hostility to the alleged causes. As concisely as I can I propose to offer some comments upon the situation which has developed, and its influence upon the work of Christian evangelisation in which we are bound to be interested.

"Indian Nationalism."—We have used the phrase without considering the import of the words. Let us examine the main features of the case. India's population is composed of a large number of distinct nationalities, professing various religions, practising diverse rites, speaking different languages, while many of them are still further separated from one another by discordant prejudices, by conflicting source of usages and even antagonistic material interests. But perhaps the most patent characteristic of the Indian world is its division into two mighty political communities as distant from each other as the poles asunder in their religious faith, their historical antecedents, their social organisation, and their natural aptitudes. On the one hand the Hindus number 200 millions, with their polytheistic beliefs, their temples adorned with images and idols, their veneration for the sacred Bull, their elaborate caste distinctions, and their habits of submission to successive conquerors. On the other hand, the Mahomedans, a nation of 60 millions, with their mono-

theism, their iconoclastic fanaticism, their animal sacrifices, their social equality, and their remembrance of the days when, enthroned at Delhi, they reigned supreme from the Himalayas to Cape Comoran. To these must be added a host of minor nationalities, such as the Sikhs, Pathans, Assamese, Ghonds, Bhils, Santals, and Pahari. "Indian Nationalism" means ultimately the blending of all these heterogeneous peoples into a nation with ideals more or less common to the whole—well for us to pause before assuming that it were an easy thing, even in our record-breaking times, for nations to develop with obstacles insuperable as those confronting Indian nationalists to-day, and yet the position is hopeful, the unsuspected happens, e.g., wonderful to relate, in January last, the President of the Moslem Congress publicly apologised to the Hindu element for the enormities of Moslems against Hindus in the past.

Now that which is doing more than anything else, since it offers a common meeting ground for peoples of hereditary antipathies, etc., to weld together Indian life is the demand for self-government. The doctrine appeals to the educated classes particularly, as it offers a prospect of a life unattainable under existing conditions. Perhaps the ardent Home Ruler is not so keenly patriotic as he is selfish; few would seem to be as philanthropic as the needs of their brethren demand, but all are warm in their espousal.

But what is the effect of the nationalistic spirit upon the missionary cause? It seems a far cry from the congress hall to the missionary who labours with much self-denial and as little display as possible to influence the drab Indian life by the Spirit of Christ, and yet in two particulars the missionary is bound to admit the presence of a strong opposition to his cherished plans as they relate to evangelisation and the consolidation of native church life.

Workers amongst the Outcaste and low-caste peoples are not suffering the same disabilities as others labouring with the higher castes and classes—to the Outcaste the foreigner is regarded as the representative of a higher social order, and the foreign missionary is his only hope of relief from the intolerable conditions of life. By the more intelligent Christianity is described as the "Western religion," incidental in form and home, and therefore not to be seriously regarded by patriotic Indians whose civilisation is older than the Western and peculiarly suited to the needs and agreeable to the aspirations of the Indians. The missionary suffers sufficiently at the hands of unsympathetic Christian (?) foreign residents in India, because the general condemnation of people Christian by the native does not permit his escape—but nationalism has increased his load and imposed upon him a still greater handicap; his identity with the ruling race puts him out of court with the ruled, the prejudice of whom is hard to overcome. Evangelistic efforts is discounted for the time by nationalism.

Again, the permeation of the Church life by the same spirit militates against the consolidation of that life—the native pastor is affected, and though he is not forward with plans and proposals for constituting an Indian Church, his desire for self-government is keen. The Swadeshi movement operates on its negative side and inserts a wedge between member and member—true of the north if not of other parts. One concrete case will serve to illustrate: The Bishop of Lucknow with his Council aimed at creat-

ing a separate quasi-independent Indian department for the members of the Church in the Diocese of Lucknow. Their attempts at conciliation were not successful, because complete autonomy was not guaranteed by the scheme and authority was still to be retained by the foreign Churchman.

Many and involved are the questions facing the leader in the mission fields. In none of those that I visited are there problems as great, requiring an extraordinary expression of Christian love, as in the Dioceses of India affected by the modern movement of nationalism.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Mission Study School.

One of the many postmonements brought about by the present epidemic is that of the Easter School arranged by the Council for Missionary Education. As a substitute for this year a three-days' School at Point Clare has been decided on, to be held from Friday evening, 6th, to Tuesday morning, 10th June. The programme will include study, conference and inspirational meetings. Rev. J. A. Bethune Cook, of the Presbyterian Mission at Singapore, and Rev. Hedley G. White (C.M.S.) will be among the speakers. The School is open to all interested in the extension of missionary work, but enrolment should be made early to secure accommodation.

## "The Tree of Life."

On view at the Bible House, 242 Pitt-st., Sydney, is a unique and original window display, crowded with interesting detail on the Society's great work, worked out upon the text, "the leaves of the tree were for the healing of the nations," cut out in imitation oak letters. On the hundreds of coloured leaves are depicted hundreds of the B. and F. B. S. translations, mostly of St. John iii. 16. The wonderful message of the wonderful Book has been translated into 725 different languages the wide world over, and there are 600 other dialects or languages waiting for the translators to work upon. Attractively displayed on fan-shaped designs are told to the hurrying passer-by the total number of the various Continental translations:—Europe 83, Asia 179, Africa 139, America 38, Oceania 72, as well as 214 translations at the Bible House, London. For the Blind there are no less than 37 translations, and each volume costs 8/- to produce and is sold at 1/6 per vol. The Bible model, with its revolving leaves, still arrests the attention of hundreds. It is truly a man's window, judging by the number of men who stop, look, and read the specimens of the varied languages and characters of the Holy Scriptures, and then we trust carry away a spiritual thought.

## The Peace Ball.

The Hon. Secretary of the Clergy Prayer Union has received a reply to the Union's resolution of protest in connection with the much-advertised "Peace Ball in aid of Church of England Homes for Children," which was sent to the committee of "The Church of England Homes." The Hon. Clerical Secretary, Rev. R. Rook, states that his committee are in entire agreement with the terms of that resolution.

## VICTORIA.

MELBOURNE.  
Trinity College.

The following have been elected to represent the subscribers to the funds of the College:—Messrs. E. J. Stock, who has held for many years the office of hon. treasurer of the College; L. F. Miller, member of the old Council and a former student of the College; and Major Clive Baillieu, an old Trinity student and Prefector of the Dialectic Society. These gentlemen were nominated by Dr. Alex. Leeper, ex-Warden of the College, and Sir E. F. Mitchell, Chancellor of the Diocese. There was no opposition.

## India of 1914 and of To-day.

On Tuesday, April 8, in St. Matthew's School Hall, Prahran, in connection with the C.E.M.S., Prahran Federation of several parishes, sixty men gathered to hear the Bishop of Gippsland, who has spent some years (1910-1914) in India, speak on the

above subject. The Rev. W. T. C. Storrs was in the chair. A highly interesting and stirring lecture was given.

## Hawthorn Girls' Grammar School.

The dedication of the new buildings at "Tintern," C.E.G.G.S., for the eastern suburbs, was performed by the Archbishop on Monday, March 24. The ceremony took place in the open air, where between 400 and 500 people were assembled. The head-mistress and the School Council received the guests. After the service, afternoon tea was served, and the buildings and ground were thrown open for inspection.

The Church purchased and entered into possession of "Tintern" on March 27, 1918. A School Council was appointed. The Council at once effected certain preliminary improvements, and entrusted to Messrs. T. Watts and Sons, architects, the preparing of plans for the erection of a new school house. The contract for the building was let to Mr. A. Clissold, and the work has now been completed. The total cost of this venture has been £2033.

## New Church at Oakleigh.

The Archbishop laid the foundation stone of a new church for Holy Trinity, Oakleigh, on April 12. It is proposed to erect only a portion of the building, providing accommodation for nearly 300 people at a cost of £2500.

## The Epidemic.

(From a Correspondent.)

The influenza epidemic has invaded many Melbourne vicarages and some of the clergy have been seriously ill. So far no cases amongst them proved fatal. But a great sorrow came to many hearts in Melbourne on Tuesday morning when it became known that Miss Alice Hewton, eldest daughter of the Rev. D. Ross Hewton, had passed away. Mr. and Mrs. Hewton are highly esteemed and loved in the parish of St. Luke's, South Melbourne, and Miss Hewton was a true helper to her parents in every parochial activity. Blessed with a winsome personality, and gifted in no ordinary measure, she exercised a strong influence for good in her father's parish and far beyond it. She was a regular helper in the C.M.S. Depot and in the Flinders-st. Soldiers' Institute. The funeral held on Wednesday afternoon evoked a remarkable tribute of sympathy. The numbers attending at South Melbourne could not be accommodated in the church, and an impressive service was conducted by the Ven. Archdeacon Hindley in the spacious grounds. At the beautiful Brighton Cemetery the service was taken by the Ven. Archdeacon Hayman and the Revs. C. H. Barnes and C. H. Raymond. Mr. and Mrs. Hewton and their surviving daughter, Ella, have gone away from the parish for a brief change.

## BALLARAT.

## Mothers' Union.

Lady Day was observed by the Ballarat branches of the Mothers' Union as their annual Day of Intercession, and a corporate communion for members was celebrated in Christ Church Cathedral at 10 a.m. The celebrant was the Lord Bishop of the diocese, assisted by the Dean. The Bishop preached, taking as his subject the first object of the Mothers' Union—the sanctity of marriage. Holy matrimony is honourable and was instituted by God, and those entering upon it accepted a position of responsibility. Matrimony was ordained for three reasons: for children, for their training and upbringing, and for mutual help. In some parts of England to relax the marriage vow. This can but end in a feeling of uncertainty and unhappiness, and is not in God's order. The Bishop asked all the members to be true to God and to the Union; to teach their children to revere and regard matrimony as God wishes us to do; to advise those who are undertaking it, and to urge them wisely and lovingly to realise the sanctity of the step. It is the duty of all members of the Mothers' Union to use their influence in this way, and to speak seriously, wholeheartedly and plainly against all laxity. Thus public opinion would gradually be affected and a better influence be felt. His concluding words were: "Go forth! Be true to your Union; uplift your voice; realise your responsibilities."

## GIPPSLAND.

## Days of Difficulty.

"Although the war is over we are passing through serious days. Not only are we unsettled through the unfortunate delay in bringing the German representatives to the Peace Table, occasioned, as I believe, by the influence of an idealism which looks for an unattainable adjustment of peace, but also by the numerous signs of the existence

of the enemy of disloyalty within our borders. The late days in Brisbane form an index to the dangerous condition of the country. I am heartily glad to see that the policy of returned soldiers as a body is that of stout resistance to everything that is unpatriotic, and I believe that I am not alone in hoping that the Government will not only set the seal of its approval upon the attitude they have taken up, but will take strong and determined action in dealing with all that is unsocial, unchristian, and disloyal in the Bolshevick and Sinn Fein movements. The some elements are still in this country which enabled it to rise sublimely to the front, and those elements comprise the vast majority of the people of the Commonwealth. Let our public men give the strong lead that the times call for, and they will find that the country is firmly behind them."—The Bishop's Letter.

## Church Hostels.

The accommodation at the Boys' Hostel in Raymond-street, Sale, has been increased by the erection of an open-air sleeping apartment. There are 14 boys now enrolled as boarders, of whom three are not yet in residence. The Girls' Hostel cannot accommodate more than its present complement of twelve boarders.

The Council of the Diocese has appointed the Cathedral Chapter as a managing committee of the Hostels.

## Memorial Windows.

A large congregation attended at St. John's Church, Maffra, on March 23, when the Bishop unveiled and dedicated two memorial windows in memory of the late Miss Louie Riggall, who died in the midst of her splendid work among the troops at Rouen, in France. At the same time and place his lordship solemnly dedicated a Baptistery, placed at the entrance of the church, in the name of the late Mr. Owain F. Vaughan, who for fifteen years was a leader of the church in Maffra, during which time he had filled the offices of warden, secretary, and synodman.

## A Single-handed O.O.M.

The difficulties of the mission field are well illustrated by the following extract from a letter from the Cathedral O.O.M., Miss Bendelack:—"The strain of working single-handed has made it quite impossible to write a letter to you any earlier. I constantly had you in mind, but that was as far as I got. We had a short visit from Mr. Bazeley, the C.M.S. Secretary in Sydney. I wish you could see him, as he would give you first-hand news of me and my work. He was very pleased at what I had accomplished, but was, of course, horrified that I should be left without a worker to share the burden of the responsibility. He is also most insistent that the new premises should be built as soon as possible. You will be glad to know that we are one step on the road. Land has just been acquired for the Boys' School. As soon as their place is finished they can leave our Compound, where they have no right to be, and the girls can take possession of the part they are occupying. Then money must be gathered to build our school, and workers must be provided to staff it. This term I have had 16 pupils, of whom about 75 were boarders. People keep writing that they hope I am not over-working. How can I do anything else with that family to teach from 8.45 a.m. till 4 p.m., to doctor at 6 a.m. and 9 p.m., give music lessons from 4.30 to 7 p.m., and to train, mother, nurse, scold, etc., all the rest of the hours?"

## QUEENSLAND.

## BRISBANE.

## Holy Week Mission.

The Archbishop held a mission during Holy Week at St. John's Cathedral. His grace said that the only right way to keep Holy Week was to realise the Passion of Christ, not as an incident in past history but as a living drama in which we were all taking part. Christ was continually being denied and rejected and crucified. We could see that to-day Christ stood for brotherhood, but instead of brotherhood we saw class hatred. He stood for the love that forgives, but instead we saw the open advocacy of vindictiveness. He stood for the charity that believes all things and hopes all things, but instead we saw that in almost all political and other controversies each side began by assuming that those who differed from it were liars and scoundrels. He stood for the conviction that God is the greatest fact in life, and the doing of God's will the central and supreme purpose of every human life, but instead we witnessed widespread indifference to God and the things of God. So Christ was being rejected and crucified afresh to-day, and from that rejection we

could not dissociate ourselves. We must take up some attitude towards it. We might be indifferent to it, as the soldiers were who gambled at the foot of the Cross; or we might be slack churchmen who professed belief in Christ but who were off directly the Cross loomed in sight, like the disciples who forsook Him and fled. Or we might have a sentimental regard for Him which we mistook for religion, like the foolish women of Jerusalem whose sentimental sympathy He refused to accept. Or we might be cultivated people with a religion of our own which did not include the doctrine of sin and atonement, like the Pharisees, who said they would believe if Christ came down from the Cross. Or we might take our stand, as the Mother of Jesus and the beloved disciples did, at the foot of the Cross. And that was where we know we ought to be, and where in our best moments we wanted to be.

## War Memorial Hospital.

The council of the Diocese of Brisbane, which is the Standing Committee of the Synod, decided at its last meeting that, as a thanksgiving offering to God for the unprecedented victory of our arms in the Great War, and in perpetual remembrance of the hundreds of Churchmen who fought for their country, a memorial should be erected in connection with St. John's Cathedral. It was further decided that the most appropriate form of such a memorial would be the erection of a hospital, staffed, equipped, and conducted on the highest plane, and that the building to be erected for it should be architecturally in keeping with the beauties of the cathedral itself. Steps have already been taken to carry these resolutions into effect. It is proposed to erect a building capable of receiving 60 patients, and competitive designs will be invited. The building will occupy the site of the present Pyramont Hospital. It is stated that Anglicans generally are desirous that a memorial in every sense worthy of the sons of the Church shall be erected, and that it shall occupy a place at the central shrine of Queensland's metropolis. It is anticipated that the hospital will cost £50,000, and the work will be commenced shortly. A most encouraging number of promises have already been received, including one of £1000, two of £500 each, and two of £250 each.

(From our own Correspondent.)

## Easter.

The Easter Services throughout the metropolis were well attended and the number of communicants showed an increase upon former years. Canon Batty was the preacher at the Cathedral at the mid-day eucharist, and the Archbishop in the evening.



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ADELAIDE.

(From our own Correspondent.)

We are pleased to note the keen interest taken in the Diocese of Adelaide in the matter of Sunday School reform. The Church Kindergarten Association has proved itself such a useful institution that steps have been taken for the formation of a similar association of teachers above that grade. The new scheme was launched on March 20 at a meeting called by Canon Jose, who has taken a leading part in the Sunday School reform movement in the Diocese. A committee consisting of one representative from each school was appointed, with Canon Jose as chairman, Mr. W. J. England as hon. secretary, and Miss Small as hon. treasurer. The main objects of the association will be mutual improvement in teaching, training, teaching, and Sunday School work generally.

The South Australian Alliance for the abolition of the liquor traffic is conducting a vigorous "drive on parliament" campaign in Adelaide and suburbs. Considerable interest is being aroused.

Rev. J. Eakins Stannage, General Secretary of the S.A. Branch of the Church Missionary Society, is temporarily in charge of St. Luke's Parish. Rev. D. J. Knox, the rector, who has been on overseas service with the Y.M.C.A., for the past year is expected to return in June.

**TASMANIA.**

Bishop Montgomery's Visit.

In a letter to the Archdeacon of Hobart Bishop Montgomery says that having retired from the secretaryship of the S.P.G. he is going to Palestine for six months to help the Bishop in Jerusalem with the heavy task that lies before him in consequences of the altered conditions of national life in the Holy Land. In 1920 it is expected that the Lambeth Pan-Anglican Conference of Bishops will take place, so that Bishop Montgomery's proposed visit to Australia will not be possible until 1921. Perhaps he will try to make it in that year, as the next session of our General Synod will then be due.—Church News.

**NEW ZEALAND.**

General Synod.

General Synod will meet in Napier on April 30. The hours and place of meeting are not yet fixed.

The Napier Borough Council have arranged for a civic reception to the visiting bishops and members of Synod on the 30th. The opening service of Synod will be held in the Cathedral at 8 p.m., on the opening day (which is the eve of St. Philip and St. James) and the sermon will be preached by the Very Rev. Dr. Fitchett, Vicar of All Saints and Dean of Dunedin. A big missionary meeting will be held in the Municipal Theatre on Thursday evening, May 1.

Among the questions to be dealt with will probably be the franchise in the Church (including the extension of the franchise to women), and the mode of election to the primacy.

The Bishops occupying the six Sees of New Zealand will probably be all present, but the Bishopric of Melanesia is vacant. In addition to these there will be three clerical representatives of each diocese in New Zealand and two of Melanesia, and four lay representatives of each diocese in New Zealand and two of Melanesia.

AUCKLAND.

The Staff of Clergy.

"We have recently lost by death two clergymen who have served the Church of God for many years past, and have occupied important positions in their respective spheres, viz., Canon Nelson and Archdeacon Comins. Their deaths have severed links with the earlier days in Auckland and Melanesia, and we acknowledge with gratitude the great work which they have accomplished in the building up of the Church in this distant outpost of the Church and Empire. To

the bereaved relatives I offer my sincere sympathy.

"We are losing three of our clergy who have done good work in the Diocese. The Rev. Arthur Fowler is leaving shortly for England, and leaves behind him a record of earnest and successful work in Taranaki and St. Aidan's. I sincerely hope that the change to England will restore his health, and that we may have the pleasure of welcoming him back to his old diocese. The Rev. E. H. Strong is also leaving for England shortly, after much good work at St. John's and King's Colleges. He has our best wishes and real gratitude. Maybe he, too, will find his way back to the Sunny South.

"The Rev. Trevor Gillfillan, who went Home recently as C.F., has just resigned the charge of Coromandel Peninsula with Waitheke and the Great Barrier, and intends to proceed to China as a missionary. He has worked most faithfully and acceptably in one of the most difficult 'corners' in the diocese, and we regret very much that his services are no longer available. We offer our congratulations to him upon his marriage, and wish him all success in his new sphere of work."—The Bishop's Letter.

NELSON.

Mission Work amongst the Maoris.

The evangelisation of the Maoris in the diocese has been resumed. Since the Ven. Archdeacon Grace died, there had not been anyone available to take up such work, but the Rev. Tamati Te Kanapa has, since the beginning of February, visited many of the Maori centres. So far his visits have been welcomed by his Maori brethren. They welcome him in their own tongue—"Haere mai, haria mai, te Whakapono, ko to matou, aha, Kei te hipi ngaio o Iharaira." "Welcome, bring once more very much Faith, for we are as the lost sheep of Israel." The attendances have been most encouraging.

A Man's Faith.

We call the following item of interest from the "Gazette," extracted from a letter recently received from a young man who, before the war, was only very loosely connected with our church:—

"Those of us who have been spared realise that we have been either favoured by fortune or guarded by some Higher Being. Strange things have happened during the war, and I can truthfully say that the Christian religion has been brought home to me more even through the horrors of war and death than through all the years of peace. Christ has been met in the trenches, and men have been brought to God in the midst of scenes which were conceived by the devil. It was during the war that I realised the greatness of simple Christianity and became a communicant. I was confirmed in a little wooden hut at a village near Lens by the Bishop of Khartoum, and I have attended the Holy Communion service in all sorts of strange places. I was prepared for confirmation by one of the bravest men who ever lived—the Rev. G. B. Hardy, V.C., D.S.O., M.C. During the heaviest fire he went calmly on his way helping the helpless and wounded, and I am very sorry to say he died only a few weeks ago. He gave me a little Prayer Book and wrote his name on the title page, and I need hardly say how I prize this little book. The padres have showed themselves true ministers of God, and they have inspired many a lad and given him fresh hope and courage when he has been on the point of giving things up. They went everywhere, and nobody knows 'No Man's Land' better than the regimental padres. They were living examples of practical Christianity. Before the war I could never understand why so many of our great soldiers like Lord Roberts were such devout Christians, but I now understand quite easily. By experience I know that there is no greater hope and help than the knowledge that Christ is at hand giving out strength and courage."

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**The Unity of Evangelical Christendom.**

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

(Continued.)

"We need to remember this. It is not just as we could have wished to have it. Could we not think it well either that another word should have been used in the Prayer Book to denote the Elder—the word 'Presbyter' itself for example—or that in the translation of the words meaning Sacrificer in the Bible the word 'Sacrificer' should have been adopted in the English Version. But as a fact, so it was. We have to remember that where a Sacrificer is meant, and that in the Prayer Book the word 'Priest' is retained, but only in its sense by derivation—Elder of the Church.

"May I, in passing, remind you of one fact of the history of our Prayer Book which shows quite clearly that that latter statement is as I have said. At the last great revision of the Prayer Book, at the restoration of Charles II., when the English Book was completed, there was issued a Latin translation. This translation, though not formally authorised, was highly approved by Church and State, quoted with the strongest approval by the Bishops, and rewarded by the translator's receiving high preferment. Now in that Latin Prayer Book, wherever the word 'priest' occurs in the English, 'presbyter' or to give it exactly, the Latin, 'presbyterus' is used. It was at that time held without doubt that where the word 'priest' occurred in the English Prayer Book those who put it there meant it to represent the Presbyter of Aaron, but the man who succeeded such presbyters as are mentioned in the New Testament."

"That quotation may be rather long, but it is also exhaustive and scholarly and most valuable. Here then is the issue—the Christian minister a Pastor, Presbyter and Shepherd of souls, or is he this, plus a sacrificing priest. This question is at the root of the difference between the two parties in the Church, and it is much to be desired that this should be plainly understood. In this connection again and again have non-essentials been allowed to cloud the main issue. I for one have learnt from the great High Church party to admire, e.g., the dignity of worship, to value the corporate life of the Church, and in these and other ways am prepared to learn more. But (here is the point), these are not in any way the essential things which divide us; these can be accepted without as much as touching the main point, which is, Is the Christian minister a sacrificing priest or not. To discuss this question will be the first aim of my paper.

"My first appeal will be to the New Testament, and here in the forefront is the familiar but highly significant and most prominent fact that nowhere is 'hierues' (i.e., the Greek word for a sacrificing priest) applied to the Christian minister. This is so well-known that comment is needless. Further, not only is the word lacking, it might be quite possible for the word to be missing, but for the thing to be there as we argue that though the word 'protestant' is not found in the Prayer Book, the real thing is there all right. Not so, however, in the case we are looking into now. The work of the minister is treated at some length by St. Paul, the preaching, the teaching, the rebuking and so forth is prominent, but to quote Bishop Lightfoot's Essay on the Christian Ministry, 'there is an entire silence about priestly functions; for the most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community.' While Gwatkin says, 'The N.T. gives no hint of any Priesthood to be held by Christian men, though there was no other worship in the world without it' (Church Hist., Vol. II, p. 275). Now may not a large factor, if indeed not the main reason, in our difference with those who hold the sacerdotal theory lie in their failure to grasp the fulfilment of the type furnished by the Jewish Priesthood? 'The New Testament teaches us that the High Priest was typical of Christ, the sons of Aaron typifying the priesthood of all who received the New Birth through faith in Him. Hence, St. Peter declares that true Christians are 'a royal priesthood, a holy nation, a people for God's possession.' Thus the anti-type corresponds to the type. As under the law none could possibly attain the Aaronic Priesthood except through natural descent from the High Priest Aaron, so under the Gospel

none can possibly become a priest except through receiving the New Birth from Christ. 'As all males born of Aaron's line were priests in virtue of that birth, so all persons, whether male or female (for such distinctions, just as distinctions of nationality are done away in spiritual things—in Christ) on receiving the New Spiritual birth through our One High Priest, become 'priests of God and of Christ.' Under the New Covenant the Spiritual Priesthood thus takes the place of the Aaronic. So, too, material sacrifices disappear because 'that which is perfect is come,' and therefore, 'that which is in part' they had no value, could have none. They may be compared to the cheque, which has entirely lost its value when the sum is once paid, except indeed in showing that it was really due and has been paid. In the same way in the Christian dispensation the only temple is a spiritual temple, the only altar is spiritual, the only true worship is 'in spirit and in truth' (Dr. St. Clair Tisdall in the 'Churchman,' December, 1917).

Now, it is pretty generally conceded that the clergy do not stand in exactly the same relationship to the laity as the Jewish Priest did to his flock; that theory indeed has been held, but now a somewhat different theory is held, more subtle perhaps, and one too which does not contain its answer on the surface.

Briefly, the theory is this:—The Christian minister is a priest by virtue of the priesthood of the laity, the Christian Presbyter represents the Christian people, who are 'a royal priesthood' (1 Peter ii, 9), hence as representing a body of sacrificial priests he is evidently a sacrificing priest himself; the Christian body acts through its appointed officers. Now, at first sight, this seems very feasible, and the premise argued from, viz., the priesthood of the laity is one, of course, which we all agree upon, but we have to ask the question: Is the priesthood of the laity of such a nature that it can be delegated? In other words, in what does the spiritual priesthood of the laity consist? The answer is, of course, purely in spiritual functions such as prayer, work for God (as 'the offering up of the Gentiles'), etc., etc., that is to say, precisely those functions which are not, and by the nature of the case cannot be delegated. Again, to delegate any one as our representative implies our resigning our rights into his hands. He and we cannot both exercise them at the same time. Were Christians generally to delegate their spiritual priesthood to the clergy, that would practically amount to giving it up entirely, which would mean giving up the right to pray, the right to approach God through Christ—in a word, it would be ceasing to be Christians in any true meaning of the word. But, even then, the resignation of our spiritual priesthood into the hands of one of our number, were such a thing possible, would not make him a sacrificial priest' (Tisdall ut supra). To sum up this point, 'That the New Testament does recognise the existence of a special body of persons with special functions in a large measure distinct from the general mass of Christians, is indisputable. To different members of this body the titles of apostles, presbyters, deacons, deaconesses, etc., are assigned. There are certain ordinances of Divine appointment, especially Baptism and the Lord's Supper, but the point to notice here is that nowhere is the Lord's Supper entitled a Sacrifice, nowhere is the title 'priest' given to anyone holding any one of these offices, nowhere is a hint given of the existence of any 'priesthood' in the Church other than that common to all believers. Christ is the only true High Priest, and His Priesthood is unchangeable, not passing from Him to any successor, like the Jewish Priesthood and High Priesthood.' And the words of Lightfoot are worthy of mention, 'The priestly functions and privileges of the Christian people are never regarded as transferred or even delegated to these officers. They are called stewards or messengers of God, servants or ministers of the Church, and the like; but the sacerdotal title is never once conferred upon them. The only priests under the Gospel designated as such in the New Testament are the saints, the members of the Christian brotherhood.' Thus the N.T. is searched in vain to prove that the Christian minister is a sacrificing priest; under the Old Covenant such an officer did exist, existed as a shadow of good things to come, even of Him whose priesthood remaineth unchangeable. So the New Testament view of Christianity therefore is that we have no priest, even Christ. And also that all Christians are equally sharers in our royal priesthood.

(To be continued.)

**Post-War Problems.**

Address by the Bishop of Tasmania.

The Bishop of Tasmania recently gave a very fine address in the Hobart Town Hall on the above topic. The Chief Justice, Sir Herbert Nicholls, took the chair, and there was a large attendance, including a party from Government House.

Dr. Stephen said that the practical solution of social, industrial, and other after the war problems would involve many years of effort and experiment. With the repatriation problem he would not deal further than to say that the returned soldiers should be treated generously, and should not be left to have grievances which would drive them to join the discontented, rebellious class. There was the Pacific Islands problem, involving administration control, trade, etc., which would involve a heavy burden on Australia's finances as trustee; but British methods of colonisation and administration encouraged us to look for success there. As the Chinese and the Japanese were far from the White Australia question he was personally an impenitent White Australian. We were bound to show courtesy and gratitude towards those who fought with us in the great war, but on that point we were not bound to carry our theories to their logical conclusion, which meant absurdity; but that was a mistake that a half-hearted democracy was sure to make. In the French revolution each party carried out its principles to the bitter end, with the result absurdity and tragedy. All that was wanted was to prevent a large alien settlement in the North of Australia. The Japanese and Hindus did not want to come here in large numbers; the Chinese were the only people we need fear in that way. The Hindus were too inert to move unless dragged, but they resented the insult of racial inferiority, which they considered was implied in our laws. With the Japanese the question was largely a sentimental one, they resented the insult imposed upon them. But it did not imply racial inferiority on their part, but it did imply a racial difference, which was a very different thing. Was it not possible to devise a system which would give both Australia and those races what they wanted? Suppose, for example, we agreed not to admit either Japanese or Hindu unless under contract to any part of Australia south of Brisbane, there would be no rush of alien immigration, and yet it would be a graceful recognition of both racial equality and services rendered. He did not, however, put that forward as a solution of the problem. Turning to Imperial interests, these Dominions would, in the future, have to have a greater voice in the foreign policy of the Empire; but though the constitution of the Empire might be changed, we should not change the spirit which united us. In the social and industrial world things were far from satisfactory. We spoke of 'industrial unrest,' which was putting it mildly. There were certainly many cases of bitter feeling between employer and employed noticeable, and men were not saying all they thought about it. Behind personal distrust and dislike on the part of the working man in so many cases there was his dislike of the system under which he worked, calling it the capitalistic system, which was an inaccurate term to use, and he wanted to end it. Sometimes he was satisfied with a strike in the hope of improving the position, and sometimes he went further, advocating a change of system, whether by peaceful means in accordance with law and order, or by any means, and threats of revolution were made. Just now the working man was anxious about his future, doubtful about whether the present rates of wages could be maintained when he had ceased to use loan money, and with prices showing no signs of decreasing, and so he was inclined to listen to specious promises of a Golden Age. Thus, from an economic point of view, these were anxious times for the whole community, with the world very much poorer through the waste of capital and heavy debts incurred through the war. The only way to maintain prosperity and solvency was to produce more wealth. Certainly high wages could not otherwise be maintained, but such would not result with industrial unrest. An improvement was needed in our social life. Old institutions were in the melting pot. Possibly more progress would be made in the seven years just beginning than in the preceding 70.

It was obvious that a society in which one half dislikes and distrusts the other half, and did not hesitate to say with the majority were dissatisfied with the system under which they lived; in which class consciousness was more potent than national aims—a state of society like that could not be stable. It needed improvement lest worse

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things befell it. Yes, we wanted industrial peace, but in reality it was justice that was wanted. The causes of strife must be removed, and then peace would come of itself.

The working man had three root objections to our present system. In the first place his position was

#### Insecure

for there was always under the present system a reserve of unemployed who were engaged when business was good, and discharged when business was slack; insecure, too, because a man might be discharged at any time because, among other things, his employer not liking him; or, what was more serious and common, some foreman had a grudge against him. No doubt, as a rule, good work meant continuous employment, but there were exceptions, and the life of the working man was always haunted by the fear that he might lose his job, and through no fault of his own.

#### Unfairness

was the second great objection, some getting more than they deserved in big fortunes, and others less than they deserved in wages. In this connection imagination counted for a great deal—perhaps more than reason. What struck his imagination was the sight of one man with an income of £10,000 or £100,000, for he could not see that he had earned it, or in any way deserved it. Possibly the fortune had been squeezed out by means of a monopoly. The money might be spent in foolish extravagance or selfishly hoarded. To such impressive instances of unfairness no amount of abstract reasoning was effective, because no man in his heart could believe that the present system was just.

#### Insignificance

was the working man's third objection to our present system. Even if he were absolutely secure in his position, with his wages as high as he thought they ought to be, he would still be dissatisfied with his status. When a working man worked he was not regarded as a man with special powers and particular tastes, but as a minute part in a vast machine, not as a personality, but as a means for the production of wealth, and as he worked he could not determine the conditions under which he worked. In politics, autocracy was a back number, but it was still the rule in industry. Such were the main causes of unrest to-day. The soul of a man cried out for freedom, recognition, and value.

Such a state of things must be ended or mended. The simplest remedy some workers advocated was revolution, and it was openly advocated to-day. The revolutionary idea out here lacked the high ideals and unselfish aims which had made many popular movements heroic. It was a movement on behalf of one class only, and so it lacked the inspiration which patriotism, even a misguided patriotism, supplied, and too often it rejected the elementary laws of morality, because it regarded those laws as part of the established system. In this sense it was a danger to the State, and it should be met, not primarily by repression but by removing as far as possible all those reasonable grievances and causes of complaint which threw men into the ranks of the embittered and discontented.

What were the practical suggestions to make? First, to strengthen the trades unions. Trades unions could protect effectively against unjust dismissal, and by a system of insurance could provide against unemployment, through fluctuations in trade, and one country in Europe was trying a system of bonuses on dismissal proportionate to length of service. Trades unions could raise the rate of wages as far as the industry could stand it. No business was entitled to make unlimited profits, and the principle of the profit tax should be retained after the war. Strong trades unions could largely correct the evil of insignificance of the worker to which allusion had been made; the men's voices could be heard more effectively. Lord Selborne, in the House of Lords, two years ago, said: "The real solution of the industrial question is to be found in an increase of the strength of the trades union organisations." All experience went to show that it was easier to deal with a well-organised union than with scattered bodies of workers. But what was a strong trades union? It should be an educated body. Its members should know at least something of history and economics, which would save them from many mistakes, such as the idea that the issue of paper money meant an increase of wealth. They would learn what man had tried to do, and what it was possible for man to do. In that connection he warmly commended the Workers' Educational Association as a movement with great possibilities.

We should keep on making social experiments. The present social system showed signs of vanishing, and probably nine people out of ten would agree that it must go. Perhaps for years to come different systems

would be at work side by side; but there was no reason why industry should be organised on a rigidly uniform system. But what was most wanted was not a change of system, but a change of heart. One of the most deplorable things in our industrial disputes was the frequency with which agreements and contracts were evaded and broken, and there could be no peace until each side could trust the other's word. There had been glaring cases lately where the scrap of paper theory had been adopted without even the German excuse that it was necessary.

If we were ever to solve the great industrial problem, it could only be by recognising that industry was primarily a national service, and that the object of those engaged in it was first and foremost the good of the community as a whole. Our trouble would not end until we had a new moral code of industry instead of cut-throat and profiteering methods of conducting business.

## Young People's Corner.

### Kalawati—An Elf.

(By Miss M. I. Birkinshaw, Aligarh, North India.)

I wonder how you pronounce her name. I wish I could say it for you, because it is so pretty. That middle "a" is long and has an emphasis on it, and the "t" is very soft. Altogether the name fitted her beautifully. Why do I call her an elf? Well, because I've never yet seen any one who so nearly approached what an elf should be. She had a singing voice and a dancing step, and a quick bird-like way of turning round and asking questions.

Now let me tell you how and where I found her. I had driven to a village eight or nine miles out of Aligarh, and I found a home where a very affectionate family lived. They were low-caste people, in fact, out-castes, and had become Christians, and they seemed to have learned much more quickly than most Christians what St. John meant when he wrote: "Little children, love one another."

The pet of all the family is Dewa, a small child of six or seven. She is wonderfully intelligent, and reads the Gospel in Hindi quite nicely, having been taught by her father. Kalawati is older than Dewa—about twelve or thirteen. On the day of which I am speaking, I had told a Bible story, and Dewa had read about it in her New Testament, and we had sung Hindi hymns and prayed together. Then I wanted to go across the fields to another village, but did not know the way. I began to enquire. And then suddenly Mother Hansiya said: "Kalawati shall show you the way."

I've never been shown the way so charmingly before. Kalawati wore a full red skirt which danced all round her bare ankles as she stepped from rut to rut and from pool to pool across the fields before me. I told you that she had a dancing step. It was as light as a fairy's, and as I came along behind I felt as clumsy as an elephant (you will understand that, though the people here think that the elephant walks most gracefully). All the time Kalawati talked in her singing voice, and the village tongue had never sounded so full of music to me before. When she saw that I was in danger of floundering in the mud, or falling upon thorns, she would say in a quick, peremptory little voice: "Come this way, I will put this flower in your bag for you. Look, these are fruits. I will put them in your bag too. But carry one in your hand, because it has such a sweet scent. Smell it!"—and the little round green thing was thrust up to my nose by the small brown hand. "Wait! let me pick a head of this corn for you, and you will see how ripe it is getting."

Once I found her dark eyes earnestly gazing up under my hat. The breeze was blowing my hair—and she questioned: "Your hair is very fine. Do you use cocoa-nut oil?"

"No," I replied; "do you?"

"No," she said, "I use mustard oil."

Then she fell to talking of the family pet—

"You know Dewa reads very much, and sometimes the caste people say to her: 'Dewa, bring your books out into the fields and read to us. You will one day be a great scholar.'"

I let her talk on because I was enjoying her elusiveness. But at last I ventured: "Kalawati, don't you read too?"

She answered with just a touch of impatience: "No, it is Dewa who reads."

Chatting away thus we reached our village. I gathered our people together and taught them. Then we crossed the fields towards Kalawati's home again. By the time we reached it my bag contained many treasures of her gathering.

As I drove to Aligarh again her voice was singing in my ears all the time, and somehow her light-heartedness seemed to breathe

in everything, and I prayed God to bless her. Then an idea came to me: "Cannot I get Kalawati and Dewa to come into my school. They could learn so much there."

So in a few days I went out again, and I said to Mother Hansiya: "Please, please, give me Kalawati and Dewa that they may come into my little school and learn many things."

"But," she answered, "how shall I give? Kalawati is married, and after some time must go to her husband's home, and he might not be pleased to have her read. And Dewa's father would never spare his little reader."

However, after much persuasion they said that Dewa should come for a few days. It was touching to see Kalawati's solicitude. She was like a little mother, and pulled off Dewa's dirty chadar and gave her a clean yellow one. Then she said to me once or twice with the greatest concern: "Miss Sahiba, Dewa hasn't had her food." I assured her that she should be fed at once.

As we sped along, Dewa sang all the way. She stayed with me for a day or two, and then her father came in and said: "Dewa's mother has become ill without Dewa. I must take her home." I was very sad, and tried my best to keep her, but in vain. She went home to Mother Hansiya and Kalawati. I still see them at intervals, and perhaps Dewa will come to school again when she is older. But my heart is sometimes sad for Kalawati, because I don't know if her husband is a good man.

Do pray for Kalawati and Dewa and for all their sisters in the Aligarh district; and pray also that the fathers and mothers may be willing to make some sacrifice to allow their daughters to come to school. Very few of them—even those of Christian families—have good, clean, pure home-lives. The hope of India's future lies with her daughters of to-day. If our great mass movement work is to have any lasting effect at all we must get hold of the Kalawatis and Dewas, and bring them into touch with a steady, continuous Christian influence.—The Awake.

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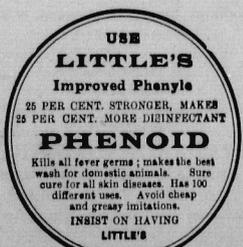
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**Current Topics.**

Another Anzac Day is close at hand, with all its wonderful memories of the daring, patient endurance and hardy optimism of our Australian soldiers, with the added sadness of recollection of the many splendid lives cheerfully laid down at duty's behest. It was a tremendous sacrifice of life and suffering that the war entailed. "Was the game worth the candle?" Is the life that has been preserved at so terrific a price of rivers of the blood of our best worth the price or worth preserving? Our great soldiers fought against ideals that were so degraded that the world was in sore danger of an utter corruption if the nations possessed by those ideals had gained the upper hand. It was a matter of large hope that whatever similar tendencies were to be found in the midst of our own national and social life might be purged out by the agonies of the war. But this hope has quite obviously not been realised. Every day our newspapers reveal a deplorable loosening of the moral fibre of our people, the divorce courts are overcharged with work, vice of various kinds (including ghastly sensualities), corruption in our public life, barefaced profiteering and a cold and selfish contempt for the sufferers entailed—all these things are prevalent, not only in one section of our Empire, and one section of our people, but, unfortunately, quite generally. From across the water there comes just the same deep regret. One of the sanest of our English bishops has been expressing frank disappointment with "the signs of the times." He sees indecency and extravagance in dress and an increase in the sins of sex. In our national political life he finds the unity we showed during the war broken up, and in international affairs fellowship does not exist and selfishness prevails. "Nor does religious life, though it is difficult to judge here fairly, show clear signs, to say the least, of being deeper, stronger, and more whole-hearted."

He invites us to be more serious, to fight more resolutely for the right and to increase self-restraint. It is the spirit of Anzac that we need to emulate—the earnest and brave determination that at all costs we, individually, will do our bit in order to inaugurate in our beloved land the reign of righteousness, goodwill and peace, remembering always that peace is the effect of righteousness, and that without righteousness there cannot be peace.

We have always admired the broad and tolerant sympathies of Bishop Welldon. But there are limits even to toleration, and it is unfortunate, to say the least of it, that such a wise and able Church leader should have appeared to give counten-

ance to such a thing as "spiritualism." At a "private gathering" held at Durham Deanery recently, Bishop Welldon give Sir A. Conan Doyle the opportunity of speaking on this subject, and the lecturer went so far as to assert that "the Church ought to carefully examine the information, pronounce upon it and incorporate it in the teaching and practice if it was considered right after careful examination." Under such circumstances the remark of Bishop Welldon that it was "impossible at this time of day to regard spiritualism as something to be laughed out of court," is the more unfortunate and ill-timed. From such an attitude it is a comfort to turn to the words of the Bishop of Durham, who, preaching on the same subject soon after the above incident, said, "What at least looked very much like the idea of converse with the departed through mediums, was again and again mentioned in the Holy Book, and always with caution and warning. Indeed, it seemed clear to him that, in the view of God and His prophets, it was unlawful to attempt to open the door that He, in His wisdom, had been pleased to keep shut. . . . To be with Christ was everything; let them use Him as the divine-human Medium, and they would not feel isolation from the beloved they had lost, for in Jesus they had the key to blessing and peace."

In view of Anzac Day this subject might well engage the minds of our clergy, and that solemn occasion should provide opportunity for sound teaching on a subject that, in common with other subjects, has been brought into undue prominence by the war, unfortunately in many cases by means of an unscrupulous exploitation of the deepest and most sacred human affections and emotions. The yearning to keep in touch with departed loved ones is natural, but in this as in everything Jesus is "the way, the truth, and the life." To live the life of healthy Christian faith, giving all our energies to the duties of this life, is to keep in touch with Jesus and therefore with them too. To yield to a morbid curiosity which so often becomes an obsession, and must certainly tend to take our hearts and minds from the tasks of this world, is to lose touch with Christ and to fail to find those who are the object of our search as well.

The cry from the mission fields of the Church is sad to listen to. The needs are so great and the opportunities so wonderful that the Christian Church should indulge in a great deal of heart-searching in order to understand the reason for its present attitude to the non-Christian world. A stationary attitude would be alarming enough; but the retrogression in the way of withdrawal of missionaries from the greatly-needed work is sad beyond description. Here is an illustration of the dire need that exists,

culled from a recent report of the parent C.M.S.:

"The desperately undermined state of the Niger Mission is well illustrated by the condition of affairs in the Igabo district. There is only one missionary, and when he goes on furlough shortly there seems no likelihood of his place being filled. He has the help of two Evangelists lent him from the Ibo districts of the Mission, but their help is very limited owing to differences in dialect. There is no Church Council, and until the Bishop is able to pay a visit there will be no communicants. Some 1150 of the people have been baptised, and there are over 4000 more waiting until the missionary can find sufficient time to prepare further catechisms for teaching them and for their subsequent examination. There are sixty-nine churches, some with sub-churches, in the villages, all needing regular visiting. About a dozen young men receive two weeks' training every month, and then go out to teach reading in the vernacular, and to pass on what they have learned. Six thousand short primers were printed and sold in less than a week, and hundreds of the converts can now read the proof sheets of St. Mark's Gospel, 5000 copies of which are shortly expected to be ready. In the Igabo work there are 12,000 regular daily church attendances, and only one teacher of any standing. It is not surprising to learn that numbers of converts are going back—backsliding under present conditions must be inevitable. It is cheering, however, to find that in other churches there is a steady growth in faith and morals, and a decline in the old native customs."

We adopt the title of a sub-leader in a recent issue of the London

"Times," in which the abnormal increase of the financial worries of five leading British Missionary Societies is discussed. Loss on exchange alone is said to amount to not less a sum than £400,000, of which the C.M.S. share is set down as £167,000. Our own Australian Societies are feeling the difficulty to an equal extent comparatively. Possibly, very few of the members of the Christian Church realise the ominous importance of this financial situation, otherwise there would be manifested a corresponding flow of the "sinews of war" into the Lord's Treasury. As the "Times" correctly puts it:—

"At a time when every society should be enlarging its operations and embarking upon a generous forward movement, there is the possibility that schools and colleges, hospitals and dispensaries, may have to be curtailed in their usefulness, if not abandoned altogether. This situation calls for the most earnest consideration not only by the societies concerned, but also by the public. It can hardly be remedied by unorganised public charity alone. There would seem to be a clear case for co-operation between the various societies, for greater co-ordination of their efforts, and for common work on the basis of their joint Christianity."

It may be that "there is some soul of goodness" in this "evil," and that by means of the threatened policy of retrenchment and retreat the various and varied regiments of the great army of Christ may be led to co-ordinate their "offensive" measures in seeking for the extension of their One Master's Kingdom. At the same time, while such co-ordination and Christian comity will do much in the way of economising our resources and streng-