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Current Topics.

On the Sixth Sunday after Trinity the subject is two fold, "God's love to man," and "man's love to God." In the collect after Trinity, July 19.

We first acknowledge that God, in His great love, has prepared for those that love Him, such good things as pass man's understanding, and then we pray that God may pour into our hearts such love towards Him, that we, loving Him above all things may obtain His promises, which exceed all that we can desire. The Epistle (Rom. vi., 3-11), is the first of a series of nineteen Epistles taken from St. Paul in Biblical order, except on the 18th Sunday after Trinity, when the order is broken. It connects our Baptism with our spiritual resurrection in this life, and with our hopes, of a future resurrection to that life with Christ, in which the "good things" mentioned in the Collect await us. The Gospel (St. Matt. v., 20-36) reminds us that the righteousness of Christians must exceed the righteousness of the Scribes and Pharisees, if we would enter into the Kingdom of Heaven. They were satisfied with a formal compliance with the letter of the Law, we must show that we love God by seeking to obey it in the spirit.

Mrs. Besant in England, and Mr. Leadbeater in Australia have been conducting an active campaign in the interests of Theosophy, and many people have attended their lectures. They have, of course, a perfect right to seek, by any legitimate methods, to win new converts to their cause. The only point we desire to emphasise at present is that Theosophy and Christianity are in absolute antagonism to each other. We say this because we note that Mr. G. Herbert-Whyte has recently issued a booklet on behalf of the Theosophical Society to show that there is nothing in Theosophy to warrant the assertion that it is anti-Christian. A reviewer, dealing with this book says:—

"Mr. Whyte acknowledged that in India, Theosophy works not in line with Christianity, but in line with Hinduism, 'seeking its revival and purification'; in Ceylon it seeks to serve Buddhism, while in England it would fain be numbered in the ranks of those who strive to understand better and to interpret more truly the glorious reign of the Christ." But from the days of the Roman Empire, Christianity has ever refused to name Christ among a host of deities. He is absolute Lord, not one among many. Theosophy may think what it pleases of this claim, but the denial of the claim is anti-Christian, and it is no use pretending that anything short of this absoluteness is Christianity."

We would also remind our readers that Rev. C. F. Andrews in "The Renaissance in India," speaking of Mrs. Besant says: "Her whole propaganda is professedly Christian in England and Hindu in India. She herself sees no inconsistency in this, but people in England and America should clearly understand that she has been the most bitter opponent of Christian Missions in India."

We have already mentioned in a former issue that some people in Australia have been deluded by the belief that they can become Theosophists and remain Christians, but the sooner that delusion is dispelled the better. To become a Theosophist is to deny Christ as the Only-Begotten Son of God, the Redeemer of mankind.

The work of Prayer Book Revision in England attempted by the Convocations has not proved satisfactory. It has evoked vehement protests, both in its Romeward and Modernist tendencies. On the one side there is the recognition of the permissive use of vestments, on the other the omission of Old Testament references in the Baptism and Marriage Services. But in Canada revision is proceeding on very different lines.

"The Record" quotes from the letter of a well-known clergyman in the Dominion as follows:—"Certainly if your Convocations follow their present mad course your Prayer Book and ours will be miles apart." The revision of the Prayer Book has, he says, been accomplished by the Canadian Church with satisfaction to all parties concerned, and will be presented to General Synod at Vancouver in September. The Revision Committee were instructed not to touch the Ornaments Rubric, nor were they to make any alteration which implied a change of doctrine—in other words, revision and not revolution was to be their aim. The result was most happy: hardly a vote went on party lines, and the scope of the Prayer Book has been enlarged by the addition of Prayers and Services for Missions, Harvest Festivals, &c. The writer adds that "seventeen Black Letter Saints that nobody knew anything about were struck out, and a lot of British names inserted instead, and everybody dispersed feeling quite satisfied."

In St. Paul's Cathedral, Melbourne, the Archbishop has been preaching a course of sermons on the earlier chapters of Genesis, and incidentally he has dealt with the theory of evolution. Though rejecting the statement that man is descended from the ape,

the Archbishop said: "Evolution is manifestly a method of Divine Working." There has followed a detailed correspondence in the Melbourne "Argus," and now Professor Rentoul has given his views upon the controversy. He says: "I do not know any theologian in the Protestant Churches to-day who does not accept, just as the reasonable scientist does, the theory of man's physical solidarity with 'Nature,' and his place in the development of the mammalian order."

In our "Current Topics" last week we dealt with the subject of the "Evolution of Man." A correspondent strongly objects to our statement that "all reasonable people admit that there has been an evolution from inanimate matter, through vegetable and animal life, to man, creation's crown." We would point out that in the same "note" we defined our meaning: "There was an orderly progress from the lowest to the highest, but we await further knowledge as to the details of that evolution, and welcome all ascertained facts of science, while claiming our right to suspend our judgment concerning its theories." We also said: "It is by no means proved that spontaneous generation is possible." "It is not by any means proved that 'man's' ancestors were certainly aboreal."

Fifty or more years ago Christians generally believed that all creation came into being in six ordinary days. Now it is admitted that the process of the evolution, or "unfolding" of God's plan was extended over a long period of years. The method of that "unfolding" is gradually being made plain by the ascertained facts of science, and whatever those facts may be, they will not in the least degree disturb our faith. "In the beginning God." "God created man out of the dust of the earth, and breathed into him the breath of life." We know that all the universe, including man, creation's crown, is the outcome of God's creative power, but we gladly welcome any light which science may throw upon the marvellous method which God has, in His wisdom, thought fit to employ. Science has by no means yet said its last word upon the question of evolution. We quote again from Professor Rentoul: "Thus, while as Dr. Wallace puts it, 'Descent with modification' is now universally accepted as the order of nature in the organised world,' there is now everywhere, as Professor Henry Drummond says in the Ascent of Man, the most disturbing uncertainty as to how the ascent, even of species, has been brought about." "And in this matter we are content with Clerk Maxwell's witty advice: 'Gentlemen, let the scientists answer the scientists; they are doing it very well.'"

The Evangelical Movement.

XVII.

WILLIAM WILBERFORCE.

(Continued).

Abolition of the Slave Trade.

In our last article we dealt with the character of William Wilberforce, the man who selected the reformation of manners and the abolition of the slave trade as his appropriate province of public service. He conferred with Pitt before embarking publicly on his crusade against the slave traffic. It was no sudden resolve. While a mere schoolboy at Pocklington he had contributed to a newspaper then published at York a letter protesting against "the odious traffic in human flesh." During the first six years of his Parliamentary life he had gathered information and prepared his case, but it was not till 1789 that he first proposed the abolition of the slave trade to the House of Commons, in a speech which Edmund Burke "rewarded with one of those imperishable eulogies which he alone had the skill and the authority to pronounce." But the time was not ripe yet. The vested interests connected with the nefarious business were strongly represented in the House of Commons, the social conscience of the British public was not

yet awake to its shame. For eighteen years Wilberforce led the agitation in Parliament and out of it, collecting evidence, making speeches, and exerting all the influence at his command. He was solidly supported by the leaders of the Evangelical Movement, especially those of the "Clapham Sect," and in 1807 he had the joy of seeing the fruit of his labours embodied in an Act of Parliament for the Abolition of the Slave Traffic. Eight years later he saw England at the Congress of Vienna giving away solid advantages to which she was fairly entitled, in order to enlist the support of other European nations in suppressing the traffic. In the year of his death the Act abolishing slavery in all British dominions was passed.

Reformation in Manners.

But while the abolition of the slave trade was his most conspicuous and hardest piece of work it was not by any means the only thing he did. He contributed to the "Christian Observer," a monthly review which served as the Evangelical organ in the Press. He set Hannah More and her sisters on the way to their splendid school enterprise at Cheddar, which became the centre of a civilising influence that transformed the district. Wilberforce and Thornton paid the salaries of the schoolmistresses whom Hannah More supervised in the neighbouring villages.

The early Evangelicals fully realised the value of the Press. Infidel pamphlets abounded, but Hannah More undersold them by her cheap Repository Tracts (1795-8). The Clapham Sect were always busy with their pens, and most of their books were appeals to educated men and women. In this respect they are an example to present day Evangelicals. In 1797 Wilberforce published his "Practical View of the prevailing Religious system of professed Christians in the higher and middle classes in this country contrasted with Real Christianity." This book created quite a sensation. Forty editions were issued in twenty-seven years, besides translations into French, Italian, Spanish, German and Dutch. Many who never heard sermons read this book and others like it, and a perceptible influence was manifest in the decline of card playing and the stricter observance of Sunday. A "reformation in manners" began in real earnest.

Church Missionary Society.

Wilberforce was keenly interested in the work of the Church Missionary Society. As early as 1793 he had tried to get a clause inserted in the Charter of the East India Company declaring the duty of England to seek "the religious and moral improvement of the native inhabitants," but the Company raised such a stir that Parliament threw out the clause, so, as Wilberforce said, "committing twenty millions of people to the providential protection of Brahma." But in 1813, when the India Charter again was due for renewal, Wilberforce carried two resolutions through the Commons:—

1. It is expedient that the Church should be placed under the superintendence of a Bishop and three Archdeacons;

2. That sufficient facilities be given to persons desirous of going to India to promote the moral and religious welfare of the natives.

Under the first resolution Dr. Middleton became first Bishop of Calcutta, and under the second the way was now open for C.M.S. missionaries to work in India.

True Catholicity.

Wilberforce became Vice-president of the British and Foreign Bible Society at its formation in 1804. Another instance of his true Catholicity of spirit was his action in voting for Roman Catholic Emancipation in 1829, a Bill which was supported by practically all the leading Evangelicals.

Notes on Books.

Light on the Gospels from the Syriac Palimpsest. By A. Smith Lewis, Hon. D.D. Heidelberg. Ph.D. (Halle), LL.D. (St. Andrews), Litt.D. (Dublin). Williams and Norgate, 4/-, 1913.

We sometimes wonder whether any novel equals the romance of the New Testament M.S.S.; Tischendorf's finding, in the monastery waste-paper basket, leaves of various M.S.S. of priceless value destined to light the next morning's fire later on, his staying up all night to transcribe various portions of his newly found treasure, his acquisition of the Codex Sinaiticus, are well-known cases in point, and, the Syriac M.S. which gives rise to this book, is also of the greatest interest.

Two ladies, twin-sisters, Mrs. Lewis and Mrs. Gibson, are well-known figures in Cambridge where their home is, and where they are prominent in all good works. They are also known to a wider circle as Syriac scholars of no mean ability. In 1892 they went to the East in search of literary treasures, and in the monastery of St. Catherine examined several old M.S.S. amongst them one containing some remarkable lives of female saints.

Mrs. Lewis, examining this more closely, discovered some writing underneath, and upon further examination, the M.S. was found to be a palimpsest, that is a M.S. which has been written upon twice, the first writing having been partially obliterated. Naturally, much patience and care are needed to decipher a palimpsest; in this case the work was done later on by Mrs. Lewis, in company with Professor Burditt and two other scholars.

The Syriac versions must ever hold a place of their own in our interest, because this language, with its dialects, was in common use in Palestine in the time of our Lord. A point of great interest (as is generally known), in this M.S. is the narrative of the Virgin Birth, for in it, St. Matt. 1, 18, runs as follows: "Joseph . . . begat Jesus, Who is called the Christ." But Mrs. Lewis points out with great clearness that the word for "begat," whether in Syriac or in Greek, by no means invariably denotes literal descent, but rather an official line of succession. Indeed this usage is found in this very chapter, thus in verse 8 we read, "Joram begat Uziah" (K.V.). But Joram did not beget Uziah. That is to say, he did not in the literal sense, for he was Uziah's great-great-grandfather.

Again in verse 12 we read, "Jecooniah begat Shealtiel, and Shealtiel begat Zerubbabel." But in Jeremiah 22, 30, we read of Jecooniah, "Write ye this man childless," and I. Chronicles, 3, 19, makes Pedaiah the father of Zerubbabel. Thus the term used need mean no more, and very often does mean no more, than official descent. As Sir Frederic Kenyon, Principal Librarian of the British Museum, and one of the foremost authorities on textual matters, says, "This reading, therefore, has no important doctrinal bearings." There are many more very interesting variants, though of lesser importance, thus the mention in St. Mark, 2, 26, of Abiathar is omitted (thus agreeing with "D"). St. Mark ends at xvi., 8.

In St. John 1, 41, there is an extremely interesting variant, "at the dawn he findeth his own brother Simon." Now the Greek for "at the dawn" is "proi" and the letter "i" has two dots above it. The word for "first" is "proton." It has been suggested that some copyist mistook the letter "i" for a "t" (the two dots might easily help), then having once written "prot" he would be almost obliged to add the "on" to make sense, and this might very easily be the source of our reading, and the Syriac (together with two old Latin M.S.S.) be the correct reading, it certainly suits the context.

In St. John, 4, 27, we have the beautiful picture of our Lord Who, though He was weary, and had been sitting, and although He was talking to a woman of light character, yet was found by the disciples "standing and talking to the woman." St. John, 7, 53; 8, 11 is omitted.

Altogether, the book is one of great interest, it might be easy to criticise unfavourably, but it is a thankless task, and no one could read the book without gaining some insight into this most interesting version, or without being struck by the writer's deep spirit of reverence for the Gospels.

It has been pointed out that there is an interesting parallel in the Odyssey (xxiv., 28), where "proi" has been restored instead of "prota" by several modern editors.

Their Protestantism was not of that negative kind which denies common rights to men of a different type of Christianity. Thornton, Buxton, the Grants, and Lord Ashley (afterwards better known as Shaftesbury) all voted for Roman Catholic Emancipation, as did Bishop Ryder and the two Sumners in the House of Lords. Daniel Wilson, Balleine tells us, also wrote a pamphlet in favour of the Bill, which received the approbation of Charles Sumner. The early Evangelicals showed the true Catholic spirit.

Such is but a short sketch of the manifold activity of a truly great and noble personality. William Wilberforce was a man of whom any nation and any Church might be proud. He had within him that passion for serving man which is the noblest service of God, the foundation of true patriotism, the inspiration of the highest public spirit. We need his lesson to-day of the contrast between organised and real Christianity, we can see in him an example of what it means to be an Evangelical of the right sort. Above all, he stands out as the man of God dedicated wholly to the service of his Redeemer, a service which was nothing less than the spontaneous answer to the cross, that twofold witness of the wrath and love of God.

Christ in Personal Experience.

Rev. J. W. Burton writes as follows in the "Australasian Inter-collegian," for July:—

I once had a rather amusing experience in a railway carriage. I was sheltering myself in a corner behind my paper, hoping that I should have a quiet rest unrecognised and unrecognising, when I was attracted by the sound of loud voices at the other end of the carriage. A Salvation Army Captain was being badgered by a very self-confident sceptic. The Salvationist smote his breast and said, earnestly, "Well, I don't care what you say, I know that I am saved and that God helps me." His opponent smiled patronisingly, and kept saying, "Prove it, prove it; I wouldn't believe anything I couldn't prove to others." I was itching to get into the fray, and gradually sidled down the seat until I found myself within the circle of dispute. I politely asked to be allowed to take part. I thought I should like to turn the tables on the cocksure sceptic by forcing him into the same position that he had placed the Captain in, so I asked him innocently if he were married. "Yes—and to a jolly good little woman, too." "I suppose you love your wife?" "Of course I do," he replied, almost indignantly. "But are you sure that your wife loves you?" "Yes, of course, I am." "Well, then," I said, "prove it." He commenced to give his proofs: "Why, see how well she looks after me—she thinks of my every need." I assured him that women had so deceived their husbands through the ages, and whilst pretending to care and manifest every sort of regard, had nevertheless only been waiting for happy widowhood. "Look how she cares for my children!" Again I assured him that such actions only proved, at most, that she loved the children. "But," he said, heatedly, "I know she loves me—what's the good of talking?" Then he saw that he was in the same boat with the Salvation Army Captain—that the certitude which came through experience was not transferable to another. Yet to him, it was the rock upon which his domestic happiness was built.

O Brother Man! fold to thy heart thy brother! Where pity dwells, the peace of God is there; To worship rightly is to love each other—Each smile a hymn, each kindly deed a prayer.

—J. G. Whittier.

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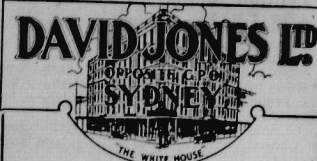
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SYDNEY

Petition to the Archbishop of Canterbury.

The following memorial has been forwarded to the Archbishop of Canterbury by the Protestant Church of England Union in Sydney:—

To the Most Rev. the Lord Archbishop of Canterbury, Primate of All England and Metropolitan. Resolved, of members of the Church of England (which Church "according to the order of the Holy Reformation has deliberately and with good reason renounced the errors, corruptions, and superstitions, as well as the Papal tyranny which once prevailed"), assembled in the City of Sydney, New South Wales, assure your Grace of their loyal devotion to the creed, liturgy and order of their ancient, truly Catholic, Protestant, and Reformed Church, because of their faith in the great Head of the Church, the Lord Jesus Christ; and most reverently and respectfully ask your Grace's kind consideration of the following solemn declarations:—

1. The recent action of the Convocations in approving of the legislation of the Vestments of the Mass, and the restoration of the Prayer of Consecration in the Communion Office to the state in which it was when the mention of "this our sacrifice of praise and thanksgiving" followed immediately after the consecration, and before the reception, and other changes in the office of a like retrogressive character, has filled them, and very many of the members of the Church in this Diocese, with consternation and alarm.

Comparative peace, reassurance, and hopefulness have been brought to the Church in this Diocese by the removal of the so-called "Eucharistic Vestments," the insignia of the Mass. And it is the solemn conviction of your Grace's petitioners, that if the Resolutions of the two Houses of the Convocation of your Grace's Province, should ever be legalised, the Church of England in this Diocese will not accept what it would in that case regard as a Re-rom-anised Church.

2. The like feelings have been called forth by the proposals in reference to the Holy Scriptures, as referred to in the Baptismal and Marriage services. If "these words present a difficulty" to some Ministers, "by appearing to give the definite idea that the early narratives in Genesis were historical incidents," and so "cause a strain upon the conscience of many people," their omission for the purpose of avoiding conveying the "definite idea" that these narratives are "historical," would cause a still greater strain upon the conscience of a vastly greater number of the members of the Church; who, inasmuch as the objections to the expressions which it is sought to eliminate from the Prayer Book are objections also to the language of St. Stephen, St. Peter and St. Paul, would regard such action as a renunciation by the Church of the authority of those Apostles and witnesses for the truth, and through them of that of our Lord Himself.

Your Grace's petitioners, therefore, humbly pray you to use the influence of your Grace's high and responsible office to save the Church of the English people from what in all humility they confess they regard as revolutionary concessions, which at the present juncture are threatening its very existence.

And with profound respect, your petitioners will ever pray.

He who has a thousand friends
Has not a friend to spare;
And he who has an enemy
Will meet him everywhere.

Personal.

Rev. E. Denton Fethers, who has acted as locum tenens at St. Stephen's, Newtown, Sydney, for the past nine months, was welcomed home at a social gathering at St. Alban's, Armadale, Melbourne, last week.

Rev. W. R. Cooling, who has been locum tenens at St. Alban's, Armadale, during the absence of Rev. E. Denton Fethers in Sydney, was at a farewell social on Monday, July 6, presented with books from the Sunday School, and a purse of sovereigns from the congregation. Mrs. Cooling also received a presentation from the Ladies' Guild.

Rev. A. T. Pitt, formerly connected with the Missions to Seamen in Melbourne, has been appointed Chaplain-in-charge at Vancouver.

Rev. W. F. Haire, Superintendent of the Missions to Seamen at Newcastle, N.S.W., who underwent an operation, in the Newcastle Hospital, last month, for appendicitis, has recovered sufficiently to leave that institution. He hopes to be able to resume duty very shortly.

Rev. C. W. Wood, Vicar of Thornbury, Victoria, has been elected president of the Victorian Chamber of Agriculture, which exists for the scientific advancement of Agriculture.

Bishop Feetham, of North Queensland, arrived in Sydney last week, on his return from a trip to England. His object in visiting the Home Land was chiefly to secure clergy for his vast Diocese, and he has been so far successful that four are now on their way.

The committee of the Church Missionary Association for Victoria have appointed Canon Colebrook, Vicar of St. Paul's, Ballarat East, as Hon. Clerical Secretary for C.M.A. in the Ballarat Diocese, with a seat, ex-officio, on the C.M.A. Committee.

Rev. S. J. Kirkby, B.A., Tutor at Moore College, Sydney, and Curate-in-charge of St. Alban's, Golden Grove, has been nominated to the parish of St. Anne's, Ryde, vacant through the death of the late Rector, Rev. J. H. Mullens.

The Bishop in Jerusalem (Dr. Popham Blyth), has resigned his position, which he has held since 1887.

Rev. J. E. J. Fisher arrived in Sydney from London last week. He will proceed to Papua about the end of the month to join the staff of the New Guinea Mission.

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The Church in the Home Lands

Echoes of Kikuyu.

From the "Record" of June 5 we take the following:—

What the "Times" calls "Echoes of Kikuyu" continue to make themselves heard. The annual report of the Universities Mission to Central Africa, presented at the annual meeting last week, asserted that Kikuyu is no new thing. "On the one hand, it is only the expression of a condition of affairs towards which the Church Missionary Society has been approximating for many years; on the other hand, it has only occasioned a protest on the part of the Church in Zanzibar which has become increasingly inevitable with every year of its existence." We imagine that friends of the C.M.S. will rejoice at this recognition of so happy an aspect of its work, just as they will deplore the narrow partisanship of the following further extract from the report:—"The Kikuyu Conference will only have done well if it has awakened the home Church to a realisation that some home policies may spell disaster abroad, and that a foreign missionary enterprise cannot be conducted on haphazard or party principles." The Universities Mission, we read, "most devoutly" longs and prays for the unity and peace of Jerusalem, and "most ardently" desires the "inclusion within the Church of all those who are separated from her"; yet it holds that "it would be a profound disaster beyond calculation which would commit the Church in England to principles which would finally destroy hopes of reunion with the Orthodox Eastern and the Roman Churches." This is sufficiently candid; but its effect upon Evangelical Churchmen will surely be to strive still more earnestly to promote reunion with those who on so many fundamental points of the faith are one with us.

From the report of the Universities Mission we turn to the address of the Moderator, Dr. Thomas Nicol, at the closing meeting of the General Assembly of the Church of Scotland, and we feel at once that we are in purer atmosphere. We quote from the "Times" summary of Dr. Nicol's words:—"He pointed out that it was one of the findings of Bishop Lightfoot in his dissertation on 'The Christian Ministry' that the Episcopate was created out of the Presbyterate, not so much by any isolated act as by a progressive development; and he quoted the episode, reported by Eusebius, of the final agreement of Polycarp and Anicetus in the second century on a point of Church order with regard to which they had disputed. The head of the Church with the more Presbyterian constitution conceded the more pronouncedly Prelatical Polycarp the administration of the Holy Communion, and did not allow their lack of agreement on matters of Church government to deprive them of fellowship together in the body and blood of the Lord. In the light of this incident in

The Bishop of New Guinea, who was expected to reach Sydney from England last week, has altered his plans and will not arrive until about the end of the month. He has arranged to preach and speak in Adelaide and Melbourne.

Rev. S. D. Yarrington, Organising Secretary of the Mission Zone work in the Diocese of Sydney, has sent in his resignation to the Archbishop, who has accepted it. Mr. Yarrington is contesting the Cook Electorate in the Liberal interest at the approaching Federal Election.

Rev. W. L., and Mrs. Langley, were welcomed with much enthusiasm in St. Stephen's Parish Hall, Newtown, Sydney, last week, on their return from England. The Hall was crowded, about 600 persons being present. The Archbishop presided, and spoke appreciatively of the work Mr. Langley had done in awakening interest among the people of England in the work of the Church in the Australian Bush. Addresses were also given by the Dean and Archdeacon D'Arcy-Irvine. The Colonial and Continental Church Society, has, as a result of Mr. Langley's visit to England, decided to assist in establishing four Bush Brotherhoods in Australia. Probably two of these will be in N.S. Wales, and two in Victoria.

Last Wednesday afternoon the Archbishop of Sydney was to unveil three tablets in St. Andrew's Cathedral. These are in memory of distinguished Churchmen—the late Bishop Marsden of Bathurst, the late Canon Hough of Randwick, and the late Mr. C. E. Weigall of the Sydney Grammar School, who was a Lay Canon of the Cathedral. The tablets have been erected by the Cathedral Chapter.

From China we learn that a daughter has been born to Dr. H. D. and Mrs. Matthews, missionaries of the N.S.W. Church Missionary Association at Kienning in the Fuh-Kien Province. Mrs. Matthews is a daughter of the Bishop of Gippsland.

Rev. B. D. Lloyd Wilson, C.E.M.S. Missioner in West Australia, who recently arrived from England, has taken up his residence at St. Paul's Rectory, West Perth, of which parish he has taken temporary charge with a view of gaining an insight into the work of C.E.M.S. in the Diocese, especially in the Metropolitan parishes.

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sub-apostolic days, how natural that dispensation of Communion in the Scots Church at Kikuyu by an Anglican bishop to his non-episcopal brethren."

Such a reference to Kikuyu is very refreshing, and shows how deeply the action of Bishops Peel and Willis has impressed the minds of leaders of the Church of Scotland.

REGARD FOR ANIMALS.

English regard for animals was shown in a charming episode that has just occurred at Hampstead, says the London "Daily Chronicle." A motorist was astounded to see the traffic, which did not appear exceptional, suddenly stopped by a policeman. As he stood in the road with uplifted hand, a squirrel was seen to amble quietly across and make her way to a nest recently built in a neighbouring tree. Not till she was quite safe was the dangerous traffic allowed to proceed by the humanitarian policeman.

TRUE SERVICE.

Service implies self-giving. There is a service which is just self-satisfaction, pleasing to the taste for doing and meddling, and there is service which is exactly measured to its pay. True service implies giving, the surrender of time or taste, the subjection of self to others, the gift which is neither noticed nor returned.—Canon Barnett.

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Australian Board of Missions

Annual Festival.

The Annual Festival of the A.B.M. was held in Sydney on Monday, July 13, and was a great success. There was a service in St. Andrew's Cathedral in the afternoon, at which Bishop Wilson was the preacher. His subject was "The Awakening of the Church," and he spoke earnestly on the heroism of missions, the opportunities for missions, and of the blessings which came to a missionary Church.

In the basement of the Manchester Unity Hall, 350 persons sat down to tea, and there was a time of pleasant social intercourse. Afterwards, a number of lantern views illustrating the missionary enterprise were shown in the Hall.

At the evening meeting the available accommodation was taxed to the utmost. The Bishop of Newcastle presided, in the absence of the Primate, who was dining at Government House, and assisting to welcome the Governor-General to Sydney. Bishop Stretch spoke with his usual vigour. He said the "Australian Board of Missions" was a big name, and ought to mean a big inspiration, together with as large a heart, and mind, and outlook as the whole Anglican Church in Australia. There was much to be thankful for in the A.B.M. Report. Its many needs were a sign of progress. The greatest need was that of individuals on fire with the love of Christ, who would stir others to intercession, reading of missionary literature, gifts, and personal service. The Bishop spoke especially of the Forrest River Mission in West Australia, to which Rev. E. R. Gribble had gone from his Diocese, and after enumerating the various needs mentioned in the Report, he called upon all to do the work before them, and take their share in the missionary enterprise.

Bishop Wilson, formerly Bishop of Melanesia, was the next speaker. He said that lawful trade owed much to missions, and that the various traders and trading companies ought to support missions. He sketched briefly the history of mission work in the Pacific, and gave many details of the religious beliefs of the people. They were under the influence of magic and witchcraft. Their religion was a religion of fear, and they gladly welcomed the message of the love of Christ. The methods of the Melanesian Mission were directed mainly to training native teachers and clergy, who were the chief agents in converting the heathen.

Rev. J. Jones, General Secretary of A.B.M., rejoiced that they had had such a splendid Festival. Archbishop Donaldson had said that the Australian Church was marked out by its position to be a Missionary Church, and so it ought to be. Four or five years ago the A.B.M. was faced with a crisis of debt; now it was faced with a crisis of growth. The needs must be supplied. There were many reasons for supporting missions, but the only adequate motive was the love of Christ.

Dr. Radford, Warden of St. Paul's College, said that the nominal Church people in Australia were only giving threepence a head per annum to missions, and the enthusiasm of the few should be extended to the many. He rejoiced that a clergyman had been sent to Japan by A.B.M., not to work for a Society, but to be at the disposal of a Bishop of the National Church of Japan. He pleaded for the imperialism of Christian missions, showing that the Empire stands by the prayers of Christians and by the place of missions in the national life.

Correspondence.

An Appeal to Missionary Enthusiasts.

The Editor, "The Church Record."

Dear Sir,—There is on the wall of our dining-hall at Moore College, an honourable board, on which are carved the names of our brothers who, at the call of the Christ, have gone forth to the Foreign Mission Field—some, as the Rev. C. C. Godden, of Melanesia, only to lay down their lives there. In recent years, quite a number of our men, viz., Revs. R. A. Pollard, W. P. Hubbard, Clive Gore, H. E. Warren, H. Arnold, and F. S. Rogers, have gone forth. The cost of having their names carved on our missionary honours board will be about 30/-, and we feel sure there are many friends and old boys who would gladly subscribe towards our worthy aim. Amounts will be gratefully acknowledged by the undersigned, and in the event of a "surplus offertory" the C.M.A. will be credited with the balance.

D. HAULTAIN,
Senior Student,
Moore College, Sydney.

Approved and endorsed (David J. Davies, Principal).

Candidates' Ordination Fund.

Towards the training of young men for the ministry at Australasian Evangelical Colleges we have received the following donations:—Already acknowledged, £211/-; per Mrs. G. E. Wise, 6/- Total, £217/-.

Helps for Quiet Moments.

Sometime, Somewhere.

Unanswered yet? the prayer your lips have pleaded

In agony of heart these many years?
Does faith begin to fail? Is hope departing?

And think you all in vain those falling tears?

Say not the Father hath not heard your prayer;

You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne,
It seemed you could not wait the time of asking,

So urgent was your heart to make it known;

Though years have passed since then, do not despair

The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,

Perhaps your part is not yet wholly done.
The work began when your first prayer was uttered,

And God will finish what He has begun;
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;

Her feet are firmly planted on the rock:
Amid the wildest storm she stands undaunted,

Nor quails before the loudest thunder-shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

The Responsibility of Life.

You did not come into this world by chance; you were not born by accident. You all came charged with a mission to use your best efforts to extend the frontier of your Master's Kingdom by purifying your own hearts and leavening for good the hearts of all who come within the sphere of your influence. Your business here is not to enjoy yourselves in those fleeting pleasures which perish in the using; not to sip as many dainties as you can from the moments as they fly; not to gather as many flowers as you can pluck from the garden of this flourishing earth; not even to rest in the enjoyment of those nobler delights which come from the exercise of the intellect in the investigation of the works of God and man; but rather to do your best to fit yourselves and others for the new heavens and new earth, which God has prepared for those who love Him.

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CATECHIST (Lay Reader), stipend £100 per annum and horse, man with experience preferred. Apply Rev. Harold C. Barnes, Quirindi, N.S.W.

HOME MISSION SOCIETY.

The Rev. S. D. Yarrington having resigned his office of Assistant Organising Secretary of the Home Mission Society and the Mission Zone Fund, it is requested that all communications be addressed to the Hon. Secretary, or the Hon. Treasurer of the above Society at the Chapter House, Bathurst Street, Sydney.

WILLIAM MARTIN, Hon. Sec.
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The Woman's Page.

Lines to a Country Clergyman by His Wife.

II. Kings, v., 26.

When on the business of the King thou goest,

O'er mountain pass, through rivers' swirling tide,—

Beloved, though I wait at home and lonely,

My heart goes with thee, and is satisfied.

When evening falls, and all the little voices

Are hushed in sleep within the nursery nest,

Yet from the quiet room my heart still wanders,

To find its best beloved, and to rest.

When morning light brings back again the burdens,

The household tasks, and cares which never cease,

Through all the busy day, my heart is turning,

To follow him, Who holds its earthly peace.

So heart to heart, we rest, and serve, and follow

Together, Him Whom both our hearts adore,

Thy heart with me, and mine with thee beloved,

Safe resting in His Heart for evermore.

NERVOUS CHILDREN.

(By Rita Strauss, in "The Church Family Newspaper.")

The tendency to nerves amongst children is decidedly on the increase. There are many reasons put forward for this, amongst others the fact that the simplicity of the daily routine of nursery life is rapidly becoming a thing of the past! The children of to-day spend more time in their mothers' drawing-room than the room which is nominally set apart for their use. From their tenderest years they are taken about everywhere with their parents, to At Homes, to theatres and picture palaces, and other places of amusement, whilst no opportunity is lost of encouraging them to show off their little airs and graces, their pretty manners and their fine clothes on every possible occasion.

The Precocious Child.

This is an age of precocious children, children who are little men and women almost as soon as they can toddle—and precocious children are usually nervous children. The excitement crowded into the life of the average present-day child is bound to overtax the little brain, which, in its immature state, is not equal to the work imposed upon it, and is not given a chance to develop in the ordinary normal way.

The simpler the life led by the children the less prone will they be to nerves. Excitement is always bad for them, and the wise mother realises this. The healthy normal child is seldom nervous, and so the first object to be aimed at is to ensure the child's health by seeing it leads a thoroughly hygienic life. Clean and well-ventilated surroundings, suitable diet, plenty of exercise, plenty of fresh air, are all necessary to keep children fit. Simplicity and regularity should be the keynote of the regime of the nursery.

To cure a nervous child of his fears is a task requiring much patience, firmness, and

tact. Given the fact that his life is led amongst the healthy conditions outlined, a great deal has been achieved. But apart from this, there is another factor to be reckoned with, a factor the importance of which many parents fail to recognise—it lies in the child's powers of imagination—for the highly imaginative child is nearly always nervous.

Sleeping in the Dark.

Many mothers err by undue strictness in dealing with a child whose imagination is unusually vivid. Take, for instance, the question of sleeping in the dark. Many children, who show no fear in other directions, are terrified of a dark room. For them the dark is peopled with all sorts of imaginary terrors. When a child is really afraid of the dark, it very nearly amounts to positive cruelty to force him to sleep without a light. Let there be a night-light, therefore, in the night nursery. Its soft, subdued light is sufficient to give the child a sense of security without being bright enough to prevent sleep. Many a grown-up person will refuse to sleep in a dark room. Why, then, should a child be forced to do so?

Night Terrors.

It is the imaginative child also who is subject to night terrors. His sleep is broken and disturbed, and he wakes up suddenly at intervals in the night time in a state of the most distressing and unaccountable fear. Remember that such a state of things amounts to illness, and don't attempt to be harsh with, or punish, the child. Instead, reason with him gently, try and make him realise how groundless his fears are, and above all, see that in the day-time injudicious people do not frighten him by telling him ghost stories. Tell him fairy stories if you will, but let the fairies be good fairies, and not bad ones.

Punishing a Child Through His Fears.

The fact need hardly be emphasised that a child should never be punished through his fear, though this is a method more frequently adopted than one would think. What could be worse for a nervous child, for instance, than to lock him up in a dark room in punishment for some trifling misdeed. Then threats of "calling the bogies to take him away out of his bed at night if he is not good!" are often sufficient to bring about a state of abject terror in even the least imaginative child, whilst the harm done to a nervous, imaginative child by such injudicious treatment cannot be too highly estimated.

If it is borne in mind that children must not be excited or frightened in any way, a great deal will have been achieved in counteracting a tendency to nerves, and remember that this tendency must be counteracted. If it is not checked the nervousness will grow worse as the child grows older, and so become much more difficult to cure.

A CULTURED ABORIGINAL.

David Unaipon, of South Australia, is at present in Melbourne. He has been brought up at the Point McLeay Mission Station, where he received an ordinary State School education. He has followed this up himself by a wide study of philosophy, and he is especially interested in the subject of motion. He has invented and patented a sheep shearing machine, which is at present being placed on the market. He is a fluent speaker, with a simple, definite Christian message. He is under the guidance of the Rev. F. H. L. Paton and Rev. A. R. Ebbs, of the C.M.A. He is a striking witness to the latent possibilities of the aborigines of our land.

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AN literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTICES

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistö, 64 Pitt Street, Sydney. Telephone City 1687.

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The Church Record.

JULY 17, 1914.

THE RESURRECTION BODY.

The study of the resurrection of Jesus Christ and the nature of His resurrection body is one which must always attract the attention of the thoughtful. The sure and certain hope of our own resurrection depends wholly upon the historic truth of the rising of Christ from the grave, on the third day, as Christians have always believed.

What then was the nature of our Lord's risen body so far as we can ascertain? By some it is thought that the physical material body of our Saviour—the body which was nailed to the cross, which bled and died, which had weight and substance, and was in all respects identically the same as our own material bodies—underwent a marvellous change, and, ceasing to be a material, ponderable body, became spiritual and ethereal, enabling it to pass out of the rock-hewn sepulchre even before the stone was rolled away. This moving away of the stone may have been solely for the purpose of enabling the witnesses to see that the grave was empty. By others it is thought that the Lord's body retained its physical character, having flesh and bones—and so was not a mere spirit or ghost—and was at any rate in some respects an unchanged body. It may have had special, supernatural powers enabling our risen Lord to appear and disappear as it pleased Him. Those who think that the body was completely changed and was wholly spiritual and ethereal, believe that for the purpose of proving the actuality of His resurrection our Lord had the power of making Himself tangible, visible, palpable to the senses of those to whom He appeared, in order that they might be fully persuaded by many infallible proofs of the fact of the Resurrection. This is why Mary could "cling" to Him or the women hold Him by the feet, or even that He should be able to eat or drink with the disciples after He had risen (Acts x., 41, although by some this is interpreted "in his presence")—or as when according to St. Luke (xxiv. 43), our Lord did eat before them. This latter statement is by some (e.g., Professor

Denney) regarded as a result of a materialising tendency on the part of the writer. It is far pleasanter to regard every word of Scripture as literally true, however difficult it may be for us to explain it.

Thus there are very many apparently varying accounts as to the nature of the risen body, e.g., in the Emmaus incident, the Lord seems to have had the power of walking, speaking, taking the bread, breaking it (though not apparently eating it), and then vanishing as if He were purely spiritual. How are we to reconcile such accounts? Those who hold that the risen body was partly physical—or even wholly physical when He first arose—explain that it became gradually spiritualised, so that it was able to ascend on the 40th day from the summit of Olivet. The body retained the marks of the wounds on the second Lord's Day, when Thomas, the doubter, was present. The body, whether physical or spiritual, had the likeness of Christ as He was before His crucifixion. He was distinctly recognisable after His resurrection, therein giving us hope that we shall be recognisable after our resurrection—for we know that these our bodies of humiliation will be fashioned like unto His glorious body according to the mighty power whereby He is able to subdue all things unto Himself. Our spiritual bodies, given to us, as some think, immediately upon death, will resemble our present bodies, although in many respects changed.

The Bible Dictionary, after stating the two views above indicated, says it would appear that the phenomena belong to a sphere about which we cannot dogmatise (p. 457). As it is impossible to be absolutely certain on the question, we seem to be thrown back upon "probability." Is it more likely that the body should have become at once pneumatical—the pneuma having taken up the psychical at once—and so possessing the power of rendering itself palpable and tangible in order to persuade of the truth of the resurrection, or was it a psychical body still retaining corporeity which gradually underwent a change? The view of the present writer is distinctly in favour of the former theory. "We should suppose that the pneumatical or risen body of Christ, in its normal state as an ideal, perfect utterance of spirit, is imperceptible to the human senses as we now possess them. But the capacities of this ideally perfect self-expression are so great that it can manifest itself to persons living under terrestrial conditions." (Dict. of Christ, p. 509.) This is what the pneumatical, risen body of Christ did in the objective appearances to the first Christians, which assured their faith and established the Christian hope and the Christian Church upon a firm foundation.

NATURE'S PROTEST AGAINST IDLENESS.

"It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle towards an ideal, the constant effort to get higher and further which develops manhood and character."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Diocesan Synod.

The Sydney Diocesan Synod will meet on Monday, September 28.

New Chancel at Strathfield.

Last Saturday the Archbishop laid the foundation of the new chancel at St. Anne's Church, Strathfield. The Rector, Rev. H. J. Rose, announced that the total cost would be £3,000, of which £1,750 has been already received. It is expected that the work will be completed in about three months. The Archbishop in his address pointed out that, after the material fabric was completed there would still be the spiritual temple to be built up. He urged greater attention to the spiritual life, and closer observance of Sunday. Men were hampered in their spiritual progress by their Sunday golf, Sunday drives, and week-end trips. There had also been a terrible loss among women who had means, and a lessening of womanly instinct of religion. They were full of vanities, full of frivolities, which did not feed the soul, but left them unhappy women, he would not say without spirituality, but without purpose.

An Evangelisation Society.

A number of Christian laymen in Sydney are desirous of inaugurating "a bold and aggressive campaign" to seek to reach the multitudes of people who are outside the influence of the Churches. A meeting was held at the Y.M.C.A. Hall on Thursday, July 9, to take steps to set the campaign in motion. Mr. William Arnott presided, and it was decided to form an Evangelisation Society, similar to that which is doing good work in England. The idea is to employ evangelists, who will go wherever their services are required, on undenominational lines. A committee was appointed to draft a constitution, which will be submitted for approval to a general meeting of Christian workers. Mr. Arnott said that two gentlemen had each promised £100 annually, another £50, but that £800 to £1,000 would be required for the first year.

St. Stephen's, Penrith.

Special services will be held on Sunday, July 19, to celebrate the 75th Anniversary of St. Stephen's Church, Penrith. Canon Vaughan, who is the earliest Rector of the Parish still living, will preach at the morning service, and will unveil a tablet, erected to the memory of the first clergyman, Rev. Henry Fulton, by his descendants. At the evening service, Rev. George Brown, also a former Rector of Penrith, will be the preacher.

Rose Bay and Vaucluse.

Archdeacon D'Arcy Irvine has published the first number of the "Church News" for his Parish. A movement is on foot for building a School Church at Rose Bay. The necessary land was bought by the Church Endowment Fund two years ago, and the sum of £400 (including promises) is available for building. It has been decided that a commencement shall be made when the Building Committee have the use of an additional £500. A new pulpit has been given to the Parish Church by the Misses Warren Jenkins and their friends, which is much admired.

GOULBURN.

(From Our Own Correspondent.)

Church Property Trust.

The information published in last week's "Church Standard" to the effect that appointments to the Church of England Property Trust had ever been gazetted, is officially contradicted. Two appointments this year were gazetted after the statutory time, otherwise all is in order. This disposes of the alleged rumours that Synod was to meet again this year.

Cathedral.

Mr. Samuel Broadfoot has joined the Cathedral staff as Reader. For four years he was missionary in Tonga, afterwards proceeding to St. John's College, Melbourne. He has held appointments at Lara, Victoria; the Seamen's Mission, Melbourne; Warburton, Victoria; and was recently Reader in

charge of the Parochial District of Fern Tree Gully, Victoria. Mr. Broadfoot is a native of Wagga Wagga, so that his new work brings him back to his native Diocese.

Yass.

St. Clement's, Yass, is to be improved shortly by the provision of a Baptistery in the S.W. aisle. This entails an alteration of the seating accommodation, which, however, has been so planned as not to diminish the same. This Church is the third oldest in the Diocese, having been consecrated by Bishop Broughton, Bishop of Australia, on January 8th, 1852.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. Alban's, Armadale.

An enthusiastic gathering took place on July 6th to say farewell to Rev. W. R. Cooling, and to welcome back the Vicar, Rev. E. D. Fethers. Mr. Harpur Brown, Churchwarden, presided. Mr. Noel Murray expressed the warm appreciation by the congregation of the ministry of Rev. W. R. Cooling during the last nine months, and of his thoughtful, eloquent sermons. Mr. Cooling was presented with a purse of sovereigns from the congregation, and the Sunday School expressed their esteem by a gift of two valuable volumes. Mrs. Cooling was the recipient of a silver candlestick as a token of regard from the Ladies' Guild. Rev. E. D. Fethers and Mrs. Fethers were cordially welcomed home. Mr. Fethers, in returning thanks, added his testimony to the value of Mr. Cooling's work at St. Alban's. On Anniversary Day £54 was given to the Church funds.

Mordialloc and Mentone.

These two seaside suburbs have both growing Churches, under the care of Rev. W. R. Cooling. During Mr. Cooling's locum tenency at St. Alban's, Armadale, Rev. G. W. Kelly has administered the affairs of the parish with success. A farewell was held at Mordialloc, at which a presentation of a purse of sovereigns was made to him. At Mentone the parishioners presented Mr. Kelly with a travelling bag. Mrs. Kelly with a handbag, and Miss Kelly with a Thermos flask. A cordial welcome home was given to Rev. W. R. Cooling at both meetings.

Church Missionary Association.

Miss K. E. Erwood is being used by the C.M.A. chiefly for the development of work among women. She will spend some two months in South Australia from August 12.

The United Missionary Committee, representing the various Missionary Societies, and the British and Foreign Bible Society are making comprehensive arrangements for the visit of Mr. Dan Crawford, the famous African Missionary, who will be in Victoria from August 19 to September 23.

Mrs. Bulmer, widow of the late Rev. John Bulmer, and Miss Bulmer have left Lake Tyers Mission Station to reside in Cunningham. The C.M.A. Committee, at their meeting held last Monday, passed a resolution expressive of their great appreciation of their devoted and valued services at the Mission.

Church Building Encouraged.

To encourage and assist in the erection of new Church buildings, the Bishop-in-Council has granted the sum of £400 to each of the following parishes:—Holy Trinity, Thornbury; St. Clement's, Elsternwick; St. Luke's, Yarraville; St. Andrew's, Clifton Hill; and St. Paul's, Ascot Vale. A condition is imposed that the Churches must be begun before the end of 1914. It is intended to erect a handsome Church, to cost £3,000, at Clifton Hill. Steps are also being taken to complete the Church at Mentone by adding the nave and porch. When finished, it will be a fine structure.

Missions to Seamen.

With the increase of shipping the number of sailors who visit the Port of Melbourne is rapidly growing. This is involving a greater strain than ever on the resources of the Missions to Seamen. The Institute at Port Melbourne is attended by between eight and ten thousand men each year, and large numbers take part in the Church services. The only building available for this purpose, however, is an old wooden shed at the rear

of the mission premises. To provide a new place of worship the Mission is appealing for money from sympathisers. A sum of £1,000 is needed, and two or three encouraging donations have already been received.

St. John's, Camberwell.

When it was decided, about 48 years ago, to form a parish in Camberwell, a gentleman offered £120 towards the Church, on condition that a certain design was chosen. The proposal was accepted. But the building was too elaborate for the pockets of the parishioners, and only portion of the new Church, called St. John's, Camberwell, was erected. The design included the chancel, transepts, five bays, and a steeple, the nave being unusually lofty, and covered with a wooden roof. For 25 years the Church has lacked three bays and the steeple. On Sunday morning, July 12, the Archbishop dedicated a new bay, which has been added, largely through the energy of the present Vicar, Rev. Charles E. Perry. The work was begun last January, at a cost of £1,400, of which £1,000 was raised by subscription, and £400 by loan. It is not intended at present to proceed further with the completion of the design, which will involve a large outlay.

WANDARATTA.

(From a Correspondent.)

Well Done, Taminick.

This farming district, about six miles from Glenrowan, contains some earnest Churchmen. Recently six men met to raise funds for a new Church. They subscribed £118 17s. on the spot, in addition to guaranteeing £20 a year towards the support of a minister.

Bethanga.

Rev. F. K. Taylor, when Reader in charge of Bethanga, presented 40 candidates for Confirmation. All but three were over 21, and over three-quarters of the number were young and older men. A fine body of communicants to leave behind to carry on the Church's work.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Clerical Society.

Canon Pattinson entertained the Clerical Society at the Deanery. The morning session was devoted to a discussion on the Rev. C. G. Turner's paper on "Religious Ceremonial." After luncheon, a report on picture shows was considered. While it was admitted that these moving pictures had, as a whole, improved, it was found that a strict censorship was needed. Also, that excitement, late hours, undue expenditure, etc., were doing no good, either to parents or to children.

Childers.

The helpers at the Church luncheon booth during the Childers Show were recently entertained by Mesdames Wells and Wrench.

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Considerable additions, at a cost of upwards of £600, are being made to the organ of this well-known Church. The organ was originally given by the family of the late Colonel de Lucy Moffatt, Queensland's first Minister of Works, as a memorial to their father. Mr. Henderson Johnston, F.G.C.M., is the organist.

"The Babes in the Wood."

Frank Jarvis, 5 years, and Nancy E. Jarvis, 8 years, were recently lost in the bush for nine and three days respectively. Frank states that he had nothing to eat but "devil's apples" (*Solanum atelutissimum*). Rev. T. C. Milliken, their minister, asked the dear little lad, "Who looked after you in the bush?" He replied, "God." "Were you not frightened?" "No," he said, "Daddie said God only looked after those who were not frightened." Turning to the father, the minister said, "What do you think of that?" And the father answered: "I thought my Sunday school work was showing no results, and was about to give it up, but I cannot now."

WEST AUSTRALIA.

PERTH.

The Church News.

"The West Australian Church News" has appeared in a new form. It is much enlarged, has incorporated the Bunbury "Chronicle," and is now the Official Organ of the Anglican Church in the Dioceses of Perth, Bunbury, and Kalgoorlie. We note that it is hoped that, when a Province is formed in West Australia, the Diocese of the North-West may also be included, and the paper will then represent the whole Province. "The Church News" is well printed on good paper, and includes some illustrations. We wish it every success.

C.E.M.S.

The new C.E.M.S. Missioner, Rev. B. D. Lloyd Wilson, writes a letter in the "W.A. Church News" in which he describes the special work of C.E.M.S. as "to educate the workers of the Church in the spirit and methods of service." He pleads for the spirit of prayer, and says: "Can a man, then, win victories for God's Kingdom here on earth, among men, without the utmost thought and interlinking with the noblest spirit's influence that is about us, that of the Holy Spirit of Christ?"

Girls' Friendly Society.

A movement has been started to establish a G.F.S. Lodge in Perth. A suitable site has been secured in Adelaide Terrace, and a meeting of ladies interested in the G.F.S. was held last month at Government House, by the invitation of Lady Barron, who spoke with much enthusiasm in favour of providing a Lodge. She said that £321 was already in hand, and suggested that each lady present should undertake to give or collect at least £2 towards the object in view. The Bishop spoke appreciatively of Lady Barron's interest in the G.F.S., and said that Mrs. Riley would contribute £25 as her share towards the Lodge. The money is needed to defray the cost of the site, including a building, which with improvements and extension could easily be fitted up as a G.F.S. Hostel.

BUNBURY

Gift to the Brotherhood.

Writing in the "W.A. Church News," the Bishop says:—
"During the past month we have had great

encouragement and much cause for thankfulness. At the last Chapter of the Brotherhood we were discussing the pressing need for enlargement of the House of Grace to meet the increasing number of Brothers. We knew what we wanted; the only difficulty was the usual one—want of money. We decided to pray about it. Three days later I had a cable from the same generous benefactor who built the House: 'I joyfully give £200 for the extension of the House of Grace.' So our poor Brothers will not have to sleep out, or spend the night in the stable for shelter, when they return from their long journeys. *Laus Deo.*"

THE NORTH-WEST.

Forrest River Mission.

The aborigines show a great desire to join the Forrest River Mission, though they understand that if they do so they must reach a new standard of life, avoiding lies, theft, laziness, and dirt. The Christians from Yarrabah, James, and Angelia Noble are much liked, and exercise a good influence.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Valedictory.

About 50 of the clergy, under the presidency of the Bishop of the Diocese, met at dinner at Jackson's Cafe on July 9th, to bid bon voyage to the Dean, who is leaving for a short holiday in California. Occasion was also taken to make the Dean a presentation, not only in token of esteem and goodwill, but as a small mark of recognition for his many services to the Diocese.

W.C.C.O.M.

Rev. J. T. and Mrs. Phair received a hearty welcome to the parish of Magill at a largely-attended social gathering of parishioners on the evening of July 9th. The Woodford Hall had been beautifully decorated for the occasion, and harmony and happiness prevailed throughout. Mr. R. Burton presided. Mr. W. P. Nicholls welcomed Mr. Phair on behalf of the Sunday School and choir. Addresses were also given by the Rev. W. G. Marsh, Rev. R. W. G. Dempster, Rev. T. L. Lawrence, and Mr. R. V. Davis.

BUSINESS-LIKE HABITS.

It is very important to cultivate business-like habits. An eminent friend of mine assured me not long ago that when he thought over the many cases he had known of men, even of good ability and high character, who had been unsuccessful in life, by far the most frequent cause of failure was that they were dilatory, unpunctual, unable to work cordially with others, obstinate in small things, and, in fact, what we call unbusiness-like.—Lord Avebury.

Just a gentle smile will cheer us
When life's hill is very steep;
Just a kindly word will help us
When a frown would make us weep.

Just the sunshine on the waters,
Just the rainbow in the sky;
Just a little love, so little,
And its value is so high.

—E. Deeley.

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Address to the Governor-General.

The following address was presented by the Archbishop of Sydney to the Governor-General on behalf of the Standing Committee of the Diocese, and the Chapter of St. Andrew's Cathedral:—

"To His Excellency the Right Honorable Sir Ronald Craufurd Munro Ferguson, a Member of His Majesty's Most Honorable Privy Council, Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, Governor-General and Commander-in-Chief of the Commonwealth of Australia.

"May it please your Excellency,—I have the honor, on behalf of the Standing Committee of the Metropolitan Diocese and the Chapter of the Cathedral of St. Andrew, Sydney, of presenting this address of cordial and respectful welcome to you on your arrival in Sydney, as the Representative of His Gracious Majesty King George V., in the office of Governor-General of the Commonwealth of Australia. We welcome your Excellency as one whom we know to be most desirous for the welfare of this country and Commonwealth, and as having already shown ability, knowledge, and zeal in the public work that you have undertaken.

"We assure you of the loyal attachment which the members of the Church of England in this State, as in the other States, feel towards the Throne of England, and of our genuine desire to subserve, as far as we may, the unity of the British Empire. Our earnest purpose is to promote, by the work of our Church, the maintenance of true religion, and of all that makes for good and righteous government.

"We wish for you and her Excellency Lady Helen Munro Ferguson all happiness in your new sphere of work and influence, and we trust that the blessing of Almighty God may rest upon the fulfilment of the arduous and responsible duties of your high office.

"(Signed) JOHN CHARLES SYDNEY,
"Archbishop of Sydney and Primate of Australia and Tasmania.

"Sydney, July, 1914."

The Governor-General's reply was as follows:—

COMMONWEALTH OF AUSTRALIA
Governor-General.

13th July, 1914.

Your Grace,—

I would acknowledge the expression of loyalty to the Throne and Person of His Majesty King George V., which you have conveyed to me on behalf of the Standing Committee of the Metropolitan Diocese and the Chapter of the Cathedral of St. Andrew, Sydney.

I would also thank you for the cordial welcome which you have extended to me and to her Excellency Lady Helen Munro Ferguson. I fully appreciate the great work your Church is doing, and the zeal and devotion shown by those who, within your Communion, do their utmost to promote the highest interests of Australia. I trust that all your undertakings may prosper and be fruitful in good results throughout the large Diocese over which Your Grace presides.

(Signed) R. M. FERGUSON,

Governor-General.

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No God.

(By J. T. Faris, D.D., in "The Book of God's Providences.")

At a women's missionary meeting one of the members told this story to her associates:

"Just a little while ago I heard some one say that there is no God. I'd like to share with that person something an intimate friend told me just after her return to America from Europe last summer. She was very much excited because of her experience. I don't wonder, either.

"During the first days of the voyage she occupied her time just as the rest of the passengers did—reading, talking, walking the decks, and lounging in her comfortable chair. It was not until other amusements began to pall that she paid much attention to the passengers on the steerage deck. At first she looked at them idly enough, but soon she began to take notice of individuals. She smiled sympathetically at the young mother tending her babe; she watched the children at their play; she picked out one and another of the strong young men and wondered what would be their future in the land of their dreams.

"But the passenger who attracted her most was a young Italian who sat apart from the others—always apart. There was a sad, far-away look in his eyes. She wondered what his story could be. Was he regretting the step he had taken in leaving his native land? Was he dreading the plunge into the mysteries of America? What could be the explanation of his holding aloof from the others? Her slight knowledge of the Italian people and their language made her all the more interested in her speculations.

"One day she exclaimed to a friend who was standing by her side as she looked down at the silent man:

"I must go and speak to him. Somehow I feel that he needs help. I may be able to do something for him."

"Of course her friend laughed at her. What could she hope to do for a dirty peasant immigrant? Why should a daintily dressed first-cabin passenger concern herself about him? Probably the man was thinking of some dreadful crime he had committed in Italy, and wondering if he could secure safety from punishment by burying himself in America.

"But my friend was not convinced. She insisted that she must speak to the man. So she went to the steerage deck. She talked to the mother with the babe, and she stopped to pet the children who had come to know her because of her daily smile of greeting. Then gradually she drew near the man who sat apart. At last she spoke to him in the soft Italian tongue.

"The man started in surprise. He answered with a few words, and turned away. But my friend was not to be put off. She talked to him until he seemed to realise that she would be his friend. Then the feeling of his heart found utterance, and he said:

"Lady, I am in trouble. I had a horae, a wife, and children. The earthquake came and took them all. I tried to stay in Italy. But I was lonely and sad. I have no people there—no people anywhere, except a brother in America. I haven't heard from him for years. Now I go to him. If I not find him, I die. Lady, lady, you help me find my brother?" and he looked up, his eyes telling of his newly-awakened hopes.

"What was my friend to say? Of course it was hopeless to think of finding the man's brother! No message had come from him for years. But how could she say a word to blast the hope that was flashing in the eyes of the man before her?

"Speaking a few sentences of cheer, she went back to her own deck and the acquaintance who had advised her to have nothing to do with the Italian.

"You couldn't do anything for him, could you?" was his greeting. "Next time perhaps you will listen to me!"

"All that day my friend thought of the Italian. How she wanted to help him. But what could she do? Perhaps it would be as well to say nothing more to him; that would be easier than seeing him again and telling him that America is such a big place one Italian immigrant is lost in it.

"Next day she came from her stateroom with a book, and sat down on the deck to read. But she could not read. The thought of the lonely Italian persisted in coming into her mind. She struggled against it. At length she gave up and decided to go to the steerage deck.

"This time she went directly to the man, who was leaning on the rail in the spot where she had left him the day before. He looked up, and she saw that the look of hope that flashed into his eyes the day before was there still.

"Lady, is it you?" he began. "Lady, I been thinking of my brother and how you find him for me."

"My friend began to wish she had not come. She tried to think of something to say. She felt relieved when the book she was carrying fell to the deck; this gave her a moment to collect her thoughts. The man reached for the book and handed it to her. As he did so a card fell out and fluttered to the deck. The Italian caught it up and held it a minute before giving it to her. He was waiting till she should finish the aimless words she had begun to speak to fill time.

"While he waited his eyes rested mechanically on the card he held. Then he looked again, and eagerly, as if he was surprised by what he saw. Then he burst out:

"Lady, lady, you find my brother. Where you find him? You take me to him? Now I happy."

"Astonished, she asked him what he meant. He held up the card, and said:

"My brother. That his name!"

"It was true. Without knowing that there was a card in the book, she had gone straight to the one man in all the world who would have been interested in the card, and had been the means of putting it in his hands.

"But how had the card come there, you ask? Six months before she had dropped her watch while in San Francisco. Her search for a watch repairer led her to the little shop of an Italian. He gave her his card that she might know where to call when the watch was done. The card was slipped into a book which she had in her hands at the moment. There it had rested forgotten, waiting the day when it would be used to bring two brothers together.

"And yet there are folks who will persist in saying that there is no God! My friend said as she told me the story. 'I suppose they will say that it was chance that the Italian and I were passengers on the same ship.' It was chance that led my friend to speak to him. It was chance that brought that card into her possession. It was chance that kept it there during those months. It was chance that kept it from falling over the rail instead of to the deck. It was chance that led the Italian to see the name. Chance! for there is no God!

"No God? The fool hath said in his heart, There is no God."

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The Three Victims.

The Prince stood facing his people. The air was charged with excitement and suspense, and their eyes were fixed upon him. "It is a great honour, O men of Nowatana," he said, slowly. "The British raj is ever just and noble. We, the state of Nowatana, have been permitted to raise our army, and have now a body of troops that could make envious a far greater nation. The question of generals alone remains to be decided."

The Prince looked at the bronze faces of his chief men: he read eagerness and ambition upon them, but that was not enough to satisfy him.

"The gods above us are mighty," he went on. "To them we owe it that the British raj is thus wise and generous, and in their favour we desire that our army should have its birth. Therefore I have decided that we should offer to them a great sacrifice. What shall it be, O men of Nowatana?"

Some of the chiefs suggested gifts of jewels for the Hindu Temple in the city—this assembly was being held in the open plains—offerings of fowls, goats, or a trial of endurance.

"Are those the most precious things we can offer?" said the Prince.

There was silence. A terrible thought had kindled like a flame in every man's brain. The plain wore its most beautiful

garb of green, fresh from the recent rains, the palm trees swayed in a light breeze, and the sun smiled in the broad heavens; the state of Nowatana was going straight onwards to fame and distinction now that it was establishing its own army. Life was sweet.

Then the Prince spoke again. "O men of Nowatana, ye have ever been foremost in doing pious to the gods—show now that you meant every act of devotion, by offering to them that which you hold dearest—your lives. Human sacrifice is what I ask from you. Who is willing to die before the gods to mark the birth of the army of our state? I ask you for your lives."

Then, from the shadow of the tent erected behind the Prince, stepped out three men—executioners, stern and terrible, with drawn swords in their hands. They drew up in a line and waited, and the Prince waited too, gazing upon his people.

A few leaden minutes crawled past, and then one man left the assembly and bowed at the feet of the Prince.

"You will give your life freely for your state and to the gods?"

"I give it."

The Prince signed to the executioners, and with them the victim disappeared into the tent.

"Is one to be all?" asked the Prince. "I crave for more."

After another painful pause a second man offered himself, was accepted, and disappeared into the tent.

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of MIND and MEMORY

"And still," said the Prince, "I desire another sacrifice."

It seemed doubtful whether this would be granted him. A quarter of an hour passed by, and to all the assembly seemed ten times longer.

At last a grave-faced man stole from the back of the gathering and gave himself into the hands of the men with the swords. A shudder ran over the people, and the Prince raised his hand.

"It is enough," he said. "To the gods sufficient tribute has been paid. A glorious future lies surely before the army for whose welfare these noble lives have been offered." As he finished his words the three executioners came forth from the tent, their swords dripping with blood.

The assembly thought that all was over, and was beginning to disperse in awestruck silence, when the Prince bade the people wait a while.

"Stay," he said. "For this is not all, O men of Nowatana. The generals for the army are chosen and shall now be called out to appear before you. Behold them!"

From within the tent came the three men who from all appearance had laid down their lives but a few minutes before: according to the plan of the Prince, the will had been counted as the deed, and a goat had been slain in their stead. The Prince shook each one by the hand.

"Friends worthy of all honour and obedience, men willing to give yourselves for your country, servants stinting nothing to your masters the gods—hail to you!"

The voices of the people joined in a great cry of "Hail to you!"

"You are here chosen to be the three generals of the army of Nowatana. You counted yourselves as nothing, your Prince and your gods at all."

Long afterwards one of the Hindus who had been present at that assembly was brought to the knowledge of Jesus Christ, and in His service became glad and active. When once he was asked if he understood the meaning of whole-hearted devotion, he answered, "Yes," and rose to tell the story of what had happened on that day out of devotion to the Prince of Nowatana and the Hindu gods.

"That is what our Saviour asks of you and me," he said, as he finished the account. "That we love Him so dearly that our very lives are at His disposal."

KAY, in "Our Boys' Magazine."

Real Fun.

Queen Victoria in her girlhood, spent the day with an aunt, who, wondering how to entertain the child, made a rash offer. "Victoria, you shall amuse yourself just as you want to amuse yourself to-day. Choose anything, and you shall do it if it is possible."

The small guest took in the gravity of the situation, meditated carefully, and announced her decision—

"I have always wanted to wash windows." The word of an Englishwoman held good. The usual pal, chamomile-skin, etc., were provided, and the future Queen of Great Britain scrubbed away diligently to her heart's content.—"Christian Register."

Wilson and His Class of Country Boys.

With a single exception, every member of President Wilson's Cabinet began life as a boy in some small country town. Making the best of early opportunities, they developed their talents by study, steadily working their way through school and in most cases through college toward that broader experience in the affairs of life which ultimately fitted them to become "Cabinet timber." Their example should be an inspiration to those who, being born and reared in the small country town, are apt to consider their surroundings as unfavourable. If a youth has ambition and energy, he will surely find the gates of opportunity open. In no part of the world have there been finer illustrations of the development of self-reliance, prudence, concentration, and those other traits of character than in the country town or village.—"The Christian Herald."

When a man is rescued from evil you save a unit; when a child is prevented from evil you save a multiplication table.

The Bystander.

MORE ABOUT BISHOPS.

In my last article I wrote about Bishops, but the subject is by no means exhausted. We ought to pray much for our Bishops. Their position brings them isolation and, if they are faithful to the claims of their high office, it often brings them unpopularity. I remember, many years ago, how a Bishop said to me that he had been twenty-five years a Bishop, adding "twenty-five years of sorrow." Probably the words were uttered at a moment of acute depression, and his sorrows seemed greater than they really were, but he felt what he said. To the world around he seemed to be occupying a place of ease and happiness, whereas in his heart he was saying, like Israel of old, "All these things are against me." Yet in those 25 years he had done a great and good work, the value of which will only be fully realised when "the fire shall try every man's worth of what sort it is." Let me say again—we ought to pray much for our Bishops.

Bishop Chavasse.

But I must continue my reminiscences. I wrote last of Archbishop Temple, and his undaunted courage. I remember meeting Bishop Chavasse, of Liverpool, long before he was a Bishop, when he was wielding a great influence at Oxford University. I sat next him at one of Canon Christopher's memorable missionary breakfasts. It was just after Dr. Saumarez Smith had been appointed Bishop of Sydney. The names of three clergymen had been submitted by the Sydney Synod to the Bishops of Australia and of these Dr. Chavasse was one. He said to me, "they want giants out in Australia, they would not have a pigmy like me," or words to that effect. He is by no means "a pigmy," but beside the late Archbishop of Sydney he would certainly not be of high stature. In the providence of God he went, not to Sydney, but to Liverpool, and has done a mighty work there as successor to that prince of Evangelicals, the late Bishop Ryle.

Bishop Denton Thompson.

My thoughts next turn to the former Rector of Birmingham, Canon Denton Thompson, now Bishop of Sodor and Man. He is a cousin of Rev. E. Denton Fethers, Vicar of St. Alban's, Armadale, Victoria, and when in England, I had an introduction to him. I not only met him personally, but had the privilege of attending a Sunday evening service at the great Parish Church of the Midland City. It was crowded, a special feature being the large proportion of men. The service was bright and hearty, and the sermon was stirring, and left no one opportunity for sleep. The text was, "Is thine heart right?" The preacher began by a detailed description of the striking career of Jehu. I never was

so much interested in that blood-thirsty leader before, and followed him with deep interest through his exciting adventures until he met Jonadab the son of Rechab, and said, "Is thine heart right?" From that point the address was an earnest Gospel sermon with a double refrain, "Is thine heart right? Ask Jesus Christ to put it right. Ask the Holy Ghost to keep it right." I can imagine the good Bishop preaching that same simple Gospel at the great open-air services on summer evenings at Douglas Head, in the Isle of Man.

Archbishop Coome-Lang.

I must also say a few words about the Archbishop of York. I heard him preach at St. Paul's Cathedral when he was Bishop of Stepney. It was necessary to go early to get a good seat under the dome of the great Cathedral. Many of the best seats were roped off, and reserved for Church dignitaries, their families and friends. Not any plea which could be urged, not even the magic words, "I come from Australia," very potent in other places, would have availed to persuade the verger to let a stranger within those sacred precincts. But the position I obtained was fairly good. The Bishop was preaching on the Beattitudes each Sunday afternoon, and the congregation was very large. His subject when I heard him was, "Blessed are the Peacemakers," and as he spoke of peace among nations, in society, in the Church, and in the heart, the great congregation listened with close attention though the sermon lasted forty minutes. After all it is the interest of a sermon which determines its apparent length. On one occasion a young clergyman preached for ten minutes in the presence of Bishop Temple, and in the vestry afterwards said, "I thought it was better to be short than to be dry." To which the Bishop rejoined: "But you were dry, sir,"

Bishop Pearson.

Among Australian Bishops I may mention the name of Bishop Pearson, of Newcastle, as he has now passed to his rest. He succeeded Bishop Tyrrell, a man of spartan character, who, all his life, slept in the narrow bed he brought with him on his voyage from England. Some one once asked him how he managed to turn round in it, to which he replied: "When it is time to turn round, it is time to turn out." The Diocese of Newcastle is reaping the fruits of Bishop Tyrrell's foresight to-day in the income derived from the property which he left to his beloved Church.

I never knew Bishop Tyrrell, but I knew his successor, Bishop Pearson, quite a different type of man, but equally devoted to his Church and to his Lord. His clergy loved him. Archdeacon Tyrrell called him "our tender-hearted Bishop." To the younger clergy especially, he was as a father, and when necessary did not hesitate to give them due correction. In a certain parish there had been trouble between the Vicar and his people, and a very young clergyman commented

on it, saying "What a pity my Lord, that Mr. B. has not more tact." To which the Bishop gently replied, "Mr. A, it is very easy to have tact for other people."

Bishop Pearson was a ripe scholar, and showed his great gifts in a controversy in one of the Sydney evening papers with a freethinker who attacked the Bible. The Bishop "smote him hip and thigh," until he retired from the contest discomfited. The Synod addresses in those days at Newcastle were something to be looked forward to with joyful anticipation. Brilliant, powerful, and by no means lacking in humour. It was a sad day for the Australian Church when through ill-health "the tender-hearted Bishop" was compelled to give up his work and return to England.

F.L.A.

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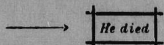
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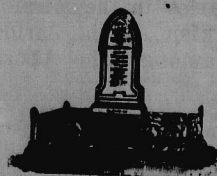
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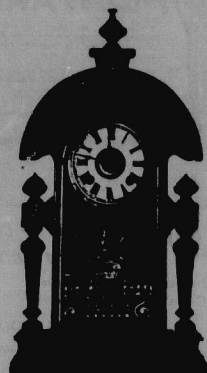
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Current Topics.

On the Seventh Sunday after Trinity we remember that all good things come from God. In the Gospel (St. Mark viii. 1-9), we read of the Feeding of the Four Thousand, a miracle which strikingly illustrates the opening words of the Collect:—

"Lord of all power and might, who art the Author and Giver of all good things." It is from Him alone that we derive the daily bread which we need both for our souls and bodies. The Epistle (Rom. vi. 19-23) reminds us first of the condition of the natural man, the fruit of whose life is death, contrasting him with the spiritual man, who, being made free from sin, and having become a servant of God, has his fruit unto holiness, and the end everlasting life. These wonderful results are not received as wages for work done, but by accepting a free gift: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." All this is summed up in the Collect in which we acknowledge that we must look to God for all good things, and pray that He may graft in our hearts the love of His Name, increase in us true religion, nourish us with all goodness, and of His great mercy keep us in the same.

We have heard recently of an Australian Diocese where clergy arriving from another State, have been told that Evening Communion was not permitted in the Diocese to which they had come. In other Dioceses in Australasia Bishops are doing all they can to prevent the practice. The most recent instance is in Christchurch, New Zealand. The Bishop has published in the "Church News" a letter to Rev. A. H. Norris, of Temuka, in reply to a request from the Annual Meeting of parishioners asking him to sanction celebrations of the Holy Communion, in that parish, in the evening.

The Bishop in the course of his letter, says: "In the words of St. Paul, 'We have no such custom, neither the Churches of God.'" "I cannot sanction Evening Communion in this Diocese." He also says that "the practice of Evening Communion was an innovation of the last century, unknown to the Church for nearly 1,800 years," and that at the Reformation "no other than a morning hour was ever contemplated."

We do not wonder that holding the views he does, Bishop Julius should re-

fuse to sanction Evening Communion in his Diocese. But the important point to be remembered is, that, in the case of beneficed clergy, no sanction is needed. So long as they act within the limits of the Prayer Book, they have a perfect right at their own discretion, to hold services (including the Holy Communion), at any hour which may be suitable and convenient.

The Bishop says that to celebrate the Holy Communion in the evening "is inconsistent with the spirit of our worship." We are irresistibly reminded of the words of a writer on this subject in the "Church Times" some years ago. He said "The only argument which can be adduced for the practice of Evening Communion is the time of its institution." We should have thought that no other argument was needed. If, as the Bishop of Christchurch says, the celebration of Holy Communion in the evening "is inconsistent with the spirit of our worship," does it not follow that "the spirit of our worship" is in some way very different from the spirit which pervaded the worship of the Apostolic band in the Upper Room, when our Blessed Lord Himself instituted the Holy Communion in the evening, after supper.

The importance of providing financial assistance for suitable men in their training for Holy Orders has been already dealt with in our columns, and we have received some donations for a Candidate's Ordination Fund. An old student of Moore Theological College, Sydney, has made a generous offer to the Principal (Rev. D. J. Davies, M.A.). He is willing to give £5, if nine other persons will give £5 each. He is prepared to increase his donation to £10, if nine others will provide the same amount. The money would be held by the Principal for suitable students, who would be able to join the College, if they had some financial assistance. We trust that nine other donors will soon come forward. They need not necessarily be former students of the College. Communications should be addressed to the Principal, Moore College, Newtown, N.S.W.

There is not the slightest doubt that in this twentieth century a desire has arisen for unity among Christians such as has never been known since our unhappy divisions began, and we feel that it is God the Holy Ghost, Who is drawing together those who love the Lord Jesus Christ. All Christians can unite in one respect; we can all

pray "that they all may be one; that the world may believe."

But when we pass from the realm of intercessory prayer, to that of practical life, and ask what can be done towards the realisation of our prayers, there is by no means the same measure of unanimity. Bishop Peel, of Mombasa, recommends one method, Bishop Weston, of Zanzibar, another. The Roman Church welcomes unity on the condition of absorption into her communion, the Reformed Churches will have no union on such conditions.

We commend to our readers a thoughtful paper on the subject, which we take from the London "Record" and publish in this issue. We have also read with much interest the Bishop of Rockhampton's words at his Diocesan Synod, and are much impressed with his earnest spirit. He is most anxious "to secure that such a union shall not be on a basis which would make it almost impossible to include the great Churches of the East, and the Roman Catholics, which have maintained unbroken their continuity with the earliest days of Church life." We agree with the Bishop here, if he means that the "basis" of union should include all things which are Scriptural or Apostolic in their origin. We believe in "continuity" with the Apostolic Church.

But there are different "elements of continuity." The Roman Catholic Church has a continuity of Order, but her doctrines are of such a character that our Prayer-Book describes some of them as "blasphemous fables and dangerous deceits," and concerning "transubstantiation" says, "it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." The great Churches of the East, though not claiming infallibility like the Roman Church, are equally sunk in superstition. Until these Churches materially alter their teaching there can be no question of the possibility of our union with them.

On the other side are the great Protestant Churches, without the continuity of the Historic Episcopate, it is true, but one with us in loyalty to Scripture in accepting the Nicene and Apostles' Creeds, in using the two Sacraments, in preaching the simple Gospel of Christ, as we ourselves have received it; Spiritual Churches, full of spiritual life, free from all superstition, ready to draw nearer to us in closer union.

Which is the better continuity? A continuity of Order, steeped in error and superstition, or a continuity of Evangelical Truth, even if there be a breach of Apostolic Order? By all