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**ESTIMATES ON**  
**APPLICATION.**

# The Church Record

For Australia and New Zealand.

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

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## Current Topics.

We suppose that on Sunday next, in most of the parishes of the Diocese of Sydney, there will be some special reference made to the first Christian Service in Australia, held "under a great tree,"

shortly after the official landing of the representatives of the British Government, in the year 1788. Some highly critical discussion took place in a recent Synod as to the exact date of that Service, and the Synod, in its collective wisdom, decided that the second Sunday following Anniversary Day (January 26) would be the most suitable day on which to commemorate the first Service. With all due respect to the learned gentleman who conducted the case, there seems to us another consideration that should have weighed in the settlement of the matter. "The Day" of the moment is the Anniversary Day itself, and it might well be argued that more practical good would result in the "sacring" of that day by special services and preachments on the Sunday nearest or next following it. For, after all, the important thing is to impress the imagination of the people generally with the religious aspect of so notable a day in the history of their land and people.

The function of the Christian Church, or any part of it, in relation to the community of which it forms a part, is to extend its consecrating influence as far as possible throughout the community. The Church exists not for itself but for the Great Head Whose Body it is and through which He seeks to work upon the world of saved and unsaved mankind. In utter self-forgetfulness that Church is to bear witness to the Saviour Christ and to minister for His sake, again in utter selflessness, to the world that needs Him, and for which He died. It is not by spectacular and demonstrational display, but in lowly service amongst men and in the self-obliterating manifestation to them of His Spirit and power that the world is going to be won for Jesus Christ. Again and again we need to be reminded of those words of the Master, "The kingdom of God cometh not with observation." The simple, quiet, and spiritual methods of the earliest preachers, and indeed of all the leaders of great spiritual movements in the Church seem strangely out of harmony with the tendencies to the demonstrational of the present day

throughout practically the whole Christian body.

The great "National Mission" that is quietly realising in the British Isles gives hope that the Church of Jesus Christ is getting back again to the Apostolic type of waking. A great spiritual movement is being prayed and prepared for in the Church itself. "The Lord's remembrancers" realise the need that exists of deepening in the spiritual life of the Church throughout its communicant members, that so an effective witness may be borne, and effective intercession may prevail in furtherance of a great consecration of the Nation's life.

Signs are not wanting that the revival in the spiritual life of the Church for which many are praying will soon become an accomplished fact if we are faithful. Among the latest evidences in this direction is the publication of two little books of the greatest value, both of which should have thousands of readers. The first is entitled "Studies in Revival," which will be a great help in guiding the earnest aspirations of many souls. The Archbishop of Canterbury in a Foreword, says: "No day passes without bringing to me evidence of the widespread wish among all sorts of men for something which might, by God's grace, strengthen and guide the rather vague spiritual cravings and aspirations which are astir at an hour without parallel in the history of England or of the world." The book itself includes contributions from various writers, including the Bishops of Durham and Stepney; we rejoice that already its pages are being prayerfully scanned by many readers in Australia; and we believe it will do much to create that atmosphere of prayer and expectancy which will, from our side, prepare the way for showers of spiritual blessing.

The other book is entitled, "When God Came," and the Rev. C. C. B. Bardsley is the author. In the Foreword, he (like the Archbishop of Canterbury) bears witness to the great possibilities of our time. He says: "The Spirit of God is stirring in many hearts to-day. Among His people there is a widespread desire for that renewal of life and increase of spiritual power which the Church so greatly needs if the solemn opportunities of these days are not to be lost." The book consists of

four chapters. The first three deal with certain great spiritual movements in history: "The Franciscan Movement," "The Friends of God," and "The Evangelical Revival." The concluding chapter, "To-day, if ye will hear My voice," is most powerful, bringing before us the lesson that what God has done for others in past times, He is willing and ready to do for us now. Mr. Bardsley puts the matter in a nutshell thus: "The World, the Church, wait for a new inflowing of the life of God: God waits to pour out His Spirit as in the ancient days: one thing, and one thing alone, will decide whether we see in our time a mighty manifestation of His wonder-working power—are God's people ready to co-operate with Him?"

In these words Mr. Bardsley sums up the situation. We believe in God the Father Almighty; He is waiting to bless us on certain conditions; "are God's people ready to co-operate with Him?" This is indeed a reaching question, and one which we all ought to face. The Lord when on earth never hid from His followers that His service would involve sacrifice. "If any man will come after Me," He said, "let him deny himself and take up his cross and follow Me." The Church can only be re-invigorated by the power of the Holy Spirit. When Christ's servants are ready to surrender themselves wholly and at whatever cost to His will. As Mr. Bardsley puts it elsewhere: "The cost of revival must be paid. The law of cost is an inexorable law of the Kingdom of God. It is utterly useless to think and talk about revival in our own lives, in our parishes, in the Church, unless we are prepared for a new obedience, a sterner self-discipline, a braver grappling with every sin of which the Holy Spirit convicts, or ever has convicted us. The sign of the Cross must be stamped on our souls." If there is to be a time of spiritual renewal Christian people must be ready to listen to Christ's call to heroic service. And to such a call we believe that in this time of crisis, a great response will not be lacking.

At a send-off in the Sydney Town Hall last week, Professor David, who is going to the Front as a Major in a Mining Engineers Corps, made a notable speech. Among other things, he said:—

"As sure as there is anything good, pure, and holy in this world the power of Germany will in the long run go down. I will not say that it will go down before a people who are absolutely clean-handed and above reproach, because none of us is that. We all

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## A Soldier's Poem.

have our sins. But with all our sins and shortcomings, aided by our brave Allies, we have tried to execute fair dealing, justice, mercy and truth. These are our eternal principles. We will carry them on, and our battalion is going to help to beat Germany. To do this we want your hearts with us and your prayers and your good spirit."

It is an encouragement to hear one of our leading laymen speak in a strain like this of God and prayer and spiritual forces. It would be well for our Commonwealth if the number of such men were greatly increased, and if those who are true Christians would as simply and earnestly express in their public utterances the deep convictions of their heart.

## JUST HEARD OF THE WAR.

It is difficult to imagine any part of the world going peacefully on for twelve months without having even heard that the great War was in progress. Rev. E. W. T. Green-shield, C.M.S. missionary at Blacklead Island, within the Arctic Circle, lecturing in England recently, said the people there had only just heard of the war. Letters and papers reached them only once a year, and among his last batch of letters were some from four to seven years old!

The following beautiful poem was written by a Prince Edward Island member of the second contingent while crossing the ocean to fight for King and Country.

O Maker of the sea and sky,  
Whose word the stormy winds fulfil,  
On the wide ocean Thou art nigh,  
Bidding those hearts of ours be still.

What if Thy footsteps are not known?  
We know Thy way is in the sea;  
We trace the shadow of Thy throne,  
Constant amid adversity.

Thou bid'st the north or south wind blow:  
The lonely seabird is Thy care;  
And in the clouds which come and go,  
We see Thy chariots everywhere.

The sun that lights the homeland dear,  
Spreads the new morning o'er the deep;  
And in the dark Thy stars appear  
Keeping their watches while we sleep.

Our friends seem near when Thou art nigh;  
And homeless on the ocean foam,  
Beneath an ever changing sky—  
With Thee we are at rest, at home.

And so secure from all alarms,  
Thy seas beneath, Thy skies above,  
Clasped in the everlasting arms,  
We rest in Thine unslumbering love.

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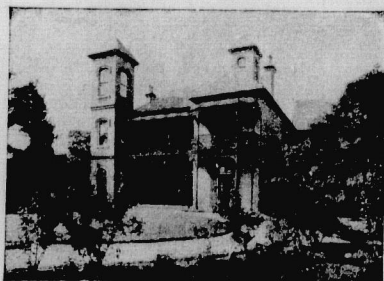
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## National Sins.

## INTEMPERANCE.

By ARCHDEACON BOYCE.

The war has given the liquor questions its true place which is in the very front. Directly the mother country had to brace itself up through the stern necessities of the conflict, and when right living and national efficiency were of vital consequence; it dealt with the sale of drink. Home Rule and Welsh Disestablishment were postponed, votes for women and other contentious questions were set aside, but Temperance went to the top. Directly there came the earlier closing of bars; London reduced from 12.30 to 10, and various towns went earlier even, two to six o'clock. Later in the great munition areas, of which London, the metropolis of the world is one, the hours were reduced to only five a day and shouting was prohibited. What a wonderful change for Conservative England.

A great leader of the liquor interests has confessed that the former times of late hours could never return.

France and Italy, have both taken drastic action, while Russia prohibited vodka, their national beverage. These reforms in our Allies are to be permanent, but in England for the war time only.

It is to be hoped that our beloved Church in England will now rise with the times and throw herself with energy into the anti-liquor movement. As a whole she has certainly been lukewarm, she has rather patronised than actively co-operated. The Church of England Temperance Society has never been the force it ought to have been; and a witness to this assertion is that the public houses have remained open in England, six hours on Sundays. On Sunday nights the bars in the cities, towns and villages are in full action, virtually competing with the Parish Churches. It is one of the saddest things I saw in England. In the overseas dominions the C.E.T.S., although many of us have loyally done the best we possibly could for it, can only be called a failure. The Church needs a differently constituted organisation.

In nearly all our overseas dominions everywhere there has been advanced legislation, there has been strong action. New South Wales is almost the only place where not anything has been done.

## The Commonwealth.

In Australia, however, various forces have been active, and our

Church by many of our clergy and laity has had an important share in the work. We have complete Sunday closing, and other valuable restrictions. South Australia has closed her bars at 6 p.m. In New South Wales full Local Option was won after a long and titanic struggle. There have been three polls throughout the State. In the last, in the aggregate 247,000 persons voted for No-License or over 36 per cent. If only 14 per cent. of those who had voted for the bars had changed their minds there would have been a majority in the State against all public houses, wine shops, &c. Have we not great encouragement? At the close of this year the general election will take place and the fourth poll be held. Very probably the examples through the war will change the great and glorious minority into a majority and many electorates may win No-License.

In Victoria the first complete Local Option poll will be next year. There will be a great and memorable contest. Friends should be now awake to the duty of educating public opinion in favour of No-License. The opponents of the bars will have to face and overthrow bogies of several kinds, principally the one that prohibition does not prohibit. Be ready. Welcome help from other quarters; the vote of the poor drunkard is as effective as that of the abstainer. One told me that he voted for No-License to save himself from himself. He, like many others, dreaded the temptation of an open bar. He knew the lure of the bar and wanted it shut.

## The Drink Bill, &amp;c.

The money spent in drink in 1914, in the Commonwealth was approximately £21,600,000. Allowing for rather less than one-fourth for revenue this vast sum was a loss, and a waste and much of it worse than wasted. Our Prime Minister, Mr. Hughes, and other politicians have been exhorting the people to economise but have rarely mentioned drink. Should not our first duty be to lessen this big expenditure? At the best, beer and whisky are not necessities, and as mere luxuries they can certainly be done without.

The best medical science is against the use of alcohol, which it calls "a narcotic poison," as a common beverage. In hospitals it is a diminishing quantity for the sick, and the Prince Alfred Hospital is an example where it has gone down to three half pence per patient per year. Sir Thomas Barlow, Sir Victor Horsley, Sir Frederick Treves, our own Sir Thomas Anderson Stewart and others of the most distinguished of the medical profession all commend total abstinence for health reasons. It appears to me that the fact that alcohol is a "narcotic poison" places the duty of total abstinence on an impregnable rock.

But we can never forget that drink is the right hand of sin and the badge of countless woes. It is responsible for two-thirds of our crimes, most of our poverty, much of our lunacy, it is the friend and helper of immorality, as well as the direct trouble of intemperance. Most of the deserted wives and little children are the result of drink. There are deaths every day through alcohol and widows and orphans are made. Friends of Temperance have ever been charged with exaggeration but it is a simple fact that they have refuted triumphantly attacks of the kind. As a general rule the evils are rather understated than otherwise. In the

Mother State there are about 35,000 convictions yearly in the Courts for drunkenness.

## The Duty of Our Church.

The Church should zealously care for her young men. There is proof that hundreds to-day are on the downgrade through drink. In the country towns as well as in the cities, it stands between their homes, their usefulness and their God.

It is an open sore in Australia, and our Church I think, should in every parish zealously work for a cure. I cannot understand Christian men and women standing idly by and ignoring the whole question. Is it right in the sight of God? Is a giant evil which is ruining thousands of immortal souls as well as homes to be treated as of little consequence?

We plead with all to take this question up which this war has materially brought to the front. Read it up, organise, and care for the children and our young people. Take an intelligent interest in the different branches of the movement not forgetting the legislation. Be persistent and energetic, and your work will be blessed a hundred fold. Time spent will in the end be amply paid for by the love and sunshine in many homes otherwise blighted and ruined.

Thoughts on the  
Church Seasons.

The Presentation of Christ in the Temple  
(February 2).

## THE LORD'S CHRIST.

The full title of this Holy Day in our Prayer Book reads thus: "The Presentation of Christ in the Temple, commonly called the Purification of Saint Mary, the Virgin." The ordinary use of the second title, rather than the first shows how hard it is to change fixed habits, for in the Book of Common Prayer the emphasis is laid, not on the Virgin Mother, but on the Divine Son. Thus in the Collect we pray "as Thy only begotten Son was this day presented in the Temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts." The Epistle (Mal. iii. 1-5) contains the prophetic passage "The Lord whom we seek shall suddenly come to His Temple," and in the Gospel (St. Luke ii. 22-40) the whole interest centres round the child, while the mother, as is fitting, takes a quite subordinate place. We are told how they brought Jesus "to Jerusalem to present Him to the Lord." To the aged Simeon it was the crowning day of his life; "mine eyes," he said, "have seen Thy Salvation." Anna also, the prophetess, "spoke of Him to all them that looked for redemption in Israel." There is but one great lesson set before us. The only begotten Son of God, incarnate, dwelling on earth in a human life, was solemnly presented to the Lord in His Temple, witnessing to the fact that He came on earth to do His Father's will, and was prepared to do it. It was a step towards Calvary where He finished the work which His Father gave Him to do, and became "the propitiation for our sins, and not for ours only but also for the sins of the whole world." It is our privilege to trust in that blessed Saviour, and, like

Anna, to speak of Him to all who look for redemption.

Fifth Sunday after Epiphany (February 6).

CHRIST THE PROTECTOR OF THE  
CHURCH.

It is seldom that there are more than four Sundays after the Epiphany. We have not had five since 1911, nor six since 1905, but this year we have the whole six. On this Fifth Sunday the subject is "Christ, the Protector of the Church." In the Collect we ask the Lord to keep His Church and household continually in His true religion. The Epistle (Col. i. 3-12) relates to our duties towards one another as members of the Church, and shows wherein "the true religion" of the Collect consists. The Gospel (St. Matt. xiii. 24-30) manifests Christ as the Preserver of His Church against the secret malignity to which it is exposed. Satan is ever seeking to sow tares among the wheat. We are taught, that though through a want of watchfulness, and our neglect to lean upon the divine grace, the Church may suffer injury, yet at the time of harvest, it will be purified. The worthless tares will be separated from the wheat, which will then be gathered into the heavenly garner. The Gospel has an Advent character, and carries us forward to the time when Christ will be manifested as the Righteous Judge.

Sixth Sunday after Epiphany (February 13).

THE OBJECT OF ALL THE  
EPIPHANIES.

On the Sixth Sunday after Epiphany the object of all the Epiphanies is set before us. The Collect reminds us that Christ was manifested to "destroy the works of the devil," and to "make us the sons of God and heirs of eternal life," and we are taught to pray "that, having this hope, we may purify ourselves even as He is pure," and that we may "be made like unto Him in His eternal and glorious kingdom." The Epistle (1. St. John iii. 1-8) sets forth the love of God in willing that we should be called the sons of God, "directs our minds to Christ's Second Coming, when we shall be like Him and see Him as He is, and reminds us of our consequent obligation to purify ourselves even as He is pure, and to renounce the devil whose works the Son of God was manifested to destroy. The Gospel (St. Matt. xxiv. 23-31) like that of the previous Sunday, has an Advent character, announcing the final Epiphany of Christ, when He shall manifest Himself unmistakably to all men. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." "They shall see the Son of Man coming in the clouds of heaven, with power and great glory."

## WHAT IS PRAYER?

People talk sometimes of prayer being an attempt to persuade God to do what we want instead of what He wants; and people have sometimes said that prayer is foolishness, because it is trying to drag God down to our level. It is just the opposite. It is bringing us up into correspondence with God, and thereby making us effective. It is liberating the hand of God to do what He cannot do unless we will correspond. "Thy Will be done," our obstinate little wills bent into harmony with His will.—Bishop Gore.



## Notes on Books.

"The Songs of a Sentimental Bloke," by C. J. Dennis, is one of the best books of Australian poems we have read. They are wholesome, healthy, humorous, pathetic, and full of real humanity. The "Sentimental Bloke" is a rough fellow, of the larrikin type who meets with a good, pure girl with the right ideals, one of his own class. The songs are a revelation of the influence of "Doreen" on his life. They are a splendid illustration of the truth of "the expulsive power of a new affection." He abandons the old ways and the old companionships for love of a good woman. It awakens in him a new sense of the responsibilities of living. Listen to what he sings in the song called "Mar":

An' then when Mar-in-lor an' me began  
To tork of 'ousehold things an' scheme an' plan,  
A sudden thort fair jolts me where I live:  
"This is my wimmin folk! An' I'm a man!"

It's wot they calls responsibility,  
All of a 'cap that feelin' come to me;  
And' somew'ere in me 'ead I seemed to feel  
A sneakin' sort o' wish that I was free.

'Ere's me 'oo never took no 'eed o' life,  
Investin' in a mar-in-lor an' wife;  
Someone to battle fer besides myself,  
Somethink to love and shield from care and strife.

All married folk should read the song entitled "Beef Tea." The writer of this review read it at a social gathering of men, and it created a profound impression. The last song, "The Moom of Life," is full of wholesome philosophy. Hearken to this:—

"Livin' an' lovin'; wand'rin' on yer way;  
Reapin' the 'arvest of a kind deed done;  
And' watchin', in the sundown of yer day,  
Yerself again, grown nobler in yer son.

Knowin' that ev'ry coin o' kindness spent  
Bears interest in yer 'eart at cent per cent;  
Measurin' wisdom by the peace it brings  
To simple minds that values simple things."

We are grateful to the author for having written these songs. They have done us good. The publishers are Messrs. Angus and Robertson, Castlereagh St., Sydney.

**A Goodly Pearl, A Plea for Religion,** by Eleanor T. Webb, Longmans, Green and Co. Copy received from George Robertson Proprietary, Ltd., Sydney and Melbourne.

The object of this little book (as stated in the Preface), "is to bring help to those who find themselves without any living religion or definite religious habits." The author is obviously a deeply religious woman, and earnestly desirous of helping others towards a living faith. The methods employed are, however, in our opinion likely to work in an opposite direction. Thus, while there

is excellent advice about "Prayer, Church-going, and Bible-Reading, the views of the Bible inculcated are of a most advanced critical type. All the Old Testament miracles are thrown overboard, and when we get to the New Testament the position is not much improved. It is true that we are told that "the evidence for what we usually mean by miracles is far stronger for the miracles of the New Testament than for those in the Old Testament." Yet doubt is thrown upon them, and that even with regard to the Virgin-Birth and the Resurrection. One quotation will suffice to make this point clear:—"We feel and know that the Man Christ Jesus was the Son of God; we feel that His life is still, and for ever the life of the world, and that in striving to be like Him we can learn what is meant by dwelling in God, and God in us. And compared with that it seems less important whether Christ who works His great spiritual miracles in our souls, worked miracles with material things like loaves and fishes, or how God sent His Son to be born into the world—whether He was miraculously born, or born as every man is born—or whether the Apostles who knew that Christ had overcome death and was alive for evermore, did or did not see Him in the same body which they had seen die upon the Cross." While we thankfully recognise the earnest, devout spirit which prompted the writer to publish this book, we can only say that it forms doubts on the fundamental doctrines of our faith, and is in our opinion most dangerous in its teachings.

**Lessons on Celebrities of Hebrew Story,** by H. F. B. Conington and H. A. Lester: London Diocesan Sunday School Manuals for elder scholars and Bible Classes. Longmans, Green & Co.

Our copy is from George Robertson Proprietary, Ltd., Sydney and Melbourne. This book contains a series of lessons on the whole of the Old Testament. From "Our First Parents, Adam and Eve," we are brought right down "To the Macabees." The lessons are based on the critical view of the Old Testament, but these are chiefly noticeable in omissions, rather than direct statements, though the latter are not wanting. Thus we have an admirable lesson on Daniel, but no reference to the Lions' Den, and the horses and chariots of fire seen by Elisha's servant at Dothan are thus explained:—"The armour of the Syrians, flashing back the morning sun, became the counterpart of a splendid vision of the hosts of God, heading battalions." But the lessons as a whole are most valuable, they are very clearly worked out, and deep moral and spiritual lessons are drawn from the lives of the "Celebrities of Hebrew Story." To clergy and others needing material for Old Testament lessons or addresses we would strongly recommend the book, provided the chaff, which is not very plentiful, be carefully separated from the abundant supply of good wheat.

## REVIEWS AND MACAZINES.

**C.M.S. Magazines for December.** Copies received from C.M. House, Salisbury Square, London.

Perhaps the most interesting article in the **C.M. Review** is that on "Mission Study among Boys," by an Indian Christian, S. Shoran Singh, who describes several study circles held among the boys at St. John's Christian Boys' Hostel at Agra, which led

not only to increased interest in the Mission Field, but also to active evangelistic work by the boys themselves in India. Students of prophecy will be interested in two articles on "The Future of Israel and Islam," by Dr. F. Johnson, and "The Time of the Gentiles," by the Rev. W. Stanley. Bishop Willis continues his story of "The Educational Problem of Uganda," and the Rev. G. T. Basden writes in a most attractive way on the effects of "education and clothes" upon the natives of Nigeria. The Editorial Notes are occupied with the subjects of spiritual revival, the Kikuyu statement, and C.M.S. Estimates for 1916-17. The main topic of **The Cleaner** is on "Literature." The double page illustration is devoted to the C.M. Magazines, with a view to increasing their circulation. There is an interesting article by the Rev. W. H. Elwin, who, ably assisted by his wife, is working among the Chinese students in Tokyo, Japan. Miss R. Carter describes a Summer School among the Bihl Christian women in India, and a member of the Cambridge University Missionary Party tells of work among the Angas in the Highlands of West Africa. An epitome of the proceedings of the Gleaners' Anniversary is also included. **The Gazette** also gives a detailed report of the G.U. Anniversary, and deals with the results of the One-Day Conventions. In **Mercy and Truth** the most important article is by Dr. A. Bond, on "Toro Hospital and the Work There." The **Round World** contains most interesting details of the life and work of Dr. Pennell, of Bannu. We have also received **Awake**.

The Editorial Notes in **The Churchman** deal with the coming National Mission in England, and with the decision of the Bishops of Uganda and Mombasa to take action on the lines of the Kikuyu Statement of the Archbishop of Canterbury. The question, "Can a Christian become a Theosophist?" is answered in the negative by the Rev. Charles Courtenay. Rev. W. E. Bloss examines, in the light of Holy Scripture, "The Authority of the Christian Ministry." "The Subjective Element in Religious Belief" is thoughtfully considered by the Rev. Alex. Henderson. The Bishop of Durham concludes his meditations on "The Seven Epistles," and Dr. Chadwick continues his papers on "The Prophetic Function of the Christian Ministry."

## MOSLEM HEARTS STIRRED.

The fact that the C.M.S. has the largest work of any British Missionary Society in Mohammedan countries leads the "Church Missionary Gleaner" to hail with thankful ness any indication that there is a stirring in the hearts of Moslems, and the following extract from "The Fulness of Time in the Moslem World," a lecture by a well-known authority, is given in the December number:—

"There was a day when Mohammedan fathers and mothers would rather see their children die in their arms than carried to the hospital of the Christian. To-day every hospital is crowded. There was a time when they would not send their children to any Christian school in Arabia, in Persia, or even in Egypt. To-day they are crowding the educational institutions of the missionaries. And the Bible! The Bible is the best-selling book next to the Koran in the Mohammedan world. In Egypt last year 87,000 copies of the Word of God were sold along the Nile Valley, a country where 90 per cent. are illiterate."

## Personal.

In the daily press on Friday, January 21, a cable appeared stating that the Rev. J. R. Stewart was conducting a funeral service in Flanders when a shell exploded amidst the mourners, killing him and wounding many soldiers. Mr. Stewart was well known in Sydney, where he was trained for the ministry at Moore Theological College. He was a son of the Rev. R. W. Stewart, who with his wife and two children, was killed by the Chinese in the Kucheng massacre of 1895. Subsequently three of his sons and two daughters went as missionaries to China. Of these the Rev. J. R. Stewart was one; he carried on a faithful work in the Province of Szechuan. He was in England on furlough and volunteered as a Chaplain at the Front.

We understand that Archdeacon Mell, Rector of Bega, N.S.W., desires to be relieved of his parochial duties, but at the earnest request of the Bishop of Goulburn, he has decided to continue his work until May. Mrs. Mell's health unfortunately is far from satisfactory.

The Bishop of Grafton has been taking a month's rest at Woolgoolga, a seaside township in his Diocese.

Canon Micklem, Principal of St. Francis' College, Nundah, Brisbane, expects to leave on a visit to England at Easter. While at home he will put through the press his commentary on St. Matthew's Gospel, which is to be published as one of the Westminster Commentaries issued by Messrs. Methuen, London.

Rev. H. Linton, son of the first Bishop of Riverina, has resigned his position as Vicar of Wilcannia, and is returning to England this month.

Canon Studds, Rector of June, N.S.W., has now recovered from his recent illness, and is able to take up again the work of his parish.

Canon Pitt, Rector of Hay, N.S.W., has been appointed to the charge of the parish of Broken Hill.

Rev. Maurice Kelly, Curate of Christ Church, South Yarra, Melbourne, is going to Mirfield, England, for a year's special training in the Community of the Resurrection.

Rev. A. D. Davies, Vicar of Camperdown, Victoria, having been in bad health for some time, has obtained four

months' leave of absence. He will undergo a rather serious operation, after which it is expected that his health will be fully restored.

The Bishop of Newcastle is spending a short holiday in Tasmania.

Canon Hughes, Vicar of St. Peter's, Melbourne, conducted, in January, a Retreat for Clergy at Cressy, near Launceston, Tasmania.

Rev. L. Arnold is leaving St. Peter's, Melbourne, having accepted a position on the teaching staff of the Church of England Grammar School.

## The Late Sir Samuel Way.

(Communicated.)

The whole of Australia has suffered a great loss in the death of Sir Samuel Way, the late Chief Justice of South Australia. He was a man who wielded a remarkable influence on public life, and especially upon the life of the State where he lived, and where he was so genuinely and so deservedly beloved by every section of the community.

He was a man who never attempted to hide his deep religious convictions. He was everywhere known as a consistent Christian who went about doing good whenever the opportunity offered. He was an enthusiast in the cause of Foreign Missions. He gladly sacrificed his leisure moments in order to preside at committee meetings or to publicly advocate the work. He had a deep affection for the Church Missionary Society (which he spoke of as the greatest of all missionary societies) and for its daughter the Church Missionary Association. Two days before his death he sent his annual subscription with a most refreshing letter of good wishes. In his will he left £250 to the South Australian C.M.A. May there be raised up in this new land many other men, who in public and in private life, like Sir Samuel, shall consistently walk in the footsteps of the Master.

## Missionaries in German East Africa.

No further news has been received from the missionaries who are interned in German East Africa, but the following announcement was issued by the British Admiralty on December 9:—"The Commander-in-Chief at the Cape reports that on December 2 clothing, money, and comforts were landed at Dar-es-Salaam for naval, military and civil prisoners of war in German East Africa. Parcels intended for prisoners of war may now be sent addressed care of Naval Officer-in-Charge, Zanzibar, but no written or printed matter should be included in parcels." It will be remembered that among the missionaries interned are three from New South Wales, viz., Rev. and Mrs. E. Doulton, and Miss Miller (all of the Church Missionary Association).

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## Our Melbourne Letter.

From Our Own Correspondent.


Three bad Sundays in succession have made January a bad month for Church treasurers. Some of them are beginning to look apprehensive, and with some reason. The expenses go on, even when congregations stay at home because for two Sundays it is hot enough to blister a shiny hat, and the next Sunday is wet enough to make an ostrich plume look like a bedraggled tail feather. What is wanted is the adoption of a rule which puts Church finances beyond the fluctuations due to hot and wet Sundays. The envelope system properly worked does this. Why not encourage people to be systematic even without envelopes to remind them, and to add the collection for the Sunday missed to the sum deposited in the plate on the next Sunday they are in Church? A casual worshipper in the country who was accustomed to go to Church "when there was something on," was absent when a new Church was opened. It was a wet day. He told his Vicar that was why he couldn't come. "Anyway it was a pound saved," he said, as he rode off. Regarding his case as exceptional, we may remind the many who simply forget that their Church has lost their usual contribution for three successive Sundays, that they owe the amount "saved" to God. Who never fails them, and to their Church, which is always there when they want its help. An old negro pastor told his congregation one Sunday: "My dear brethren, I can't preach on earth and board in heaven." We feel some Church officers would agree with the moral the old pastor sought to convey.

Bishop Green is a welcome preacher wherever he goes. His natural vigour is in no way abated, and his profound insight, combined with a practical instinct makes his sermons the source at once both of pleasure and instruction. The Archbishop did well in appointing Bishop Green to the Canopy left vacant by the death of Canon Gason. On account of the loss of past Canons—Sadler, Long, Crossley, and the former Dean—the Anglican pulpit has been seriously weakened. It is gratifying to have a new preacher of note come among us who is willing to use his gifts widely for the benefit of the Church.

There is a strange rumour abroad that the clergy choir, which was a feature of the recent ordination, has not finished its career. Something is said about a concert of all the talents. April 1 is mentioned as the date, and items of interest are a duet by two Vicars of different ecclesiastical leanings, entitled, "Some do it this way, and some do it that way." A cantata entitled "Eggs and Violets" associates itself with the name of an enterprising Vicar not far from town. We have heard little more than this.

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One item not mentioned is a recruiting speech by a Vicar who has not lost his punch. No doubt the inventive brains of our readers will be able to complete the items for a truly entertaining programme.

## Correspondence.

### The Ministry of Home.

The Editor, "Church Record."

Sir,—After reading my last paper and the headings, "A Time of National Visitation," "A Sad Spectacle," "A Spiritual Revival Needed," "How Shall a Spiritual Revival Come?" and the article "Australian National Life," I feel constrained to ask you why no effort has been made to introduce Family Worship into the national life of Australia?

The importance of home influence cannot be exaggerated, and family religion is the foundation of Christian character; as families compose the fabric of the State, so the State derives its character and stability from the moral and religious character of those families. The Commonwealth will be what its domestic institutions make it. The vast moral difference between nations, in other respects great and noble, can be traced to the family circle.

We are living in degenerate times, amidst much laxity of morals and religious declension, against which a powerful and decided resistance is called for.

The time is ripe for a great simultaneous movement on the part of all the Churches in the land, to advocate from every pulpit Family Worship, once or twice a day, one Sunday at least, in spite of the opposition for the purpose, and a book of prayers published, adapted to the conditions of Australian life.

I have heard prayers read in the Churches from our Bishops on various subjects, but never have I listened to an appeal to the people on this the only true safeguard of national life and home.

No religion in our Public Schools, no Family Worship, will, in spite of fervent preaching, costly benevolence, charitable liberality, lead to bad government, a reckless people, social wrongs, religious paralysis, and moral death.

I should like to see the Church of England at the head of this crusade for "The Ministry of Home," and it would be an object lesson for the Empire if one of the youngest of the nations took the lead in the spiritual welfare of the family hearth, with the words of Joshua inscribed thereon, "As for me and my house we will serve the Lord."

"LAYMAN."

Melbourne.

### The Church's Work Among Our Soldiers.

(The Editor, "Church Record.")

Sir,—It is now over 15 months since the Church in the Diocese of Sydney started its work among our soldiers in the Camps. It was a small beginning, but it has now grown into a large and most influential work. At Liverpool our Club is the centre of attraction for many of the men. Most nights may be seen there hundreds of men enjoying them-

selves at games, writing letters, or talking. On Wednesday evening there is a service held for the men and it is splendidly attended. Our Chaplain (Captain Richmond) is keen upon the C.E.M.S. branch he has started, and the men of that branch will repay the work he has put into the branch. They are now nearly 100 strong. Numbers of them take their turns in visiting the hospital, trying to cheer their comrades, and doing any little work they can for the sick comrades. Members of the C.E.M.S. run the Club Library. In fact the C.E.M.S. is, through its members, a great power for good in the Church's work at Liverpool. At Casula the work is making equally good progress. The Chaplain for the month of January was the Rev. F. W. Rottie, of the Goulburn Diocese, and right good work he has done, too. I wish the readers of the "Record" could only visit Liverpool or Casula and walk into our Club or tents and see the great work that their Church is doing there. This is the Church's opportunity. The men do not resent the work of the Church, most of them welcome it. Our Chaplains tell me they find the men most ready to talk on spiritual truths.

But if this work is to go forward there is need of prayer. We must not forget this important branch of the Church's work in our prayers. Then there is need of monetary help. A number of the Churches in this Diocese are giving £1 per month to the work; could not their number be increased?

Surely for so great a work £1 per month is not too much for a parish to give. Then we look for private subscriptions, and some Church people have responded most liberally. May I urge all our people to help in this great work. After one of the great battles in the north of France, a chaplain wrote home saying, "I am visiting our wounded and dying soldier lads in the hospitals. Tell those who are preparing to fight they must have Christ before they come out here." This is the Church's work. The Church's duty is to lift up Christ in our camps so that He may draw all men unto Him. Will you, reader, help us to do this? Help us by your (1) prayers, (2) your money.

WILLIAM MARTIN.

Director of the C. of E. work in our Camps at Liverpool and Casula.  
St. Clement's, Marrickville.

### Anniversary Sunday.

(The Editor, "Church Record.")

Sir,—As the one responsible for the resolutions in the N.S.W. Provincial Synod, and the Sydney Synod in 1903 and 1904, permit me to say that they affirmed that the Day should be celebrated "in every parish yearly." So much prominence is given to the very appropriate commemoration in Macquarie Place on or very near the site of the original Service in 1788, that it seems possible that the duty of celebrations in all the parishes may be overlooked. Bishops not only voted for the Day in the Provincial Synod, but thoughtfully sent circular letters to the clergy urging that the Day be honoured. Happily the movement has spread to other States.

It seems to me an important matter that everywhere the history of our Church of England here should be brought before all her people. She has done great things for this country, and they should certainly not be forgotten or ignored. The opportunity for telling the story in its very interesting parts, comes on Anniversary Sunday.

F. B. BOYCE.  
St. Paul's, Sydney, Jan. 29, 1916.

### Whither are we Drifting?

(The Editor, "Church Record.")

Sir,—"Layman" is to be thanked for his straight letter upon an urgent though unpleasant subject; and it will be a pity if the matter is allowed to drop. Do the clergy go about with their eyes shut? or have they reached that pessimistic frame of mind which refuses to move because of the seeming hopelessness of the position? Has the ordinary Christian layman become so used to the filthy surroundings that are affecting the most vital health of his own and other people's children that he does not realise the seriousness of the position? This is a matter for all Christian men and women, for the protests of the clergy are too often neutralised by the "laissez faire" attitude of

the Christian laity. Let C.E.M.S. branches and Parish Councils "get a move on."

MEMBER OF C.E.M.S.

### Inter-Diocesan Lessons.

(The Editor, "Church Record.")

Sir,—I, in common with "Churchman," deplore the strongly party character of the Inter-Diocesan Lessons referred to. To my mind the teaching objected to is introduced so subtly and to such a degree that it amounts to a breach of trust. The other lesson books "Churchman" refers to are to a large extent out of date for present-day needs.

I cannot understand why we should for ever be tied to the apron strings of the various societies of our dear old Mother Church in England, especially when we are too far off to exert any influence in the decisions of committee. At the same time it is one of the weaknesses of our Australian Church that she is creating practically no literature, and consequently is neglecting to exert her proper influence in the thought and practice of the larger Anglican Communion.

ANOTHER CHURCHMAN.

### Geelong Summer School.

(The Editor, "Church Record.")

Sir,—I rather fancy the readers of the report of the Geelong Summer School given by your Melbourne correspondent may gather from it that the Bible Readings were subversive of faith in our Lord's Coming. I am very sorry my words conveyed this impression, because my intention was the exact opposite—to emphasise the fact that His Coming is the hope of the Church and of the world. But what I tried to do was to show that the manner of the Coming ought not so to be conceived in our minds as to prevent our setting to work to establish the kingdom of God here and now. The Jews

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of old had fixed pre-conceptions about the manner of the coming of the Messiah, which helped them to reject the offer of the kingdom made to them by our Lord. Ought we not to beware of the same error? Because His coming did not fit into their apocalyptic dreams, they were deaf to His will and refused His Gospel. The whole course of history since the Ascension may be read as a divine protest against the unwillingness of the Church to establish the Kingdom; and what other meaning has the present world-crisis? Dogmatic considerations ought not to stand between us and the Lord's Will. The kingdom is central in our Lord's teaching. "Seek ye first the kingdom," and it seems clear we should not subordinate the kingdom to our ideas of the coming, but vice versa. And when we attempt to interpret the coming in the light of the kingdom, perhaps some reconstruction of ideas may be necessary in our view of the manner of the former—not of its fact and realities. The whole subject of Eschatology is difficult, but it is growing clearer in the light of the principle just enunciated.

At any rate, I ask you to believe I intend no attack upon the Coming of the Lord. As to the Last Judgment, I did not even mention it.

H. N. BAKER.

St. John's Rectory, Launceston, Tas.

### The Lost Ten Tribes.

W. N. (Melbourne) writes urging that Bible students should more carefully study the subject of the Lost Ten Tribes of Israel. The prophecies concerning Israel, he says, do not apply to Judah (the Jews of the present day). The lost tribes must be somewhere on earth to-day, and we ought to find them.

## The Church in the Home Lands

### The Islington Conference.

The programme for the Islington Conference, held in London last month, has reached us, and it is full of solemn import and significance. The general subject is "The Call of the War to the Clergy." This is arranged under three heads:—(1) "The Shepherd of Souls" (in relation to pastoral work). The opening paper was to be read by Canon Joynt, and the selected speaker was Archdeacon Gresford Jones; (2) "The Ambassador of Christ" (in relation to public ministrations), introduced by the Rev. J. Gough McCormick and the Bishop of Chelmsford; (3) "The Man and his Saviour" (in relation to the personal life of the clergy, introduced by the Rev. C. C. B. Bardsley and Canon Wilkin.

### Admiral Beatty and the War.

Rear-Admiral Sir David Beatty, in a letter to the Society for the Promotion of Christian Knowledge, says:—"Surely God does not intend this war to be a blood-drunk orgy. There must be a purpose in it. An improvement must be the outcome. France has shown the way with a wonderful revival of religion. Similarly Russia; but England remains to come out of the stupor of self-satisfaction and complacency into which her flourishing condition steeped her. Until stirred out of this condition and a religious revival occurs, just so long will the war continue. When she looks to the future with humbler eyes and prayer on her lips we can begin to count the days towards the end."

### The Bible in Russia.

A cable from the Hon. Agent of the Scripture Gift Mission states that the circulation of Testaments, Gospels and smaller portions of the Scriptures since the beginning of the war has reached over three millions—a truly marvellous distribution, but over which much prayer has been made, and for which much more prayer is earnestly asked.

"It is indeed grand to see the change which is taking place in Russia," writes a worker. "It is indeed a sober nation now, and a thoughtful and a kindly nation. It has always been a devout nation—that is to say, where agnosticism and infidelity have not been spread; but now that the drink traffic is abolished, and the war raging in

its territories, it seems to have risen and risen constantly to a height that no living man has seen it rise to, even at special times. I had to pass through a park yesterday where fully 10,000 people were gathered, maybe even twice that number, for it was a large park, and therefore very difficult to estimate them. It was a pleasant sight to see the people in their varied-coloured dresses, resting beneath the century-old trees, or lying about on the green grass, but nowhere intoxicating drink of any kind. It is a new Russia. Thank God for what Russia has become. May this nation become in the future what it was in Wladimir's time—one of the most spiritual, enlightened, and devout nations of the world."

## Anniversary of the First Divine Service in Australia.

(Communicated.)

The origin of the Services held in commemoration of the First Divine Service in Australia was a resolution moved in the Synod of Sydney on September 25, 1903, to the following effect:—"That with the view of remembering the first Divine Service in Australia which was held in 1788," on the Sunday after the landing, under a great tree at Sydney Cove, and for the purpose of emphasising the priority and history of our Church here it is desirable that in every parish yearly on the Sunday after Anniversary Day, which would be the Anniversary of the beginning of our Church in this Continent, there should be some suitable notice or commemoration of so important and interesting an event. That the Most Rev. the President be respectfully asked to communicate the foregoing resolution to each Rector in the Diocese. Moved by the Rev. Canon Boyce, seconded by the Rev. W. H. H. Yarrington, president of the Australian Historical Society (at the request of Dr. Houston, who was unable to attend). The resolution was carried unanimously, and the observance of the Service has been generally adopted in the Diocese of Sydney. Recently it has been discovered that the Service under the great tree was not held on Sunday, January 27, as supposed, but on the following Sunday, February 3. Consequently Archdeacon D'Arcy-Irvine moved a resolution in Synod rescinding in a measure the former resolution, with regard to the date and commencing the Services to be held on the first Sunday in February. The resolution was carried unanimously, and in compliance therewith the Service will be held on Sunday next, near where it is believed "the great tree" witnessed the First Service conducted by the Rev. Richard John-

son, the chaplain of the fleet, a man most suitable in every way to the high and responsible position which he held. We have perused a valuable booklet of sermons and addresses written by Mr. Johnson, such as he delivered to the congregations to whom he preached. This booklet was for 40 years in the possession of the late Dean Cowper, and it is believed to be the only copy in the colony. Mr. Johnson built the first Church in Sydney, which stood at the corner of Bligh and Hunter Streets, and was burnt down in 1798. The Church was opened on August 25, 1793, when in a faithful sermon Mr. Johnson congratulated the people on the abolition of military government and the restoration of a civic one, under which officers of the forces were prevented from selling liquor to the people, and so encouraging drunkenness. Would that the sale of liquor to our young soldiers could be prevented in like manner.

## African Natives' Opinion of the War.

A correspondent of the "Church Family Newspaper," writing from Nigeria, says:—"It may interest your readers to learn what our native converts think of the War. They can understand how it began, but they cannot conceive why the neutral 'Christian' nations do not interfere to stop it. A few days ago I was telling a young native deacon how the War was progressing. He asked me several intelligent questions, and seemed to be particularly impressed when I mentioned the numbers of men fighting, and those of the killed and wounded. He sat still for a moment, engaged in thought, and then muttered softly to himself, 'What is the use of civilisation?' I have been wondering the same thing of late. We speak of savages in the unevangelised portions of the earth, but the heathen people out here shudder when they hear of what is being done in Europe now."

"On another occasion I was speaking to a chief of some importance who has been attending Church for several years. He was asking me who would be the victors in the War, and I gave him several reasons for hoping that the victory would rest with the Allies. He looked steadily at me and then brushed all my reasoning aside with the words: 'All that is nothing. The side will win which God supports. If He gives the victory to you, you will win; if He gives it to your enemies, they will win. You can do nothing against Him.' This has been my own opinion ever since the War began, but I was surprised to hear it from the lips of such a man. His faith in God took him much further than many of our 'Christians' at home are prepared to go."

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## The Church Record.

FEBRUARY 4, 1916.

## THE FIRST CHRISTIAN SERVICE.

The first Sunday in February is one which ought to be observed in every parish throughout Australia, in commemoration of the First Christian Service held in this land on February 3, 1788, when, we are told, "the Rev. Richard Johnson preached on shore for the first time." Such an occasion inevitably reminds one of the first Christian Service held in heathen England. The story of Augustine's landing in Kent in the year 597 is, or ought to be, familiar to every Churchman. It is the first recorded instance of an act of public Christian worship performed in the presence of our heathen forefathers in the land they had won for themselves.

Such a date as February 3, 1788, has not only a religious, but a political and social significance. Just as the Church of England was the foster mother of the English nation, so the Church has largely helped to shape the destinies of our Australian Commonwealth. In the early days of the first settlement the witness of the Church was sorely needed, and we owe an incalculable debt to the faithful ministrations of such men as Richard Johnson and Samuel Marsden and the few earnest laymen who supported them in their civilising and refining influence among the rough elements that were gathered together in the infant colony. It was work such as they did which made really possible the transformation of a penal settlement into an important and self-respecting constituent of a world-wide Empire.

Without the influence of the Church it would have been almost impossible to create those social conditions which would attract the best type of people to settle in Australia. Religion has always been recognised as the bulwark of law and order and decency, and the surest support of reasonable and responsible government. This is seen in the grant of lands and revenues therefrom not only to the Church of England, but to other religious bodies. In course of time the State payment of clergy ceased, but the public recognition of religion has been maintained in other ways. Religious conviction has always been the best safeguard of moral purpose in public as in private life.

The Commonwealth of Australia owes not a little to the Church. This has been recognised by more than one competent historical observer. The educational achievements of the Church have been considerable. The Church established the first Day Schools in Australia, and for two generations it alone carried on the work of elementary education. Long before the State stirred a finger to touch the question, the Church did yeoman service in education.

Another item to the credit of the Church is the splendid and strenuous pioneer work done by many of the clergy in following the settlers into the bush. Their journeys were almost apostolic in extent and peril in the days when railways were not and roads were few. They helped to keep the fast spreading settlements in touch with civilisation. The moral energy exerted by the clergy was far more effective than the police in suppressing the evil-doers, because it elevated the tone of public opinion and created an atmosphere in which lawlessness could not flourish.

One would like to speak of the tremendous development of the Church. The first Service was held under a great tree. The leafy canopy has been replaced by hundreds of Churches and more than a score of Cathedrals. The one clergyman has grown into an army of 1300, and there are now 24 Bishops where formerly there was not one. Parishes have been marked out over vast areas, Diocesan, Provincial and General Synods have been organised, and a regular constitution has been slowly formed, and is still in process of development. The self-governing principle has been applied to Church affairs, and the eyes of Church reformers in the old country are turned on Australia for encouragement and suggestion. The Church has not confined its energies to Australia alone. It has reached out to the heathen peoples nearest its shores. Samuel Marsden was the first missionary from Australia and many have followed his example. Not only the Maoris of New Zealand, but the Papuans of New Guinea, and the natives of Melanesia have received the gospel partly from Australian missionaries, while the Church in Australia has its representatives also in the wider fields of Africa and the East. In these and other ways the Church has not only helped to build up the Australian Commonwealth, but has enabled Australia to make some contribution already to the world at large and the Empire in particular. The call to serve in the present War has been obeyed by the sons of the Church in more than their due proportion, as is shown by the recruiting statistics. The percentage of members of the Student Christian Movement who have enlisted is double that of the available manhood of the nation as a whole.

Yet while we rejoice and are thankful for the work the Church has done, we must not merely look back at the past, or rest contentedly in a posture of self-satisfaction. The work already done is great, but greater is the work yet to be done. The Church's witness is sorely needed amid the plague spots of our national life. After all, quite four-fifths of the people of Australia are at the best merely nominal Christians. There are hideous social sins that have to be eradicated. Our political life needs a thorough cleansing. The spirit of selfishness is manifestly at work in the many phases of social and indus-

trial unrest. Life is taken too easily, and there is a call to greater earnestness and seriousness of purpose. The fuller consecration of home life, a cleaner political administration, a more healthy moral tone in society, in short, a soul compelling and uplifting ideal, and the power to make it a fact, are urgent necessities if the Australian Commonwealth is to rise to the height of its possibilities. The nation needs not only cleansing, but moral uplift and inspiration for fuller service. This is what the Church can give through the Gospel it holds in trust, and it is our business, as Churchmen, to see that this is done, and to do our own bit towards its performance.

Thus may the Church be the true foster mother of the Australian Commonwealth.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Anniversary Service.

The Annual Service in commemoration of the First Christian Service in Australia will be held next Sunday afternoon, February 6. All arrangements are in the hands of the C.E.M.S. The procession will start from the Cathedral at 2.45 p.m. for Macquarie Place, where the Service will be held. Addresses will be delivered by the Bishop of Goulburn and the Rev. E. Howard Lea; the first lesson will be read from the Bible used in 1788 by the President of the Methodist Conference, and the second by Canon Bellingham. A collection will be taken up to provide a Permanent Memorial of the First Christian Service. The music is to be provided by the State Military Band, the Darlinghurst Concert Band, and Massed Choirs, under the conductorship of Mr. J. Massey, of St. Andrew's Cathedral.

## General Synod.

The Primate has intimated his intention of convening General Synod on the second Tuesday in October, 1916.

## Lenten Conventions.

A series of Church of England Group Conventions, centring round the Season of Lent, will be held in various central Churches of Sydney and suburbs. The object of the Conventions will be Spiritual Renewal in the Church. The clergy and congregations of the neighbouring parishes will be invited to attend. The Conventions will be held (in each case) from Monday to Wednesday inclusive (evenings only). Appropriate sermons will be preached on the previous Sunday. Eight of these Conventions have been already arranged, the first two being at St. Barnabas' George St., Sydney (February 28 to Mar. 1), and St. James', Croydon (March 7 and 9). Much prayer is asked that God may bless the enterprise.

## Bible Society.

The Annual Report of the N.S.W. Auxiliary of the British and Foreign Bible Society for 1915 has just reached us. Early in the year the Committee took an important step, by which the Bible House became exclusively a depot for the sale of Scriptures, and Mr. Fred Weir was engaged as Trade Manager. The step has been amply justified by the results which have been achieved. The total circulation of Scriptures for the year amounted to 84,157 copies (of which number 57,470 were sold during the latter half of the year), compared with the previous year, this shows an advance of 51,447 copies. The Foreign Scriptures sold at the depot represent no less than 38 languages. The work of distributing New Testaments to the troops has been continued. 9,450 of the 1/6 pocket edition and many hundred penny Testaments have been given to soldiers in camp and on transports. In March, 1917, the N.S.W. Auxiliary will complete 100 years of existence. The Committee hopes that the event will be fittingly celebrated. A concise History of the Auxiliary and a Literary Competition for scholars in our schools will form important features in the celebrations.

## Deaconess House.

From the "Deaconess" we take the following:

Plans have been drawn for the new Deaconess House. The trustees have been considering the specifications, and if these are satisfactory tenders will be called. We give a few reasons why we feel that the work should go forward and be helped by those who set any value on women's work in the Church:—

1. The present house is only a rented one, costly, inadequate, as well as inconvenient to the staff of workers there.

2. We own a freehold building site opposite the Women's College, St. Paul's Road, and we have in hand and promised about £2500 for the building.

3. The Deaconess House is the only Home in New South Wales in connection with the Church of England for the training of deaconesses and women workers. Such a building will be a constant need.

Now that we own good properties in the Home of Peace and its Nursing Home, and in our Children's Home, it is only fitting that the parent work and headquarters should have a suitable building.

## All Saints', Austintown.

A very successful Sale of Work, in connection with the above Church, was held on Saturday afternoon last. Mr. and Mrs. W. E. Shaw kindly lent their grounds at "Kewick" for the occasion, and Dr. Long, Bishop of Bathurst, who was spending his annual holiday at Stanwell Park, was kind enough to open the Sale. The Rector, after prayer, introduced the Bishop, who, in a happy and very fitting speech, declared the Sale open. Mr. J. E. Branch (Rector's warden) commented briefly on the progressive work of the parish, and thanked the Bishop for coming. Mr. and Mrs. Shaw for their kindness, and the ladies for the hearty manner in which they had worked for the Sale. It proved a great success, similar to the one held last year, the net result being £60, the majority of which is to pay off the debt on the Rectory.

## To Help the Church Tents.

The Rector of St. Alban's, Leura, with the assistance of the choir, organised a successful concert, the proceeds of which were devoted to the Church Tents for Soldiers in the Military Camps. The concert took place on Saturday, January 22, and realised £24.

## COULBURN.

(From a Correspondent.)

## Appointments.

Rev. P. W. Bramble, Curate of North Goulburn, has been appointed to a similar position at Junece. Mr. G. F. Pyke, Stipendiary reader at Junece, has been appointed to North Goulburn. A triangular exchange has been approved, to take effect from March 1 next, whereby the Rev. H. H. Crigan, of Gunning, goes to Murrumbidgee, Rev. T. A. Cato, of Braidwood, to Gunning, and Rev. W. D. Kennedy, of Murrumbidgee, to Braidwood.

## Cathedral Parish.

The annual meeting of the parishioners of St. Saviour's Cathedral parish took place on January 28, the Vice-Dean, Canon Carver, presiding. The Churchwardens' accounts were adopted, the results of the recent investigation into the Cathedral expenses having been put before the meeting. The Vice-Dean moved from the chair, and the Bishop supported an expression of appreciation of Archdeacon Bartlett's untiring services to the Cathedral parish. A strong motion was carried urging upon the incoming Council the expediency of abolishing pew rents in the Cathedral without further delay.

## Military Camps.

The Goulburn battalion continues to grow; with the men from Snowy River, who arrived on Friday last, it now numbers between 800 and 900. The Coomandura Camp is also to form the nucleus of a new battalion, so that the responsibilities of this Diocese in the matter of the spiritual welfare of the

trainees are now great. The Council of the Diocese will meet early in February to discuss the extension of this work.

## BATHURST.

## Grenfell.

The Sunday School Teachers, Choir, and Young Men's Club at Grenfell, tendered a farewell to the Rev. R. G. Nicholls, who has accepted the position of Warden of the Gippsland Divinity Hostel at Sale, Victoria. Mr. Nicholls has done excellent work as Curate at Grenfell, more particularly among the young men.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## Church Missionary Association.

Miss Mabel Miller, of Naracoorte, S.A., has been adopted by C.M.A. supporters in South Australia as their first missionary, and she will be wholly provided for by friends in that State. Miss Miller is to leave for Uganda on February 25.

Miss Sophie Dixon arrived in Melbourne on January 22 on medical furlough. Miss Dixon has suffered so severely from attacks of fever that it was deemed imperative for her to leave British East Africa for a time.

Finances for 1915.—The income for 1915 was £7,639, as compared with £8,774 received in 1914. A full statement will be issued in the next "Gleaner."

Spiritual Renewal.—The timely Editorial Notes in the last issue of the "Church Record" respecting the Renewal of Spiritual Life are much appreciated by us in Melbourne, for we are quite certain that this must be our supreme aim for 1916. Quiet Saturday afternoons and evenings for Gleaners and others are being arranged for each fortnight throughout the year, and parochial missionary campaigns are being planned, the central objective will be Revival. The new C.M.S. booklet, "Studies in Revival," will be our special text-book for study during 1916, and we are glad to say there are several indications in Church life which make us strong in faith that the much needed times of refreshing are near at hand.

## St. Andrew's, Brighton.

The beach services which were so much appreciated last summer at Brighton were again commenced on Sunday, January 23, by Rev. A. Law, of St. Andrew's, Middle Brighton, and will be continued every Sunday evening until Easter, commencing at 8.30 p.m. Mr. Law is assisted by the full strength of St. Andrew's Choir. Besides the prayers and singing, a short address suitable to people of all denominations is given. Last year the average attendance at these gatherings was about 600 persons.

## St. Luke's, Brighton.

The Vestry have purchased for £1250 a property known as "Warren Lodge." The house will be used as a Vicarage, and St. Luke's Church will be removed from Male Street to the new site.

## Doncaster.

The annual Christmas appeal has been made by the Vicar of Doncaster on behalf of the Vicarage debt; the collections amounted to £50. Arrangements have been made for the Rev. A. Law, of St. Andrew's, Middle Brighton, to conduct a Mission at Doncaster and Templestowe in May, from 12 to 22.

## St. Paul's Cathedral Lenten Addresses.

"The Church's Message on the War," is the general subject suggested by the Social Questions Committee to be dealt with in seven sermons in St. Paul's Cathedral during the Lenten season. The opening sermon will be preached by the Archbishop on March 5, and the rest of the course will be as follows:—March 12, "The Revival of Paganism in Modern Life," by Bishop Green; "The

## BALLARAT.

## Generous Gifts.

The finances of the Diocesan Grammar School have been materially helped by the generous gift of £100 each from Messrs. J. C. W. T., and E. Manifold. The Hon. S. Winter-Cooke promises £50 upon the contributions reaching £400, and a Ballarat Churchman offers another £50 when the total has reached £450.

## GIPPSLAND.

## Home Mission Fund.

The Bishop, in the "Church News," desires to express his thankfulness, first to Almighty God, and then to all those who rallied so nobly to his special appeal on behalf of the Home Mission Fund. The total receipts for 1915 amounted to £1,000 11s. 7d.

## Diocesan Notes.

Rev. R. J. Thompson, appointed to the parochial district of Yarram, arrived from England in January.

## Sale.

During 1915 the debt on the Parish Hall at Sale was reduced from £400 to £240, while £180 and £160 respectively have been contributed by the parish to Home and Foreign Missions.

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## QUEENSLAND.

## BRISBANE.

(From Our Own Correspondent.)

## Installation of the Sub-Dean.

There was a large congregation in St. John's Cathedral on Tuesday evening, January 25 (the Feast of the Conversion of St. Paul), when the Rev. Francis de Witt Batty, M.A., was installed as Canon Residentiary and Sub-Dean of the Cathedral. The service commenced with a procession of the clergy of Brisbane and neighbourhood, the Lay Readers and Canons of the Cathedral, the Archbishop and his two chaplains, Revs. C. Clement James and H. H. Green, and the Coadjutor-Bishop, Right Rev. H. F. Le Fanu. The service was conducted by Archbishop Donaldson, who preached an eloquent and practical sermon from Habakkuk ii. 3. At the close of the address the license issued to the new Sub-Dean-elect, appointing him to his new office, was read by the Rev. C. Clement James, and the Archbishop delivered the license into his hands, saying, "Be thou a faithful minister of God's Holy Word and Sacraments, and a faithful pastor under the Great Shepherd of Souls." Prayers were then offered by his Grace, after which the Archbishop gave his blessing to the new Sub-Dean, placing him in his stall, and the service concluded with praise, prayer and the benediction. A reception was afterwards held in the school, at which the Archbishop and the Sub-Wardens (Messrs. F. W. S. Cumbræ Stewart and R. O. Bourne) offered congratulations to Canon Batty, who suitably responded.

## Appointments.

Rev. George Neal, Vicar of Kilcoy, has been appointed to the parish of Rosewood, vacant by the resignation of the Rev. T. Hely-Wilson.

Rev. A. McD. Hassell, Vicar of Inglewood, has been appointed to succeed Mr. Neal at Kilcoy.

Rev. C. K. Blencowe, lately Vice-Principal of the Nundah Theological College, has joined the ranks of the Charleville Bush Brotherhood.

## SOUTH AUSTRALIA.

## ADELAIDE.

(From Our Own Correspondent.)

## Sir Samuel Way, Bart.

The public life of South Australia has suffered a great loss in the death of the Chief Justice, Sir Samuel Way. Sir Samuel was the son of a Bible Christian Pastor. He regularly attended Pirie Street Methodist Church, but his sympathies were as wide as the Church itself. Among his bequests we find the sum of £500 left to the fund for the formation of a second or additional Bishopric in South Australia, and £250 to the South Australian Church Mission Association. The new Chief Justice, Judge Murray, takes office with the general approbation of the citizens of the State.

## Bible Society.

The B. and F. Bible Society in South Australia is a direct branch of the Parent Society in London. The Home Committee own all the property and appoint the General Secretary for S.A. The report presented to the Annual Meeting on Thursday last showed an income for 1915 of over £2700.

## Resignation.

General regret is felt at the resignation of the Rev. Canon Wragge. Mrs. Wragge, too, will be missed from the city. She took a keen and helpful interest in all matters relating to the well-being of the poor and unfortunate.

## C.M.A.

The outgoing of Miss Mabel Miller has been approved. Donations towards her upkeep in the field are invited.

Letters have been received from the African Coast from the Rev. T. L. Lawrence. Thus far he had a safe and happy journey. At Bombay he was impressed with the vast multitude of the unevangelised. Here he also noticed a company of men worshipping the setting sun.

## Diocesan Notes.

Rev. Francis Morton, having resigned the charge of Penola, has been instituted to the parish of Moonta and Wallaroo. The Bishop has appointed the Rev. C. W. E. Swan to Penola, and the Rev. H. C. Thrush has taken Mr. Swan's place as Curate of Mount Gambier.

## Bush Brotherhood.

On Thursday, February 10, the Bush Brotherhood House at Tailm Bend is to be dedicated by the Bishop. Rev. J. W. Clarke will be admitted as the first Principal, and one deacon and two lay evangelists will be admitted as Associates.

## Universal Day of Prayer for Students.

The following Call for the Observance of the Universal Day of Prayer has been issued by the World's Student Christian Federation.

Every year, since its organisation two decades ago, the World's Student Christian Federation has called upon its members and upon Christians generally to unite in intercession on behalf of the students of all lands. At this solemn moment in the life of the world, in setting apart February 27, the last Sunday of the month, as the Universal Day of Prayer for Students, the General Committee of this Movement, which unites the Christian students of all countries and races, does so with a more profound conviction than ever of the absolute necessity and the boundless possibilities of united prayer.

The Christian Student Movement whether considered locally, nationally or internationally, is built around the central and supreme Person, Jesus Christ, the Living and Almighty Lord. It bears His Name. It acknowledges allegiance to Him. It exists to bring to bear His principles and spirit upon the life of the universities, colleges and schools and to make these institutions centres of propaganda for His programme. It recognises Him as the Source of its life and energy.

Never has Christ seemed so unique and so necessary as He does to-day. When have so many stood in need of His guidance to discover the path of duty and of faith, in the midst of sore perplexity and questioning, of His sustaining power in the midst of sorrow and loneliness, of His assured presence in the valley of the shadow of death, of His vision and hope to discern and hasten the coming of the better day! Christ has ever manifested Himself in the pathway of those who have called upon Him in faith and with pure heart and unselfish spirit. Therefore, let Christian students and professors in every land, together with all who have truly at heart the accomplishment of God's Will in and through the students of the nations, unite in the faithful observance of the coming Universal Day of Prayer for Students, that there may be marked manifestations of superhuman wisdom, superhuman love and superhuman power—such manifestations as will fully meet the unparalleled needs of the present hour.

On behalf of the General Committee of the World's Student Christian Federation.

KARL FRIES, Chairman.

JOHN R. MOTT, General Secretary.

January 1, 1916.

## NO-LICENSE IN IRELAND.

Ireland has some bright spots from which the sale of liquor is entirely excluded. As far back as May 19, 1870, Lord Claud Hamilton said of a prohibition estate of 10,000 inhabitants in County Tyrone: "The result has been that whereas these high roads were in former times constantly scenes of strife and drunkenness, necessitating the presence of a considerable number of police to be located in the district, at present there is not a single policeman in the district." When the landlord closed the drink shops the police were no longer needed.

The meaning and the goal of history is the coming of the kingdom of God. Every bit of work, however hidden, that serves this end helps to direct the course of world history. —"International Review of Missions."

## The Missionary Enterprise.

## Devoted Eskimo Christians.

Rev. W. G. Walton, who has just completed 23 years of service in the North-West Canada Mission, is able to report most encouraging results in his work amongst Indians and Eskimo of Hudson Bay. There is now hardly a family in his large district (some 600 miles in length) but has family prayers. The respect for the Sabbath is so great that during the winter many families went without food rather than hunt on Sunday, whilst their devotion to the Church Services when visiting the trading post is astonishing. On one occasion an Eskimo arrived to get food, but just as it was given to him the bell rang for prayers, and although he had been without food for two days, he first went to Church before preparing his meal. Many families come 300 miles to hear the Word of God, making light of the fact that they have been without food for days. The very great drop in the fur market has caused great distress among them, but in spite of this their steadiness and faith are wonderful, and they are always most eager to give what they can to the work of the Church.

## Church Building in South India.

The Bishop of Dornakal, who at the request of the Bishop of Madras spent four months and a half at Tinnevely while the Diocese was vacant, held Confirmation Services in 41 centres, at which over 2000 candidates were presented. Bishop Azariah, who is a native of South India, was much struck with the self-sacrificing enthusiasm of the people for Church building. He writes in the "C.M.S. Gazette" for December: "In every part of Tinnevely I saw Churches built entirely by the gifts of the people. This is especially true of the C.M.S. part of the Diocese. Out of the 35 confirmations held in the C.M.S. district, 21 were in Churches built by the people themselves. The occasion of the dedication of such a Church is a great event in the village. No one can fail to notice the joy of satisfaction

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expressed on the faces of the people on the day which sees the culmination of their self-sacrificing efforts of many years; for in many cases the people tax themselves very severely for five, seven, or even ten years for the Church Building Fund. Nor are they any the worse off for this. I noticed again and again that congregations that strain every nerve to build a Church of their own were more prosperous after the completion of a Church building enterprise than ever before."

## A Leper's Bible.

One of the departments of industrial work in connection with the C.M.S. Leper Compound at Pakhoi, in South China, is that of printing. Mrs. Hipwell, now in England, writes:—

"As the first edition of the Bible is now out of print, the leper men revised the whole Bible according to the latest translation in colloquial character. Is it not marvellous that God can use leper lads to send out His Holy Word for the salvation of China? It was glorious to see them working at this revision, and the correcting of the printers' proofs. When the legless Ng A-Po was correcting the proof-sheets of the Old Testament, he worked so hard that he became tired out, and by the doctor's orders had to stop. He was healed and restored as by a miracle, and now the whole Bible is in print again and almost ready to go out on its mission of salvation."

Principles of Reform in  
Sunday School Work.

## How to Reform Under Difficulties.

(Miss Ada Clark, the writer of this article, was for six years Superintendent of the Kindergarten Department of St. Matthew's Sunday School, Auckland. She was Lecturer on Primary Methods at the Christchurch Training Week of 1914, and at the Nelson Summer School, Christmas, 1915, gave demonstrations of Primary Methods.)

I feel very diffident about giving my experiences, but do so in the hope that it may help some teachers who would like to try the new methods of Sunday School Teaching, and are afraid of the difficulties ahead.

## The Start.

For six years I was Superintendent of the Primary Department of St. Matthew's Sunday School, Auckland. At first, we thought the ideal Primary Department was one in which the Superintendent taught the lessons and illustrated it on a large sandray, while young helpers sat with the children and listened. In September, 1912, some of us saw Miss Archibald give a Primary Demonstration and learnt the better way. We at once introduced into our Primary School the Archibald method of using young helpers to tell the story to the children and to supervise the expression work, for it was evident to us that this method was the right one, and we wished to use the best method in trying to fulfil our Lord's command: "Feed My Lambs."

## The Room.

The first difficulty to overcome was that of the room. All that we had were two tiny rooms at the back of the Sunday School on either side of the stage, and the children sat on forms far too high for them. An appeal to lovers of the children was made, and a sum of £40 collected. We bought one hundred armchairs for the children, sloping floors were put in the rooms, two large sandtrays were built, and a blackboard was bought for the teacher. Our attendance soon increased from 30 to 100, so we had to use the stage as well as the two rooms. This was not satisfactory, as only a curtain divided these children from the main school, but we struggled on for a while. Then we were allowed to use the main building for our Department, starting our session at 2 p.m., an hour before the rest of the school assembled. We continued this plan for six months, and had practically no trouble in

getting children and teachers to come at this hour, though the latter found it rather a rush when morning service was longer than usual. (I would advise anyone who has to adopt this plan to arrange an interval of a quarter of an hour between the end of one session and the beginning of the next—this is really needed for re-arrangement of the room, etc.). During this six months, alterations had been made of the stage and the rooms that we used to have, and we found ourselves the proud possessors of one large room with level floor. Here both beginners and primary children meet. During story time, the beginners are curtailed off at the end of the room. Some day we hope that we may have a separate room for them.

## Crading.

When I took over the department, the children were not graded. All the boys, ranging from 3 to 9, were taught in one of the small rooms and the girls in the other. The first attempt at grading was to put girls and boys under 6 in one room and the other children in the other. At this time, besides myself, our staff consisted of one senior teacher and two young helpers. Gradually we got more teachers and helpers, and I commenced to train them to give a Bible lesson or introductory talk to the children. After two years like this we graded again, making three divisions: Beginners under six, six-year-olds, and those over 6. The two divisions comprising the Primary Department were each under the charge of a leader, with helpers, who each had a little class, and to which they taught the lesson. The beginners were divided into three sections, each with a leader and one helper. We tried for some time to let each section have its opening and closing exercises by itself, but came to the conclusion that, though this may be the ideal, where your space is limited, it is better to have a united service.

## Young Teachers.

I have had very little difficulty in obtaining young people to help in the department, and when once obtained, I find no difficulty in keeping them. After four years in our department, one of our young men helpers went to Wellington (here he at once took up similar work in one of the City Churches). I made an appeal for someone to fill his place, and two girls from the Senior Class in the Sunday School volunteered. I get the best results from helpers who are not too young, say, not less than 14 or 15. Boys make excellent teachers for children of the primary age. We suffer from time to time, the loss of good helpers through removal to other places, but invariably they either join a Reformed Primary Department on their arrival, or, if one does not exist, move heaven and earth to get one started. We have had some difficulty in selecting a suitable time for our Training Class. During one winter we found Saturday afternoon after basket ball the best time to suit all. But as a rule we hold our class on Tuesday evenings—the beginning of the week is better than the end, as it allows longer time to the helpers to get up their lesson. Helpers who are absent from the Training Class are not allowed to tell the story on the Sunday, unless they have been members of the Department for over a year, when the lesson notes are sent to them in their unavoidable absence. Including our pianist and secretary, the department had a staff of 20. When I had to resign, owing to my removal from Auckland, the leader of one of the sections took my place.

## Music.

One of the most important items I have left to the last, by means of proper music, so much can be done to create the right atmosphere. At first we had no musical instrument; before my taking charge, the little ones had their opening and closing exercises with the main school. We tried an auto harp that one of our enthusiastic helpers brought along, but it was not a great success. (He is, by the way, now in charge of a Primary Department of his own in a country township, after having stirred up the interest of child lovers in several other places where he was for a time). Then one of our friends took pity on us and on the children, and lent us a piano; this we have used ever since.

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## Equipment.

So often one hears a teacher say: "I cannot conduct my department on kindergarten lines, because it takes too much money to buy models, sandtrays, paper blocks, pencils, etc." These form part of the equipment of a Primary Department, but it is a mistake to suppose that a great deal of expense must be incurred. Moreover, when once the Department is properly equipped, the working expense is small, especially compared with the result. Cardboard lids of boxes make good sandtrays for the children, especially if you use the sand, as it should be used, not too damp. We used such for months. Brown paper and chalk are all that beginners require. We made blackboards for the young teachers from cardboard covered with blackboard preparation. The lad helpers are only too glad to make models, frame pictures, or help in any way that is suggested by the Superintendent.

Ada Clark in the "Nelson Diocesan Magazine."

### An Australian Visitor at Hyderabad-Deccan.

Rev. George Brown, C.M.A. Missionary at Hyderabad-Deccan, India, writing in "The Star" (this Mission paper), says:—

"In October we had one of those rare visits from Australia. Rev. J. V. Patton, M.A., Vice-Principal of Moore College, Sydney, spent two days with us on his way to England. He will find it hard to understand, after his experiences, that our part is called the dry Deccan. While he was in Khammam, the rain came down in sheets in Hyderabad. In some places there were ten inches in twenty-four hours. As a consequence the railway line was breached in both directions. He could neither retreat towards Madras, nor journey to Hyderabad. When we went to the station to meet him we learnt about the breaches, and were told, in quite an ordinary tone of voice, that he might be able to get through in three or four days. When you are hoping to join your steamer at Bombay at the end of the week such a delay becomes rather serious. But Mr. Patton was Australian enough to get through at the first possible opportunity, thirty hours overdue. He arrived hungry and travel-stained, but was soon able to get rest and refreshment. He was able to see more than a fraction of what is worth seeing in our great city. He confessed to be rather confused with new sights and impressions, but we are sure that he has the 'seeing eye,' and will have something to tell of his visit. At a little 'At Home' he met some Indian friends and charming Indian friends we have. Mr. Carmichael, M.A., of the Y.M.C.A., an American Rhodes Scholar just out from Oxford, took him to see the Soldiers' Association at Trimulgherry. The cantonments, that he saw, are the most spacious in India. The regiments in were the 7th Hussars (who have since left for Meerut), a Hants regiment, and a Wessex Brigade of the R.F.A.

Major Naidu, P.M.O., kindly motored him to Golkonda, the old capital of the Deccan, still an impressive walled city with a rugged citadel in its midst, and the great tombs of the old line of kings without the walls. He is sure to have noticed a tomb with an unfinished dome, the tomb of the last king of Golkonda. He was taken captive by Aurangzeb, the Great Mogul, and died in honoured captivity at Daulatabad, 330 miles away, being buried at Roza.

"We would have liked Mr. Patton to have seen more of Christian work in our midst. He was not able to spend a Sunday here, but he probably left us feeling that he had learnt something of the great Indian continent."

Daily prayers are the best remedy for daily cares.—Matthew Henry.

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### A Venture of Faith.

Not far from Wedderburn, Victoria, is a "Home" which is unique, both in its management and its results. It was started about 25 years ago, by two devoted Christian women, members of the Church of England, and one, a great admirer of and worker with the Rev. H. A. Langley, of St. Matthew's, Prahran (afterwards first Bishop of Bendigo). The children in the Home come from all parts and there have been as many as 18 there at one time—possibly a larger number. It was started on the lines of George Muller's work amongst Orphans in Bristol; that is, in entire dependence on God's provision of daily food and other necessities. From the first day until now it has never received one penny of help from the State, nor made one appeal for support to the generous-hearted public. Help has been given all along; most unexpected people have sent donations, and God has honoured the faith which takes Him at His Word. "Clifden" has indeed done a great work for many homeless and motherless bairns. No less than 22 of its "boys" are now far away with our army, fighting for King and country! Only a little Home, but 22 of its sons were ready to "do their bit" whatever came! Is not this a splendid example of serving the Empire? And more encouragement still! "We get such lovely letters," said one of the "Clifden" founders; "we know that many of our boys are real Christians." Such work deserves to be known of men, as well as honoured by God. The Home is still doing its noble work, and any enquires will be gladly answered or visitors welcomed by either Miss Colvin or Miss Brumby. Their address is, "Clifden" Home, Wedderburn.

### Duty.

"We ought not to picture Duty to ourselves or to others as a stern taskmistress. She is rather a kind and sympathetic mother, ever ready to shelter us from the cares and anxieties of this world, and to guide us in the paths of peace. Our duty is to make ourselves useful."—Lord Avebury.

"Do the duty that is nearest thee—that first, and that well; all the rest will disclose themselves with increasing clearness, and make their successive demand. Were your duties never so small, I advise you set yourself with double and treble energy and punctuality to do them, hour after hour, day after day."—Carlyle.

"Not once or twice in our rough island-story. The path of duty was the way to glory. He that walks it, only thirsting For the right, and learns to deaden Love of self, before his journey closes He shall find the stubborn thistle bursting Into glossy purples, which outbredden All voluptuous garden roses. Not once or twice in our fair island-story, The path of duty was the way to glory." Lord Tennyson, "Ode on the Death of the Duke of Wellington."

"If a man is busy about his duty, what more does he require for time or for eternity? Duty, be it in a small matter or a great, is duty still; the command of Heaven, the eldest voice of God. And it is only they who do their duty in everyday and trivial matters who will fulfil it on great occasions. Every duty which is bidden to wait returns with seven fresh duties at its back."—Chas. Kingsley.

"Above all, cultivate instant obedience to the slightest call of duty. Prompt obedience to conscience is a habit which will clothe you, as with magic armour, in all future dangers, and that is why I care so tremendously (I can use no slighter word) that you should learn duty-doing in trifles."—L. M. Soulsby.

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## Can a Christian become a Theosophist?

(By the Rev. Charles Courtenay, M.A.)

[Reprinted from "The Churchman," London. Publisher, Robert Scott, Roxburgh House, Paternoster Row, E.C.]

### I.

Orthodox Christianity is not allowed, it seems, to occupy the field of religion and morals unchallenged. On all sides it is being sharply held up by dissenters, who dispute its supremacy. Shall we turn a deaf ear to the summons and pass proudly on, secure in our own integrity? Surely not. For not unfrequently the appeal is a cry of distress, a call for help; and our faith stands not to lose, but to gain, by standing to its guns in justification.

One of the most vigorous of these challenging cults is Theosophy, evidence of whose vitality abounds on every hand. When Madame Blavatsky died she is said to have left 100,000 adherents, and it had only then just begun to find its feet. At the present day it invades our family circles, is solemnly discussed in popular novels, is represented by many a score of solid books, and is even at times patted approvingly on the back by serious theologians. Now, the inquiry we are urgently compelled to make to-day is this: Can the claims of Theosophy be substantiated? Are they true or false? Some no doubt, will airily dismiss it as a bit of pure invention, in which the Prince of Darkness is directly concerned. But assertion is not argument, and condemnation is not conclusive. It will be fairer, I think, to investigate and weigh, and looking at both sides, proceed judicially to pass a reasoned verdict. And this we will try to do in our article.

### An Ancient Lineage.

It will probably be known to many of my readers that Theosophy claims to possess a very ancient lineage. Resuscitated by Madame Blavatsky, the "Ancient Wisdom," as she calls it, had flowed on like an underground river from the earliest times, and, emerging in Thibet, where the adepts had kept it under observation, had been imparted to her in all its primeval purity. One wonders why this Russian lady should have been so particularly chosen as the prophetess of the New Theosophy—this world-wanderer, who seems to have been "everything by turns, and nothing long," and in whose career and character her best friends are obliged to confess to much frailty. In all faiths the founder or prophet is bound to count for something, and if the channel be faulty we cannot be quite sure of the purity of the stream. Having been made the recipient of all this resuscitated ancient truth, Madame Blavatsky naturally proceeded to write it in her books, "Isis Unveiled," and "Secret Doctrine." Packed full of quotations of all sorts and sizes from all ages, principally from occult authors, she sent them forth as the authorised textbooks of Theosophy. It is interesting to read of the genesis of these ponderous volumes given by her devoted, yet candid, disciple, Colonel Olcott: "We sat at opposite sides of one big table. Her pen would be flying over the page, when she would suddenly stop, look out into space with the vacant eye of the clairvoyant, shorten her vision as if to look at something held invisibly in the air before her, and begin copying on her paper what she saw." But this was the least wonderful feature of the books, for he tells us, too, that some parts were written when she was asleep by a Master who "wrote many folio pages for her."

Of course, the inevitable society was formed for a systematic propaganda, a few staunch believers banding themselves together in the year 1875 as students of this occult and profound philosophy in the United States of America. Its growth was slow and chequered. Its appeal fell on deaf ears. At one time its little light went almost out. The spirit of division crept in, and when Madame Blavatsky died the society split

into two or three, each of them claiming to possess the mantle of the foundress. It never, however, lacked talent, and probably no system of thought has claimed so many eloquent pens—from Madame Blavatsky to Mrs. Besant (captured from Materialism)—to explain its tenets and proclaim its glories. In its early years the society dabbled largely in Spiritualism, although later it cut out that plank of its platform, accounting spiritualistic phenomena as undoubtedly true, but just as undoubtedly dangerous, and therefore not to be commended as a practice to convinced Theosophists. The occult, however, has always been dear to it, and in its early years was its chief attraction. Indeed, among the powers conferred on Madame Blavatsky by the friendly Thibetan Mahatmas were found some exceedingly expressive and startling phenomena, such as materialising butterflies, money, knives, photographs, and even water-colours (with Windsor and Newton's label upon the tubes or pans). Mysterious letters fell from nowhere, purporting to proceed from the Mahatmas themselves. It was these and other occult powers which led the Psychical Research Society to send an agent to India to investigate and report. And this was done and published in their Transactions (vols. iii. and ix.), to the effect that, at least three of Madame Blavatsky's phenomena were fraudulent. It is only fair, however, to note that the Theosophist champions deny the truth of their investigator's findings.

My readers will not resent, I think, this historical survey when they consider that no movement can be fairly estimated apart from its beginnings, growth, and culminations. Even a plant cannot be rightly known unless the study of the life-history be conjoined to the study of its flower. This is why I have recalled the Thibetan Mahatmas, their secret whisperings, the imparted tricks to impress the unbeliever, the first staggering footsteps of the new-born society, its early eclipses, and the present developed system summoning the world to its feet.

### High Moral Teaching.

Now, permit me to say at once that the morality of Theosophic teaching is unquestioned, and probably some have been surprised that so pure a life is demanded in what they have deemed so heretical a system. So it is only fair to emphasise its coincidence with Christianity in much of its teaching. It is on the ground of this partial coincidence that Theosophy spreads its arms so wide, and invites all faiths so contently to shelter under its broad wings: "Christians, Buddhists, Confucianists, Moslems, retain your faiths, and become Theosophists. We are tolerant of all. We have room for all." For do they not claim that all religions spring from one great Divine reservoir—the ancient wisdom—and that Theosophy is that original and common source where all faiths meet?

And so we find the Theosophist agreeing with the Christian on the question of man's essentially spiritual nature. Man has a body and a spirit. The physical is just a sheath, a wrapping, a temporary vestment to the spirit, which is Divine. The agreement extends of course, too, to the fact of immortality. Death simply opens the cage to let the prisoner loose, to sing his song of thanksgiving in the free heaven. Spirit can never die. Necessarily, too, there must be another life, another sphere into which the released spirit can soar or drop. There is a Theosophic heaven and a Theosophic hell, of a sort. As, too, in Christianity, and in all the leading faiths, so in Theosophy, the future depends largely on the past, this life being the factory, so to speak, for the next. A man may make his fortune here or mar it. The die is made here for the impression and stamp there. "Whatsoever a man soweth, that shall he also reap." Neither do we diverge on the vital necessity of pure thought. "As he thinketh in his heart, so is he," says the Scripture. To a Theosophist "thoughts are things." Thought is the great weaver to make a shroud or a wedding dress. Heaven and hell are just the throw-off products of the busy brains of men. In both Christianity and Theosophy there is a vigorous insistence on rightness of life. There is no laxity in Theosophy on the necessity of unselfishness, kindness, purity, and spiritually mindedness.

All these coincidences are so definite and beautiful that we are tempted to merge our Christian faith with the Theosophic one, to deny any differences. We are almost ready to claim Theosophy as a brilliant ally. This may be our first instinct, but it is not our second. Words do not always mean the same thing. Even texts may be illegally diverted. And when we take pains to pursue the matter further, we discover that, much as there is admirable in Theosophy, there is also much that is not so, that its divergencies are

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more than its coincidences, its sad silences are more than its uttered excellences.

#### Peculiar Features of Theosophy.

We must now embark on the consideration of the peculiar features of Theosophy, where it strikes out a line of its own, and on which it bases its claim to pre-eminence.

And first, it must be noted that, according to its Founder or Restorer, it does not claim to be a religion at all, but a philosophy. Apparently it is nothing if it is not scientific. And, certainly, its theories are set forth with the precision of a scientific treatise. Every finding of science is made to fit into the system somewhere, and again and again science is out-science by anticipations of the deepest import. In fact, the whole system is so scientific that we easily lose ourselves along the dizzy paths we are forced to tread, paths where ordinary science certainly has never yet set foot.

The purpose of Theosophy is the worthy one of so developing the spiritual man that he may at length, in the course of ages, attain absolute perfection. All this, it seems, is to be secured by an evolution slow and steady and sure. Beginning at the lowest level, where the Ego is enwrapped in the physical, it is possible to mount up to higher and still higher spheres or planes, each level having its own kind of matter, and its own laws. The higher the level, the purer and higher the spirit. It is the last level, or plane, which brings the spirit to God. Every thing in Theosophy is according to law, rigid and exact, the law of cause and effect dominating everything, and prevailing from first to last.

Every man is the architect of his own spiritual fortunes, and whatever his fate, he has only himself to praise or blame for it. There are potentialities, it seems, latent in all, which, under the pressure of thought and energy, are more and more fully developed. Out of all the experiences of life comes our evolution, according to the way in which we handle these, for they are said to teach us to discriminate between good and evil, to reveal the futility of much that is called pleasure, the necessity of desiring the best things and, generally, to develop our better faculties and higher emotions. All this Theosophists sum up in one word, "Karma," for, to them, Karma is "the ultimate law of the universe," working ceaselessly and mysteriously with the materials which man provides in his life. The cause proceeds from man, Karma adjusts the effects on each plane of being, adjusting "wisely, intelligently and equitably." Just as the law of Karma is the great Adjuster, so is Karma the great retributive power of life in individuals and nations. Karma operates at every stage of the soul's way in life and after it, dealing out its rewards and punishments strictly according to desert. As a law, it is rigid, merciless, and just. Edwin Arnold thus describes it in his "Light of Asia":—

"Karma—all that total of a soul,  
Which is the things it did, the thoughts  
it had.

The 'self' it wove with woof of veiwless  
time.

Crossed on the warp invisible of acts,  
"It knows not wrath nor pardon; utter—  
true

Its measures mete, its faultless balance  
weighs;

Times are as naught, to-morrow it will  
judge,  
Or after many days."

It would seem, however, that one life is too brief for man's spiritual evolution. To

secure perfect development he must return again and again to earth, and, in new bodies, gather a fresh crop of experiences. This is the doctrine of "Reincarnation," common to many religions. With a new personality, the Ego starts on a new round, helped or hampered by the old lives, to try and do better than before. Reincarnation, however, does not immediately succeed death. There is a devachanic rest between, a sort of heaven, where the Ego digests the past, works over again his old experiences, and is secured the opportunity of learning the lessons of his previous existence, before starting on a new lease of earthly life.

I have not attempted to fill up this imperfect outline, for, as all readers of Theosophic books know, the divisions and the sub-divisions are numberless, making the tyro's brain reel with their multiplicity and Eastern terminology. In addition to the Theosophic system proper, there is, as part and parcel of it, a large occult element, sufficiently mysterious to please the most curious minds. Its forces are not physical ones, but psychical and natural, on a plane entirely Eastern and magical. These powers the true Theosophist makes it his business to study and possess, thus enabling him to do many wonderful things, and to see further than ordinary folk. Thus, the host of having achieved power over "elemental spirits," power to materialise things severely imagined, power to perceive astral bodies. Probably, however, only the initiated and practised Theosophist has succeeded in the greater exploits of the occult world. The rank and file can only stand by, and gaze with wonder and hope.

The peculiarity of Theosophy is that it permits no dark places anywhere. It is as much at home in the spirit world as in this. It maps out the future with the utmost precision. It traces out the life-history of a spirit to the utmost detail, computing its periods to within a hundred years or so, without a trace of doubt. The eternal world lies fully spread out before the Theosophic eye. He knows its deep principles, and how the great powers act. He can tell you why each man's spheres, in his many lives, are allotted to him. He reads the very thoughts and emotions of men's inner being, and draws them upon paper, by means of coloured thought—forms which appear to accompany the mingled thoughts of a man's heart. In fact, he will undertake to track a man's way from start to finish, to the great goal when, having absorbed all possible experiences, the spirit enters Nirvana, which, to the Theosophist, is not annihilation, but oneness with God.

There is very little of God in Theosophic philosophy, except in the name. But we have earthly substitutes for Him in the presumed presence amongst men of certain great teachers, who are known as Elder Brothers of Humanity, Adepts, White Brethren Mahatmas. They do not seem, however, to come much into the open, or to be very free in their intercourse with men. Wrapt in mystery, coming and going with the utmost secrecy, they would seem to be names rather than realities to the rank and file.

Without denying their existence, an outsider may at least express his wonder that so few have ever claimed to see them, or have proved their supernatural wisdom when they did see them.

Such is Theosophy in barest outline, as far as I have succeeded in understanding its tenets, and if reading many books, little and big, and trying to master its more abstruse sides, have given me the right to speak, I claim a small voice, however mistaken.

(To be concluded.)

#### THAT NARCOTIC AGAIN.

There is an amusing story in connection with the appointment of Dr. Thomson to the Archbishopric of York. When he was Bishop of Gloucester he occasionally suffered from toothache, and resorted by medical advice to narcotics to relieve the pain. One morning after a night of great suffering he left the house to consult the doctor, Mrs. Thomson entreating him not to allow the latter to prescribe a narcotic, as it affected his brain for some hours afterwards. On his way the Bishop met the postman, who handed him a large official envelope. He opened it in the street and read, to his surprise and gratification, his appointment to the Archbishopric of York. He hastened home to communicate the good news to his wife. "Zoe! Zoe!" he exclaimed, what do you think has happened? I am Archbishop of York!" "There! there!" she rejoined, "what did I tell you? You've been taking that horrid narcotic again, and are quite off your head."

## But Only Thou.

V. Give peace in our time, O Lord  
R. Because there is none other that  
fighteth for us, but only Thou, O  
Lord.

"Book of Common Prayer."

But only Thou, O Lord; none else can speak  
it.

That blessed word of peace, but only Thou  
Though all the world with wistful longing  
seek it.

But seek in vain, because they know not how.  
The mighty armaments of man's contriving  
Amid their thunders wait for Thine award.  
For none can give an end to all the striving  
But only Thou, O Lord.

But only Thou, O Lord; our human sinning  
Has made the dread catastrophe to be;  
And since there never can be any winning  
Worthy the cost, except it come from Thee;  
Therefore we turn to Thee, the All-forgiving,  
And crave the peace of Thy absolving word.  
For none can pardon all our guilty living  
But only Thou, O Lord.

But only Thou, O Lord; we need no others  
But Thee, Whose love transcends all bounds  
of space;

To be the Guardian of the sons and brothers  
Whom we commit to Thy sufficient grace.  
The Call they answered, prompt and true and  
knighly,

These dearest whom our love can scarce  
afford,

And none can guard so great a treasure  
rightly  
But only Thou, O Lord.

But only Thou, O Lord; our hearts are  
stricken,

Heavy with grief, sore with a great amazement;  
No other Comforter can ever quicken  
Those hearts to hope again in hopeless days;  
No other 'mid the storms of wild surmisings  
And wild misdoings can bring us faith re-  
stored,

Can whisper "Peace," and calm our hearts'  
uprisings,  
But only Thou, O Lord.

F. de W. B.,  
in "Brisbane Cathedral Notes."

## Young People's Corner.

### THE BOY.

House after house, doorway after doorway,  
knock after knock, visit after visit; so speed  
many hours in the life of a London city  
missionary, and men and women are difficult  
often, reserved, not grateful for the  
knock or the visit.

In a crowded district which looks north-  
ward from the river-bank to the dome of St.  
Paul's on a day when business was really  
"as usual," and the great war as yet un-  
known, such a missionary knocked at a door  
that opened simultaneously under the hand  
of a working-man.

"Halloa, there!" remarked the latter in  
tones that were slightly overbearing. "What  
do you want?"

"To see you, my friend," answered the  
missionary. "But if you're starting for work  
I mustn't keep you. Will you take this and  
read it?"

"No tracts for me," was the reply. "I'm  
off—go in and talk to the boy."

The man departed, leaving the door open  
behind him. The missionary went down a  
dark passage into a room where a lad sat  
at the table, busy over some sort of a meal.  
He looked up in surprise.

"How did you get in?" he enquired.

"Your father sent me,"

"Just like the old 'un" ejaculated the  
boy. "Put you off on to me, did he? Well,  
what have you come to do?"

"To talk and read with you, if you will let  
me."

"Oh! Get on and do it, then."

The missionary sat down and "did it." And then some more words of his own, and then some more words that were not his own, but God's, read from a pocket Testament, and prayed over before and afterwards—but the boy's eyes grew bright and wondering, and when they parted, he and the missionary were as friends.

After that, this lad began to frequent the mission-hall. Little was said, and his visits seemed uneventful; but before him, in those services, there came the vision of "a way,

and ways, and a way," and the months that followed were the most critical of his young life. For—

"The high soul takes the high way,  
And the low soul takes the low;  
And in between, on the misty flats,  
The rest drift to and fro.  
But every boy decideth  
The way his soul shall go."

This boy decideth, after he had thought, and prayed, and wondered; he chose the high way, which starts from the feet of a crucified Saviour. It was delightful to see him busy in the mission-hall afterwards, making little efforts to bring his friends to that same starting-point.

Then came the War, and the boy—that is the right name for him, because of his bright spirits—enlisted. He has sent at least two letters to his old friend, the missionary, and one of them came some time ago, from a territorial camp in England.

"Knowing Christ makes all the difference," part of it ran. "I am always giving thanks because I have found my Saviour, the Lord Jesus. I am quite happy here in the camp with Him."

The missionary wanted to send him a present, and wrote, offering him a fountain-pen, or any other little thing he would like to have "for a souvenir." The reply came from the Front.

"There is really nothing I want, thank you, except a Marked Testament. I haven't got a marked one. Besides, I want one from the London City Mission; you know how much it has meant to me."

The Marked Testament has gone out to the trenches, of course. Whatever happens, it will be well with the boy.

Kay, in "Our Boys' Magazine."

#### CAPTAIN ARTHUR MARTIN-LEAKE. (The Double V.C.)

To gain the V.C. at all is counted a high honour indeed; but of a man who gains it a second time his nation may well be proud. Captain Arthur Martin-Leake is a doctor who hails from Hertfordshire, and his deeds have set the whole Empire ringing with his name, for he has won the most coveted of all honours twice over, and is the first recipient of the clasp to go with it.

You may like to hear something about the act of valour which gained the gallant captain his first Victoria Cross in the Boer War of 1902. When the South African War broke out he at once threw up his appointment as house surgeon of the West Herts Hospital at Berkhamstead, and went forth as a trooper in the Herts Imperial Yeomanry. It was while tending the wounded at Vlakfontein that he found himself under heavy fire from forty Boers, and was shot three times, managing, in spite of this, to rescue a wounded officer. Do not think that even this was all—perhaps the bravest part was what followed.

When water was brought to seven other men, wounded at the same time and place, Captain Arthur Martin-Leake, though grievously hurt, refused to relieve his own thirst until all the others had had some. He returned home invalided, and received the well-deserved cross from the hands of his sovereign—King Edward VII—at St. James's Palace.

We have not space to tell of how he obtained leave from the work on which he was then engaged and went, with a British Red Cross unit, to the Balkan War, of 1912-13, for you are doubtless anxious to hear how he came to win the great distinction a second time and to gain the clasp.

As might be expected of such a man, he hurried back from a short leave directly the present war broke out, and soon added to the lustre of his already distinguished name by his general conspicuous bravery and duty.

It was, however, more especially between 29th October and 8th November that he performed still more valiant acts, and won his unique distinction, rescuing near Zonnebeke (though exposed under constant fire) large numbers of wounded men who were lying close to the enemy's trenches.

The youngest but one of the six sons of the late Stephen Martin-Leake, Barrister-at-Law, he is a member of a martial brotherhood, for two of his brothers have already given their lives in the service of their country during the present war; two others are musketry instructors in the new army, while the third is serving with his regiment in France.

Our hero has always loved an out-of-door life, and, though of a studious disposition, is a keen sportsman.

At the same time he is a great lover of animals, as shown during his residence in India, where he never shot just to kill, but only dangerous beasts and for trophies. He is told by one who knows him that, besides being a first-rate doctor, he is the most modest of men; and, as you have already seen, this valiant double V.C., brave to face dangerous wild beasts in the Indian jungle, has the finer courage still which could refuse a drink of sorely needed water and could brave the danger of the enemy's trenches in order to rescue wounded comrades.

Constance M. Foot, in "Our Empire."

"We find in life exactly what we put into it."

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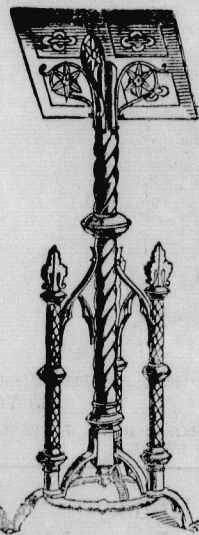
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## Current Topics.

All right-thinking citizens will gratefully approve of the action of the Governor-General in reference to horse-racing and other kindred sports. The official announcement is brief but pregnant with argument. "The Govern-

ment having called up all available men, and being in need of all the money the country can spare, the Governor-General will no longer attend race or other meetings which it may be held would tend to dissipate energy and divert funds from the service of War." This is a fine counterblast to the theatrical managers' contention, so airily expressed of late, that amusements are necessary to keep up the spirits of the people during the War crisis. We seem to be a people given over to amusement and excitement, and in need of some steadying influence. Surely the situation is sufficiently serious to make men and women pause in their quest of pleasure. We know that it is on record that the Emperor Nero fiddled while Rome was burning, but we don't admire the creature's heartlessness. To-day the blood of our best is being spilt, and our Empire and more than half the world are in the throes of a life and death struggle; and yet a very large proportion of our people are demanding their pleasure, excitements and luxuries as usual. Let us hope that a large number of the strong young men of our land who are wasting their time and money on horse-racing and prize fighting contests will take the cue from his Excellency the Governor-General and face the great call of duty.

It is not sufficiently recognised that the self-sacrifice of our men at the Front demands a kindred self-sacrifice from those who remain in the security of the home. In every

way possible it should be a matter of conscience with us to make available a full supply of the munitions of war. Consequently the Empire's resources must be husbanded as stringently as possible. In England an Economy Campaign is being vigorously undertaken and the people are being urged by Royal Commission to reduce the consumption of such articles as affect the problem of tonnage and influence rates of exchange. In a word, we need to understand that this is no time to be paying out of the country the gold that is so urgently needed for the provisions of the munitions of war.

We much regret that serious trouble has arisen in Adelaide between the Bishop and the C.M.A. In another column we publish in full the statements which have been issued on both sides, so that our readers may be able to form their own opinions. The question is of so great importance to the Church in Australia that we feel it is necessary to deal with the issues involved at some length.

The Church in England freely recognises the right of any body of Churchmen to band themselves together to support missionary work in any part of the world in connection with the Anglican Communion. In Australia that right has been embodied in the Constitution of the Australian Board of Missions, passed by General Synod, and accepted by the Diocese of Adelaide. One of the functions of the Board is "to assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations." The following significant words are added:—"Provided that the Board shall not interfere with existing missionary institutions, except so far as they may place themselves under its direction." Under this Constitution the Church Missionary Association has a right to carry on its work in any Australian Diocese; it is the duty of the Bishop, as a member of the Board of Missions, to assist it; but he must not interfere with its liberty of action.

In the light of these general principles, let us survey the position in the Diocese of Adelaide. The C.M.A. in About eleven years ago the Diocese of the Victoria Church Missionary Association started work in the Diocese.

The then Bishop (Dr. Harmer) presided at a meeting in the Victoria Hall, and cordially welcomed the Association. A local committee was formed, and the interests of C.M.A. have steadily progressed in South Australia ever since. In 1907 the Adelaide Diocesan Missionary Association (A.D.M.A.) was formed to co-ordinate missionary effort, and the C.M.A., while retaining its lawful independence, has in many ways worked amicably with A.D.M.A. It took part in the Missionary Exhibition in 1913; the C.M.A. Missionary Missions in the same year were conducted under A.D.M.A. auspices, and parochial missionary contributions for C.M.A. have been paid through the Diocesan Association. All seemed going well and relations were harmonious. At the first C.M.A. Summer School in 1915 the Bishop (Dr. Thomas) at-

tended and gave an address. But a year later the whole atmosphere was changed. The C.M.A. arranged for its Summer School again, but almost at the last moment pressure was brought to bear on the clergyman of the parish where the School was to be held, with the result that loyal Church-people were excluded from the Church and Parish Hall which had been promised to them and were compelled to meet in a Public Hall. The climax was reached when the Bishop refused to permit two Victorian clergy of good standing (who had been invited to take part in the proceedings) to officiate in his Diocese.

How can we account for the remarkable change in the attitude of the Bishop of Adelaide, blessing the C.M.A. Summer School in 1913, and banning it in 1916. The reason is simple. In the interval the Bishop proposed to C.M.A. that it should join A.D.M.A. as an auxiliary. The Bishop, of course, had every right to make the proposal; but the C.M.A. Committee had, under the A.B.M. Constitution, every right to refuse it. In their opinion the new scheme would have meant ultimately the extinction of C.M.A. in the Diocese of Adelaide. A good deal has also been made by the Bishop of the formation in Adelaide of a "South Australian Church Missionary Association." All who are acquainted with the facts know there is no such body yet, although perhaps there may be in the future. The Committee in Adelaide is part of the organisation of the Victorian C.M.A., which receives all money raised, sends out missionaries, and retains the general direction of the work. The term S.A. Church Missionary Association has only been used as a phrase to express, in an abbreviated form, the work of the Victorian C.M.A. in South Australia. A precisely similar position exists in Tasmania, where there is a local C.M.A. Committee, with President, Secretary, Treasurer, etc., for the State (in connection with the Victorian C.M.A.), and we may note that Bishop Stephen, although not theologically in full accord with C.M.A. principles, yet, as a true Father-in-God, rejoices in the missionary efforts of all his Church-people, and is only too glad that, along their own lines, they may take their part in evangelising the world.

The Bishop of Adelaide (like all other Bishops) has to exercise authority in the Church of God. But he is called upon to exercise it as a constitutional ruler, administering the