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Current Topics.

The special thought of the Third Sunday after Easter is "Consistency of Life." The Collect declares that the object of God's revelation is that those in error "may return into the way of righteousness," and the prayer is made for all Christians that "they may eschew those things which are contrary to their profession and follow all such things as are agreeable to the same." The Epistle is full of St. Peter's practical exhortations on the duties of Christians, shows clearly some of the faults which are contrary to their profession, and urges that with well-doing they may put to silence the ignorance of foolish men. In the Gospel our Lord tells His disciples that though He was going to His Father, He would still be present with His Church. The secret of victory in the Christian life is always the presence of Jesus. "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The opening of the C.E.M.S. Hostel in East Melbourne, on Saturday, April 18, marks the beginning of a new era in men's work in the Church of England in Australia. The scheme is an experiment, and we shall watch the result with sympathetic interest. A commodious house has been secured at 198 Albert Street, East Melbourne, at a cost of £2,000. Rev. A. B. Tress, Organising Secretary of C.E.M.S. in Victoria, will be the Warden, and Mrs. Tress will take charge of all domestic arrangements. The Hostel will accommodate 15 men, who desire not only to live a Christian life, but also to work actively for their Church. They will be engaged in business, but on certain nights during the week, and on Sundays, will place their services at the disposal of the Society. Mr. Burt Connell, Chairman of the Executive of C.E.M.S., said: "They wanted the Hospice to be the centre of the men's movement, to be a driving force that would help on God's work. The men living there would be organised and taught, and become a force that would generate enthusiasm." In the Hostel will be all the advantages of a corporate life, combined with a close touch with the active work of the world. No doubt if the venture succeeds, as we hope it will, Hostels will be established in the other cities of Australia.

In England recently there has been some outspoken criticism on the words of the Athanasian Creed, and among others Professor Barnes, of Cambridge, has spoken very strongly on the matter, demanding of the Bishops "permission to speak the truth in the Church as elsewhere." Upon the text of this utterance the Melbourne "Argus" bases a leading article, in a recent issue, on the qualities which should be found in all preachers and teachers of religion, and there is much in the article with which we fully agree.

The first essential is "honesty or truthfulness of speech. He must believe what he says." All who listen to preachers must be convinced of this. As we sit and hear, there may be much which we are inclined to criticise, much perhaps from which we differ, but if we are quite sure that the speaker is absolutely honest, believes what he says, and earnestly desires that his hearers may believe it also, then that honesty, like charity, covers a multitude of sins.

The second quality is not quite so obvious. The "Argus" calls it "Economy of treatment." The preacher "is not in the pulpit to utter all his mind, and unless he is a very foolish man, he does not attempt to do so." If we first are quite clear that in what he does say the preacher is absolutely honest, then we agree with this point also. Convictions are not identical with opinions. The former should be fearlessly proclaimed, but the latter should be kept in the background. Every student is aware that his opinions are continually changing as new light and new ideas come to him. These are naturally discussed with others in private, but are not necessarily to be proclaimed in public. Only when, after much prayer and meditation, the point is reached when they become convictions, based on vital truth, should they become the substance of public preaching.

When we reach the third essential laid down by the "Argus" as necessary for the preacher, we are compelled to differ from the opinion expressed. It sounds well: "The great, much forgotten virtue of humility." If it meant humility in the preacher himself, the sense of insufficiency, we should be in full agreement, but it is apparently diffidence with regard to the certainty of religious truth which is implied. "Churches are not infallible, and all truth, especially religious truth, is only in the making." Here we must emphatically enter our protest. The Christian religion ever opens up new vistas of truth to the

earnest student, but it is a final revelation. It contains a message from God, which in its broad outline is clear and unmistakable. Our preachers should speak like the prophets of old, "Thus saith the Lord." They should be humble with regard to their own attainments, but fearless in delivering God's message, which alone can save mankind. Then those who listen, "whether they hear, or whether they forbear," they "shall know that there forbear, shall know that there hath been a prophet among them."

At the Synod of the Goulburn Diocese the question of the use of a common Communion Cup came up for consideration. It seemed strange that, in a Synod composed of men with diverse views on the question, a unanimous decision should have been reached. Apparently the only speeches made were those of the mover and seconder of the resolution, Dr. Stoker and Canon Pike. But when we study the words of the resolution we see how this unanimity was attained; it runs thus:—

"That this Synod being deeply concerned at the fact that a large number of members of the Church having very strong feelings of dislike for the manner of administering consecrated wine, by means of a common cup, either abstain from sacrament altogether or present themselves in an unsuitable, because disturbed, frame of mind, respectfully urges the Houses of Convocation to take into their serious consideration the advisability of arranging, for some other method of administration."

There is no doubt that a large number of Church people dislike the present mode of administering the Cup, and if the Houses of Convocation are able to agree on any other method it would probably be satisfactory to the whole Church. It is not at all likely that a very speedy alteration will be effected. The Houses of Convocation move very slowly.

On the general question of the use of a common Communion Cup we desire to make a few comments. From the hygienic point of view there appears to be little danger to any one. As has been frequently pointed out the clergy, who drink what is left after all have communicated, are most likely to suffer, whereas the Insurance Companies regard them as first class lives, and in some cases give them a discount on their premiums. We have never heard of a single case of a clergyman being infected through a Communion Cup. We face much greater dangers in trams and trains, by the use of books from libraries, and in many other ways every day.

Still, if some other method of administration could be devised, satisfactory to the Church, we should be glad to see the difficulties removed, which disturb some of our brethren. The use of individual cups will not solve the problem. They have been tried in isolated cases, but speaking generally, they do not fit in with Anglican ideas with respect to the Holy Communion, and this objection is felt by men of all schools of thought. If any change is to come, it should be made not by individual clergy, but by the whole Church, and the reference of the question to the Houses of Convocation is a step in the right direction.

The Evangelical Movement.

XI.

William Grimshaw.

Grimshaw began his work at Haworth after a manner very different from his beginning at Todmorden. He commenced preaching to his wild and rough parishioners the Gospel of Christ in the plainest and most familiar manner and followed up his preaching by house to house visitation. His preaching was not confined to the walls of the Church. Wherever he could get people together, whether in a room, a barn, a field, a quarry, or by the roadside, he was ready to preach. In a letter he speaks of his work thus:—

"The method which I, the least and most unworthy of my Lord's ministers, take in my parish, is this: I preach the Gospel—glad tidings of salvation to penitent sinners through faith in Christ's blood only—twice every Sunday the year round, save when I expound the Church Catechism or read the Homilies, which in substance I think my duty to do in some part of the year annually, on the Lord's Day mornings. I have found this practice, I bless God, of inexpressible benefit to my congregation, which consists, especially in the summer season, of perhaps ten or twelve hundred souls, or, as some think, many more. We have also prayer, and a chapter expounded every Lord's Day evening. I visit my parish in twelve separate places monthly, convening six, eight, or ten families in each place, allowing any people of the neighbouring parishes that please to attend the exhortation. This I call my monthly visitation. . . . The only

thing more are our funeral expositions and exhortations, and visiting our societies in one or other of the three last days of the month."

A Great Revival.

He gladly availed himself of the help of the few clergy who were like-minded with himself. On such occasions it was no uncommon thing to leave the Church and preach in the churchyard, in order to meet the convenience of the crowds who came together. When the Holy Communion was administered at such seasons it was sometimes necessary for the first congregation of communicants to retire from the Church and give way to others, until all had partaken. In one instance when Whitefield was present, the numbers who communicated were so great that thirty-five bottles of wine were used!

Such ministrations aroused tremendous interest in the whole district and not a little fierce persecution. Complaints were laid before the Archbishop of York, who, however, came to see for himself what was going on and said "I would to God that all the clergy in my Diocese were like this good man."

He was eminently a plain preacher. His first aim was to preach the whole truth as it is in Jesus; his second aim was to be understood. He disdained elegance and excellence of speech, and chose rather to deliver his sentiments in "market language." He did this deliberately, although an educated man himself. As he might himself have said, "That is the best cat which catches the most mice." His manner of speech often lapsed into the quaint and sometimes vulgar, but his intense earnestness counteracted any ill effects this may have tended to cause. Public worship in Haworth Church was distinctly alive and sincere. "The Prayer Book seemed like a new book; and the reading desk was almost as arresting to the congregation as the pulpit. One of his biographers specially mentions "that he greatly admired the Homilies, and regarded their disuse, and neglect of the Thirty-nine Articles, as the chief occasion of all the mischief to the Church, believing it probable that if they had been constantly read, Methodism would never have appeared."

Violent Opposition.

Still his very fidelity to the essential principles of his Church brought persecution upon him from many quarters chiefly from some of his brother clergy whose neglect of duty was made

more forcibly obvious by his successful ministry. It was a true dog-in-the-manger spirit which he had to face.

His worst adversary was the Rev. George White, perpetual curate of Colne and Marsden, in Lancashire. Not content with preaching against Grimshaw, he, on one occasion, actually issued the following proclamation to stop Grimshaw preaching:—"Notice is hereby given, that if any men be mindful to enlist into His Majesty's Service, under the command of the Rev. George White, commander-in-chief, and John Banister, lieutenant-general of His Majesty's forces, for the defence of the Church of England, and the support of the manufactures in and about Colne, both which are now in danger, let them now repair to the Cross, when each man shall have a pint of ale for advance and other proper encouragements." Hence when Grimshaw and Wesley went to Colne to preach on August 24th, 1748, they and their sympathisers were violently and cruelly attacked by a mob with White standing by well pleased at the scene.

Grimshaw's labours were not confined to his own parish. He got into trouble more than once for "his ramblings and intrusions into other men's folds," but the Archbishop of York when he came to know the facts of the case, commended Grimshaw's labours and efficient ministry, and refused to take any action against him.

Quaint Methods.

Many stories are told of Grimshaw's quaint and original devices to root out evil customs from his parish, and to keep his people in the right path. It is said that on more than one occasion he gave out the 119th Psalm before the sermon, and while the people were singing it he visited the ale houses and other resorts of ungodly people and rounded them up for the Church. He ruled his people with a rod of iron, but they submitted to it because they recognised his genuine care for them. In fact he gave his life for his flock. He died April 7, 1763, of a fever contracted when visiting a parishioner during an epidemic. He was only in his fifty-fifth year. Henry Venn, his old friend and valued fellow-labourer came over from Huddersfield to visit him in his last illness and preached at his funeral. William Grimshaw was buried in the grave of his first wife at Luddenden, and so great was the multitude that the service was conducted in the Churchyard.

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Some Aspects of Truth.

2.—Priesthood and High Priesthood.

[Many curious anecdotes are related of him. There is no space for them here, they would fill a book. But several are given in Balleine's "History of the Evangelical Party," and they all show how closely he kept watch over his flock. He was a true shepherd and no hireling, a worthy servant of His master. Even though we cannot imitate his peculiarities, we can follow the essential principle of his ministry, to preach, teach, and live, Christ crucified for us.]

Helps for Quiet Moments.

Prayer.

Be not afraid to pray!—to pray is right—
Pray (if thou canst) with hope; but ever
pray,
Though hope be weak, or sick with long
delay!
Pray in the darkness, if there be no light;
Far is the time, remote from human sight,
When war and discord on the earth shall
cease;
Yet every prayer for universal peace
Avails the blessed time to expedite!
Whatever is good to wish, ask that of
Heaven.
Thought it be what thou canst not hope to
see:
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be:
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.
—H. Coleridge.

Thou art coming to a King!
Large petitions with thee bring!
For His grace and power are such
None can ever ask too much.
—Newton.
Speak to Him thou, for He hears, and Spirit
with Spirit can meet:
Closer is He than breathing, and nearer
than hands and feet.
—Tennison.

The Book of Humanity.

By the agency of missions the Bible becomes the Book of Humanity—that is the Book which has a message for every man and gives to every man that which he needs. Every man finds therein his own image as it is by nature, and as it may become by the saving grace of God. The language of the Bible is the mother tongue of Humanity, Christians of different races and tongues can understand each other the world over through the thought sequence of the Bible. Without knowing one word of each other's language, they have been able to understand each other at once by conversing in passages of the Bible to which each points in his own version.—Bible in the World.

A VESPER HYMN.

With Thy Benediction,
Falling on our ear,
Pray we now most Holy,
Be thou ever near;
Near us, 'mid the shadow
Of the coming night;
Near us when the morning
Breaks in golden light.
Amen.

The origin of the ideas of sacrifice and priesthood is shrouded in the mystery of a hoary antiquity, and it is a question whether they originated in the human and natural thoughts of gratitude to God for favours received, prayer for favours to come, or desire for propitiation, forgiveness of sin and protection from danger;—or, on the other hand, whether the institution of sacrifice and priesthood was wholly divine. Wanting any precise statement in Scripture, Professor Davidson says that the assertion of a divine origin would be precarious. There can, however, be no doubt of their receiving the most express divine sanction. The whole Jewish nation was regarded, collectively and individually, as a nation or Kingdom of priests. "Ye shall be unto me a Kingdom of priests and a holy nation" (Exodus 19, 6), and in succession to these the Christian Church is by St. Peter called "a chosen generation, a royal priesthood, a holy nation, a peculiar people (i.e., the special property of God), that ye should show forth the praises of Him, who hath called you out of darkness into His marvellous light (1 St. Peter, 2, 9). The original meaning of the word 'priest' as applied to each individual Israelite appears to have been one who serves God, i.e., is a true worshipper of Jehovah. The word for this was 'eybed'—servant—and is embalmed in such names as Obadiah (the servant of Jehovah), Abdiel—servant of God, &c. The word Cohen, generally translated hieries or sacerdos, meaning sacrificing priest, signifies rather one who gives directions and conducts the intricate ritual observances, and acts as the representative of the worshippers—the true priests. Plumptre, on St. Peter, says the appointments of a Levitical priesthood—i.e., as representing and acting for the whole congregation was a 'distinctly retrograde' step—but even if it were so, it evidently had divine approval, and was necessary to meet the weakness of humanity. The work of the priest was wholly representative, and these ideas are perfectly fulfilled in our blessed Saviour who was the true Suffering Servant of Isaiah, and who was called to be our one great High Priest forever after the order of Melchizedec. Jesus is our High Priest, specially as fulfilling the work of the typical High Priest of the Day of Atonement, although in every way superior in office character and work to the Jewish High Priest. Christ finished His work as our One High Priest upon the altar of the Cross of Calvary—making there, "by His one

oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." As our High Priest in Heaven, Christ intercedes for us and sympathises with us—being touched with a feeling of our infirmities, having been tempted in all points as we are, yet without sin—but Jesus is not repeating or continuing to offer the sacrifice once for all offered, and which needs no repetition. The Christian minister when he celebrates (a Prayer Book expression) the Holy Communion, does so as a priest—not in the sense of one who offers a sacrifice, for the word hieries or sacerdos is never once used in the New Testament as describing a minister of the Gospel—but he is a priest, or a presbyter (shortened form, priest), an elder of the Church. It is an honourable office to represent the congregation—but he has no special sacredness or spiritual power as a sacrificer. What he does, every communicant does through him. When he consecrates the elements, the congregation do the same in and by his instrumentality; just as in the act of pronouncing the Absolution, the Church, through his voice, declares forgiveness of sin to all who are true penitent believers. There is no special, mystical virtue or power in the priest as such, to say or do these things—he does them as the representative of the Church. The sacrifice once offered for sin cannot be repeated, even by our Saviour. To pretend to offer a propitiatory sacrifice in the Holy Communion as does the Church of Rome, and also extremists in our own Church, in the sacrifice of the Mass, with the wearing of sacrificial vestments, is, as Bishop Ridley says, "an intolerable contumely of Christ our Saviour." The Jewish High Priest did not offer the blood in the Holiest Place—he sprinkled it, thereby signifying sanctification; thus Christ spiritually sprinkles our hearts and consciences from sin by His own precious blood through which—not with which—He entered Heaven for us.

HIS BIT OF THE EMPIRE.

The Bishop of Chelmsford (Right Rev. J. E. Watts-Ditchfield, D.D.), once related the following story from the pulpit:—

A man who had been attending a meeting returned home and proceeded to grumble at his wife for her delay in preparing the evening meal. The delay was occasioned by the time she had been spending in looking after the baby. The husband held forth about the meeting, and the many important matters he heard about the Empire, all of which he considered of greater moment than the humble duties of domesticity. His wife, thinking a little practical help would be of more value, interposed by saying: "Here, hold your bit of the Empire, so that I may get on, and then you shall have your supper."

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The Missionary Enterprise.

In his monthly statement to the Committee of C.M.S., the Hon. Secretary, Rev. Cyril C. B. Bardsley, gave some interesting information about China.

Effect of Political Disturbances in China.

Many of the annual letters of the missionaries in China have now come in, and it is interesting to read the opinions as to the effects upon the work of last year's political disturbances. The coast provinces seem to have been comparatively little affected by the "new revolution," but in Szechwan great lawlessness prevailed. School work was interrupted, itineration hindered, and in many cases our missionaries were surrounded by violence and rioting. Large bands of armed bandits kept the province for some months in a state of continual unrest, and in several cases were able to overcome the authorities by force. At Mienchuhshien, for example, "the robber chief of the district attacked the city, killed the Yamen soldiers, released the prisoners, deposed the officials, emptied the treasury, assumed the Government, and after extorting 3,000 ounces of silver from the citizens, departed to carry on their tricks elsewhere." Chinese Christians suffered among others, though not on account of their religion. At Lieh Ping, for example, "a body of armed men fell on the first baptised Christian, who was killed in his own house, having received over fifty sword and spear thrusts." He was one of the wardens of the town, and at the time of the revolution, two years ago, when robbers were everywhere, he and others were responsible for maintaining order. His murder was an act of vengeance on the part of members of a family which he had been compelled to punish severely.

Furtherance of the Work.

The result of these disturbances seems in Mienchuhshien to have been the furtherance of the work. The gentry of the city are grateful for the protection given to the Mandarin and are friendly. The Yamen ladies learnt something while they were in the missionary quarters, and have since been willing to receive visits, while the help given free of charge to the wounded left a good impression.

On the whole, the majority of the missionaries seem to think that political events during the year have increased their opportunities. Some speak of men's preoccupation with the affairs of the day, and others say that the friendliness of the people is owing to their desire for protection, for financial help, rather than to any true interest in Christianity, but everywhere there seems willingness to listen, and many letters tell of a new attitude on the part of men or women who were inaccessible before—for example, the students at Chengtu, and the Manchu ladies at Hangchow.

New Vice-President.

Turning to the home side of the work, Mr. Bardsley said that the Committee would be glad to hear of the acceptance of the office of Vice-President of the Society by the Lord Bishop of Chelmsford. The news of the appointment to the new See was a cause of great pleasure to our friends, and our prayers go with the Bishop as he takes up the difficult work for which his years of parochial experience have so well equipped him. It would obviously be absurd to estimate the value of what he has done for the Society in terms of money contributions, but it is nevertheless a noteworthy fact that the parish of St. James-the-Less, Bethnal Green, sent up last year £104, whereas in 1807, when the Rev. J. E. Watts-Ditchfield was appointed Vicar, its total contribution was under £10.

Personal.

The Bishop of Bendigo has been suffering from illness, and intends leaving for Sydney early in May to undergo medical treatment.

The Archbishop of Brisbane expects to leave England on his return to Queensland, early in August.

Rev. H. S. Hollow is much encouraged by the cordial reception extended to him by all sections of the people in his new parish at Christ Church, Geelong. Several old seatholders have again taken sittings. Plans are being prepared for the renovation of the Church, and the removal of the organ and choir to the front of the Church.

Rev. J. A. Rowell, Rector of Tatura, Victoria, has been very unwell for some time and compelled to take perfect rest. His parishioners are rejoiced to hear that he is now improving in health.

Rev. W. M. Madgwick, Rector of Heathcote, Victoria, is spending a three weeks' holiday in Sydney.

Canon Andrews has resigned the Parish of Norwood, S.A., and his resignation will take effect from the end of September. He will then have completed 40 years at St. Bartholomew's.

We much regret to hear of the death of Rev. A. R. Edgar, who, for many years was in charge of the Methodist Central Mission in Melbourne, where he carried on a great spiritual and social work. Mr. Edgar has left his memorial in the many institutions that have grown up around Wesley Church. He was much respected by all denominations of Christians.

Rev. Reginald Long, Th. L., was married to Miss Mountjoy at St. Jude's Church, Carlton, Melbourne, on Thursday, April 16. Revs. J. Good, C. H. Barnes, and E. J. Durance, officiated. Mr. Long was formerly Curate at Carlton.

Rev. H. G. Matthews, formerly Curate at Newstead, Victoria, has now taken up his new work as Organising Secretary of the Diocese of Bendigo. He is touring the Northern portion of the Diocese and is meeting with a fair promise of success.

Rev. Frank Sewell, has been appointed by the Bishop of Adelaide to the charge of Meadows, Macclesfield, Kangarilla, and Clarendon.

Nurse Roberts has been appointed Matron of the Yarrabah Mission, and left Sydney for Cairns last week.

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Rev. L. Gray, of Nambucca River, N.S.W., has been appointed Vicar of Copmanhurst, to succeed Rev. W. J. Owens, who has been appointed Vicar of Murwillumbah.

The congregation of All Saints', Singleton, N.S.W., at a social gathering organised by the Women's Guild, presented the Rector, Rev. John Kirkland, and Miss Kirkland, each with a purse of sovereigns, and gave to Mrs. Kirkland a set of furs.

Rev. C. E. Burgess, Registrar of the Goulburn Diocese, recently appointed Rector of Tumut, N.S.W., has been seriously ill and had to undergo an operation, which was successfully performed.

Mrs. Farr, widow of the late Archdeacon Farr, passed away at North Adelaide, at the age of 88. She was the mother of Mrs. Hey Sharp, of Sydney, and of Professor Coleridge Farr, of New Zealand.

Mr. A. J. Batchelor of the New Guinea Mission, who has been staying at St. Peter's Clergy House, East Melbourne, left last Saturday week for England. He will be away about three months.

Rev. A. L. Kent, Rector of St. Paul's, Warragul, Victoria, has been nominated to the Parish of St. Saviour's, Collingwood, Melbourne, in succession to Rev. H. F. Miller. He will have the strange experience of taking up his residence as Vicar in the house in which he was brought up as a boy. The late Rev. S. C. Kent was then Minister of the Victoria Parade Congregational Church (now demolished) and the house that is now occupied by the Vicar of St. Saviour's was then Mr. Kent's private house. A strange turn of the wheel of time.

Archdeacon Calder of Auckland, N.Z., who acted as Administrator after Bishop Crossley's resignation, until the enthronement of Bishop Ardill, has broken down owing to the strain of work, and has been ordered to take three months' rest.

Archdeacon Tisdall of Rotorua, N.Z., has been appointed to Ellerslie, Auckland; Rev. H. Bedford to St. Thomas', Auckland; and Rev. C. W. Howard of Waimate to Stratford.

Rev. E. P. Cachemaille, Secretary of the South American Missionary Society, has been on a visit to New Zealand. He passed through Sydney last week on his way to England.

It is stated that Dr. J. R. Mott has received an offer from Mr. J. D. Rocke-

fellow to establish a Christian University in Japan at a cost of £200,000.

Rev. J. Jones, Organising Secretary to the A.B.M., who has returned from a tour in the Diocese of Armidale, is leaving next month for West Australia.

A new Holy Table has been purchased and dedicated at St. George's Church, Queenscliff, Victoria, to the memory of the late Rev. H. J. Wilkinson, and Mrs. Wilkinson.

Rev. Henry Tate, Rector of Kurrajong, N.S.W., is about to resign his parish owing to throat trouble. He has been at Kurrajong since 1903.

Mr. Arthur J. Mollison, Hon. Secretary of the Victoria Missions to Seamen, has been granted leave of absence for a year on account of the pressure of professional duties. Mr. C. A. Holmes is acting as Secretary.

Rev. C. P. Schwieger has been appointed to the parochial district of St. Catherine's, Caulfield, Victoria, in succession to Rev. Maurice Kelly, who is now Curate at Christ Church, South Yarra.

Rev. G. A. C. Wade, Vicar of Kensington, Victoria, will leave for a trip to England in June, to visit members of his family whom he has not seen for 21 years. Rev. David Sherris, of Murcheson will act as locum tenens.

Rev. G. Chapman of Whittlesea, Victoria, who has been seriously ill, is so far recovered as to be able to leave the private hospital in which he has been receiving medical attention.

Rev. W. A. Phillips, of Glen Huntly, Victoria, returned on Easter Day from a visit to England.

Rev. Principal Aickin, of Ridley College, Melbourne, has accepted an invitation to conduct the Retreat for clergy at St. Francis' College, Nundah, Queensland, from June 9 to 12.

The death in Sydney on Saturday last of Mrs. H. C. Dangar is a great loss, not only to her personal friends but to a much wider circle. She was deeply interested in the Sydney Ragged School, was an ardent supporter of the Y.W.C.A. She lent her aid and advice to the Needlework Guild, the Mothers' Union, and the Queen Victoria Jubilee Fund. She had reached her 72nd year, but for the last two years, owing to indifferent health, she had not followed her usual active life.

Rev. Horace Crotty, Rector of St. Thomas', North Sydney, will preach at St. Andrew's Cathedral, Sydney, at 4

p.m., on the occasion of the Home Mission Festival on Tuesday, May 19th.

Mr. C. R. Walsh, Prothonotary of Sydney Supreme Court, who with his family is taking a trip to England, wrote from Capetown to the effect that so far they had enjoyed a delightful passage, and hoped to reach London on Maunday Thursday.

Dean Parkyn preached his farewell sermon last Sunday evening at Christ Church Cathedral, Ballarat. His text was: "I remember the days of old." The Dean and his family sail for England early next month.

Rev. Cadwaladr Thomas, Vicar of St. John's, Latrobe Street, Melbourne, for the past 15 years, brought his ministry to a close last Sunday evening. His text was: "Lord now lettest Thou Thy servant depart in peace." A farewell meeting was held afterwards in the school and Mr. Thomas was presented with illuminated addresses by the congregation and choir.

The Church in the Home Lands

The Bishop of Zanzibar's Plan.

Dr. Weston, Bishop of Zanzibar, has published a pamphlet on the subject of Reunion in East Africa. He passes from the negative position of criticising his brother Bishops of Mombasa and Uganda, and sets forth a constructive policy of his own. It is refreshing to find that although he rebuked the Archbishop of Canterbury for speaking of Nonconformist bodies as "branches of the Church of Christ," he himself alludes to them again and again as "non-Episcopal Churches."

The Bishop proposes the formation of a "Central Missionary Council of Episcopal and non-Episcopal Churches in East Africa," the representation from each section to be equal, and one-third of the Council to be African. But "no Missionary Society or Church shall be represented in the Council that does not proclaim the Godhead of our Lord Jesus Christ, His supreme authority as the final Revelation of God to man, and His mediatorial presentation of man to God; or does not administer Baptism by immersion in, or affusion with, water, with the form of words that the custom of the Universal Church requires."

This Council is to be limited in its operations, and may not raise questions "affecting the Christian Ministry and Sacraments"; nor take any share "in any policy by which Communicants of any one represented Church shall receive Holy Communion in another Church"; nor any share "in any policy by which preachers of any one Church shall preach in the public services of any other Church"; nor "countenance any college for the training in common of ministers for Episcopal and non-Episcopal ministries."

On the positive side "the chief duty" of the Council will be to foster "a common policy with regard to the general, moral, and intellectual training of candidates for Baptism; the general intellectual qualifications of teachers and of ministers in African congregations; the suppression of heathen rites and customs; the administration of the

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Christian law of marriage; the discipline of public offenders against Christian law; the treatment of the lapsed; and the organisation of African Churches in parochial and district councils with a view to training converts to take their parts in Church life and work." These "duties" are excellent, but they do not take us far on the way to Christian unity.

The Bishop appends to his scheme a "form of service of Spiritual Communion with confession of sins that produce disunion," to be used before or after meetings of the Council, "in order to provide for communicants of other Churches who are not to receive Communion at the local Celebration of the Lord's Supper."

The "Record" says:—"The Bishop of Zanzibar's scheme leaves us just where we were. It cannot compete with the plan agreed upon at Kikuyu for submission to the Church authorities at home. It is not on the same plane. It is narrow, partisan, exclusive; whereas the Kikuyu scheme is broad, generous, and comprehensive. The plan for which the Bishops of Uganda and Mombasa stand is Catholic in the best and truest sense, and makes for a living unity amongst Christians in British East Africa. The Bishop of Zanzibar's scheme lacks the elementary principles of unity; indeed, it would perpetuate divisions and would prove an increasing source of weakness rather than of strength to the Christian forces in the Mission field."

Consecration of the Bishop of Kalgoorlie.

On St. Mark's Day, April 25, the Very Reverend Cyril Golding-Bird, M.A., D.D., Dean of Newcastle, was consecrated in St. Andrew's Cathedral, Sydney, to be the first Bishop of Kalgoorlie. The event was an indication of the growth of the Church in Australia, for during the last 16 years eight new Sees have been endowed, and established. The Archbishop of Sydney was assisted by the Bishops of Newcastle, Armidale, Bathurst, and Bishop Stone Wigg. In addition to the Sydney clergy many were present from the Diocese of Newcastle. Bishop Stone Wigg preached the Sermon, taking as his text 1 Cor., viii. 7: "I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that."

These words, said the Bishop, were peculiarly suitable to such an occasion. In a newly-formed Diocese the Church would stand or fall by the estimation in which its Bishop was held. The clergy would be enormously influenced, and the laity inspired or chilled by the spirit which animated him. Where traditions had to be created, the population was sparse and scattered, and men of outstanding merit perhaps not over numerous, there was a

danger that the first part of the text might be over-emphasised, and others expected to see the truth exactly as the Bishop saw it himself. The Anglican episcopate had been manifested in many diverse types—men of profound learning, of statesmanship, of hardy endurance, and of intense piety; and it was only the wise ruler who could free himself from the temptation to wish that all possessed his own particular qualities. The scholarly mind might find it hard to bear the little learning of some hardy, much-enduring pioneer priest, and the Father-in-God who had passed so many milestones, and who desired an easy mind and body, might regard with some perturbation a fiery zeal and youthful enthusiasm. There was obvious danger in a system which for the most part admitted only cautious and elderly men to leadership, and gave them a life-tenure. There was plenty of room for vigorous missionaries and breezy unconventional bush clergy, to emphasise the Church's need of aggressiveness, and to keep it free from stereotyped views of its mission in the modern world.

Was it not a realisation of the various types of service that was leading the Church to promote bush brotherhoods, mission preachers, and communities established for the special care of seamen, navies, immigrants, and so on, in order to supplement by special agencies the ordinary parochial system? And how the Church's pioneer work was growing! Since his own consecration in that Cathedral 16 years ago, Kalgoorlie was the eighth Diocese established. And the establishment of a new Diocese was more effectual service to the Church and its Head than the energy put forth in disputation or controversy, for such occasions as this marked real steps taken towards facing needs still untouched. The day's ceremony set the crown upon the Bishop of Perth's strenuous efforts towards the fourfold division of his huge See. His 20 years of arduous labour could never be forgotten—the longest tenure of any Australian Diocese. Few men had carried through in the service of the Australian Church so great a constructive scheme. They hoped that the bringing to his side of a vigorous helper would not be too late to save his shattered health. The future Bishop of Kalgoorlie had left a noble monument in Newcastle, and was fitted for the future by the experience of the past. He wished him three qualities above all—strength, sympathy, and spirituality.

Correspondence.

The Leaven of Labour.

To the Editor, "Church Record." Sir,—I read with much interest the "communicated" article on "The Leaven of Labour" in your issue of April 9. The writer is evidently an idealist and sees

the world through rose coloured spectacles, not as it is, but as it ought to be. So with the labour movement.

He says: "As the keystone of the Labour arch stands the basic fact of the Brotherhood of Man." It may be so in theory, but in practice, we be to that man who is not a member of an accredited union. Judging Labour by its practical results, surely it is a Caste of Unionists, with the outcastes or free workers outside.

Then as to Mr. Keir Hardie, who said:—"I feel if only I were a younger man, I would give up politics altogether, and devote myself to the preaching of Christ's Gospel." Can this be the same Keir Hardie who recently gave so much trouble to the Indian Government by stirring up unrest among the Hindoos and preaching to them something exceedingly like sedition?

I am in full sympathy with the workers in all legitimate methods of obtaining fair conditions of life, an adequate living wage, opportunities of development of talents and personality, but in some aspects to-day the tyranny of labour is as bad as, if not worse than the tyranny of despotic government.

OBSERVER.

The Holy Communion and the Unconfirmed.

(To the Editor, "Church Record.")

Sir,—It appears that the Bishops of Mombasa and Uganda are by no means alone in having administered the Holy Communion to unconfirmed members of other Churches, for from the February number of the C.M.S. "Review," it seems that two U.M.C.A. Bishops have done the same thing. One case is that of Bishop Hine, late Bishop of Zanzibar, and now Bishop of North Rhodesia, who only a few months ago, apparently since the Kikuyu Conference, went beyond the western border of his Diocese, and states in a letter to the organ of the Universities' Mission "Central Africa," that he had a Celebration of the Holy Communion to which various people came, some "representing the Scotch and Dutch Reformed Missions." The other case is that of Bishop McKenzie. According to the U.M.C.A. History (page 18) "Livingstone and his party came to our ordinary services, and they all attended Holy Communion."

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OTHER CORRESPONDENCE.

The Holy Communion.

We have received a letter from Rev. G. L. W. Rooke, discussing the points dealt with in our reply to "Young Layman," in our issue of April 17. The letter is virtually a criticism of the Evangelical doctrine of Holy Communion, and deals mainly with the "Eucharistic Sacrifice," which we believe has no foundation in Scripture. We

have already dealt fully with this subject in our columns, and given ample opportunity for the expression of views which differ from our own. The correspondence is now closed.

Training of Ordination Candidates.

Some weeks ago a correspondent in New Zealand suggested that the Church Record should start a "million shillings fund" to help to support candidates for the ministry, at "Ridley College, Melbourne; Moore College, Sydney; and Bishopdale, Nelson." A correspondent in Tasmania sent the first shilling, and two more shillings were received subsequently.

We have now received five shillings from Miss Gibson, Drummoyne, Sydney, making 8/- in all. Donations of 1/- and upwards will be gladly acknowledged. Address: Editor, Church Record, 64 Pitt Street, Sydney.

[Owing to pressure on our news columns this week we are compelled to hold over several important letters till next issue.—Editor.]

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

New Church at Dulwich Hill.

The new Church fund, in connection with Holy Trinity, Dulwich Hill, amounts to £2102 cash in hand, with additional promises up to £261. A day of thanksgiving and prayer has been fixed for May 20, when the Archbishop will preside at the evening meeting, and advise concerning the erection of the new Church.

Church Missionary Association.

The 80th Anniversary is to be held on Tuesday, May 12. There will be a service in St. Andrew's Cathedral at 4.30 p.m., at which Rev. A. J. H. Priest will be the preacher. The Annual Public Meeting will take place in the Concordia Hall, Elizabeth Street, at 7.30 p.m. The Archbishop will preside, and the speakers will include Rev. G. H. Cranswick, B.A. (India), and Rev. O. J. Kimberley (General Secretary of the N.Z. C.M.A.). Tea, at one shilling, will be provided in the basement of the Concordia Hall at 6.15 p.m.

The income of the C.M.A. for the past year was £26,530 10s. 3d., which met all liabilities, and left a balance of over £600. Miss Hassall (Palestine), expects to reach Sydney by the end of May.

Christ Church, Gladesville.

Easter was marked at this Church by good congregations and offerings, particularly effective decorations, and by sweet music. The Easter Vestry proved a satisfactory gathering. The three Churchwardens were re-elected. The Rector presided. During the year a richly-blessed Missionary Mission, conducted by Rev. A. J. H. Priest, was held. An interesting Easter offering was that of Communion kneeling cushions by Mrs. A. B. and Miss H. Schleichner.

Quiet Day at Chatswood.

A gathering of Women Workers, organised by the C.M.A. Ladies' Committee, was held at the home of Mrs. Carr Hordern, Chatswood, on Friday, April 24, for the purpose of inaugurating a scheme for celebrating the twenty-one years of Women's Work in connection with the C.M.A. in September next. About fifty ladies were present, and a most helpful and

inspiring day was spent. Mrs. Nelson Howard presided at the morning session, when Mrs. Begbie gave a searching address, based on the five thoughts—Preparation, Promise, Provision, Power and Possibility, emphasising the need of a wider vision of Christ and of the world. Following this, a quiet time was spent in prayer generally. Luncheon was kindly provided by Mrs. Carr Hordern, and a short interval allowed of a quiet ramble round the beautiful grounds. At the afternoon session Mrs. Begbie presided, and Mrs. Newby Fraser spoke on the present great needs in China, Japan, India, and Africa, and the opportunities for advance, pointing out the special need for women to be up and doing and so enable the work to be overtaken in spite of the many difficulties.

Miss M. Harper then gave the closing address, pointing out how we had been looking into our own hearts, looking out into the world, and now we would look backward and forward. A brief glance at the women's work since its inception in 1893 was taken, showing that at the end of the first year £35 was raised for the Association, two years later £130, and in 1904, after eleven years, its first financial statement was printed, showing the sum of £371. Ten years later, 1914, the balance-sheet gave a total of £1589. Of the first twelve ladies appointed on the Committee, six are still active members, two have passed away, three left the State, and one resigned. Miss Harper urged upon all not to be satisfied with the past, but to push forward and seek to enlist the interest and sympathy of women in every parish, a very large number of whom are as yet untouched. It was explained that a series of drawing-room meetings would be held, at which missionary work would be urged. A special Women's Thanksoffering was to be raised, and the whole would culminate in a large Birthday Meeting in September. Advance was to be the watchword. A short conference was then held, when those present offered many suggestions, and after further Prayer for missionaries and native workers, the day's proceedings were brought to a close, one and all acknowledging that God's presence had been manifest throughout. Such quiet days as these bring fresh life and power to busy workers and a fresh vision of the Lord Jesus Christ.

Lidcombe, late Rookwood.

The name of the Municipality formerly known as Rookwood having been changed to Lidcombe, the Archbishop has authorised a corresponding alteration in the name of the Ecclesiastical Parish.

Hurstville.

The annual meeting of the Hurstville Branch of the Ladies' Home Mission Union was held in the Rectory grounds on April 23. There was a very large gathering, and the Rector, Rev. Dixon Hudson presided. In the report, the Hon. Secretary, Mrs. Dixon Hudson, showed that the Branch had increased during the year from 40 to 110 members, and the amount raised, from £4 17s. 6d. to £18. Mrs. Wright then gave an inspiring address, showing what a great work was being done in sending the Gospel into the bush districts and into Sydney slums. She congratulated the Secretary on the work done in the branch, and wished them every success. Miss Newton also spoke of the work in Sydney. A great number of garments were brought in by the members.

Historic Church at Hunter's Hill.

A few weeks ago it was announced that the Government had resumed the site of the historic Church at Hunter's Hill for the purpose of a fire station. Much indignation

(Continued on page 8.)

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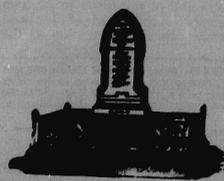
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An literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

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Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepastrier, 64 Pitt Street, Sydney.

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The Church Record.

MAY 1, 1914.

BETTING AND GAMBLING.

It cannot but be said that gambling is one of the greatest evils we have to contend against in modern times. It getting its octopus-like grip upon the community to such an extent, that it threatens to become a dire national peril. The organised system of betting and gambling as we are beginning to know it in this land, must have a demoralising effect upon national life and character. Not only is there the insatiable desire to get gain at the expense of another's loss, but there is much trickery, there is so much of the "back-door" business about it, that we tremble as to what the resultant must be on the young life of Australia. There is a "get-rich-quick" attitude dominating the situation, just now, and it is fraught, as all right thinking people will agree, with tremendous perils.

It was therefore with no little feeling of gratitude that we noted that Mr. Flowers, Chief Secretary in N.S.W., held out no hope to the deputation which recently approached him urging that the same opportunities for betting, should be extended to the grounds of athletic and cycling bodies, such as are at present given to the racecourse. Significantly the deputation remarked that such action would put a stop to surreptitious betting and gambling, an admission, which it would not be wise for the world to say too much about, as it would reveal the ramifications of the gambling clientele in quarters undreamt of and all committed as we have noted in shadowy ways.

The facilities offered to a gambling public are now out of proportion, and with racecourses springing up all over the country and the railway authorities affording special opportunities for reaching the fields, and with every indication that the Totalisator will be legalised at an early date, we cannot view the prospect with anything else than alarm.

We are keen believers in healthy vigorous sport. We want to see it fostered, knowing full well not only the Australian's love for the open life—but also how exhilarating are the manly

games the young of our land so happily engage in. But having the true interests of clean sport at heart we unhesitatingly affirm that the legalisation of betting and gambling on sports and athletic grounds—even if there were severe restrictions—would not only be inimical to the best interests of all good clean sport but it would mean the introduction of features, the extent of which would be far reaching in the extreme. It would mean that establishments like the stadium would be open to still greater evils and our football, cricket, hockey, baseball and running fields would become the seed plots of demoralising influences, they would turn out that parasitical type of manhood known now only as habitues of the racecourse; they would drive respectable people away from the playing fields, and healthy sport would be converted into a squalid business. God forbid that there should be carried on in this country of ours that which happens to-day on the football fields in many parts of Great Britain. "It is said that in Liverpool alone," writes Archdeacon Madden, "£10,000 a week is spent by the working classes in connection with the form of betting known as "Football Coupons." In the shipyards of Sunderland £2500 change hands every week through this coupon system. Leading supporters of football are doing all they can to stem this evil and to purge this grand winter sport of those betting vampires who are drawing the life blood out of it.

But "the thing" has got hold, and is becoming the producer of roguery and dishonesty amongst the players and is involving men and women in that passion to win—to gain at another's expense—which is ruinous to home life and the highest interests of humanity. "The desire to get is strong enough in us, without being irritated and fanned by gambling," says the Headmaster of Eton, and because gambling paralyses the will, stultifies the reason and stifles every holy emotion of the soul, we cannot but raise our voice in condemnation of the practice in its multitudinous forms.

It is not our aim to enter into the ethics of gambling, further than to say that gambling is absolutely without any defence that can stand the test of criticism. No good or great man has ever had a single word of praise for the practice. Those who know it, are painfully aware of its mighty seductive influence. "Why toil for a pound or two a week," says a young man, when by one stroke of luck you might as a gambler make a thousand pounds." So he goes on to try and get something for nothing—forgetting that life for him should mean nobler things than that.

But to come nearer home. We can never have a healthy state of affairs and our voice will never have a wide influence until the Church of God as a whole looks to herself and lays some blame at her own doors. In the report of the committee on betting and gambling presented to the York Convocation, it was clearly stated "that the practice of having lotteries at bazaars held for religious and charitable objects, has tended to make people regard with less suspicion and abhorrence the more serious forms of gambling, and has been especially injurious to the young and unlearned,

who are not able to draw fine distinctions between the different kinds of appeals to chance, or the motives by which they are prompted." Undoubtedly the lax and thoughtless attitude of many Church leaders has been the cause of much harm in this respect, and we desire to re-iterate the statement above quoted. We sincerely hope that we have long seen the last of raffles in the bazaars conducted under the auspices of our own Church. The vice of gambling is too deadly and degrading for us in any way, however thoughtlessly, to foster it. Indeed we cannot do better than ever lay before our people, our law makers, and those in authority the following letter sent by our King to the press quite recently. "I have a horror of gambling, and I shall always do my utmost to discourage others who have an inclination for it, as the spirit of gambling, like intemperance, is one of the greatest evils that can afflict the country."

The Church in Australasia (cont.)

was felt, and a petition against the resumption, signed by 300 residents, was presented to the Chief Secretary, who has decided to leave the parishioners in possession of the Church.

GOULBURN.

The Synod.

The Diocesan Synod was in session last week. The Bishop in his opening address referred to the resignation of St. Saviour's parish by Archdeacon Bartlett, and he offered the latter his thanks for his devotion to duty. He was glad to announce that the Archdeacon had accepted the post of Warden in the hostel for clergy training. Speaking of the Church Society the Bishop said that when first he came to the Diocese the income had dwindled to £600. He had asked for an increase to at least £2000, and it now averaged nearly £3000. The superannuation plank of the society's platform had received from Mr. Frederick Campbell a promise of £2500, provided it was met with a similar amount by 1916; and quite recently it had been aided by a generous legacy of £2000 from their friend, Mr. Mitchell. From statistics, from the various parishes, he found that during the past 11 years the number of new Churches erected had been at the rate of five per annum, and the sum expended in the erection, enlargement, and improvement of buildings had been £62,490.

There was one matter which seriously troubled him, the urgent need for an increase in stipends paid to the clergy. In every item in the cost of living a distinct rise had been made, but the amount their clergy received remained the same. He appealed to the laity of the various parishes to turn their attention to this. He explained how a clergyman was under many pecuniary obligations, and if he were expected to finance all these, and his domestic expenses, on £250 or even £300 a year, he was nearer to the bare living wage than nine out of ten of the classes of "workers."

A resolution was passed to erect or purchase an episcopal residence in Goulburn, and it was resolved to open a Public Instruction Act Defence League of which Archdeacon Bartlett was appointed Hon. Secretary. Special stress was laid on the duty of the Church with regard to the Federal Capital.

The Jubilee Meeting of the Church Society was held on the Friday evening, at which the State Governor, Sir Gerald Strickland, was present.

RIVERINA.

Balranald.

Archdeacon Pritchard held a Parochial Mission at Balranald during Holy Week and Easter. The attendances at the various services were very good. A lantern service was held on Good Friday evening. It has been decided to start a Branch of C.E.M.S. in the parish.

Broken Hill.

The attendance at the Easter Services, the number of communicants, and the amount of the offertories at the Churches of Broken Hill were all greater than for many years past.

CRAFTON.

Copmanhurst.

The Bishop laid the foundation stone of a new Church at Copmanhurst last week. It will cost over £1000; the sum of £214 was laid on the stone.

Mid-Clarence.

The congregation of St. Paul's, Mid-Clarence, decided to abandon their annual Flower Show, and to substitute direct giving, with a view of paying off by Easter the remaining debt of nearly £100 on the Church. The effort was crowned with success, and a Thanksgiving Service was held on the Sunday after Easter.

Richmond River.

The Bishop took his first Confirmation, as Bishop of Grafton, at Coraki, Richmond River, on the first Sunday after Easter. A large number of candidates were confirmed.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Women's Evangelical Guild.

Rev. H. T. Langley addressed a good meeting of the Women's Evangelical Guild at St. Alban's, last Thursday week. He congratulated the workers on their energy and devotion in building a fine new hall for the Church organisations, and gave them reasons why they should continue to labour for the cause of the Gospel. Rev. T. Quinton, Vicar, presided.

College of Divinity.

At the conferring of Degrees by the Melbourne College of Divinity in the Chapter House, St. Paul's Cathedral, on the afternoon of May 8, addresses will be given by the President, (the Archbishop); and Dr. Headlam, who has come from England to give the Moorhouse Lectures for 1914. Dr. Headlam, while in Melbourne, will be the guest of the Archbishop.

C.E.M.S. Thanksgiving Service.

A Thanksgiving Service of the City Federation of the Church of England Men's Society was held at St. Paul's Cathedral on Sunday afternoon, April 19, when an address was given by the Rev. Principal G. E. Aickin. His subject was "Conditions of Progress," and he described vision, self-sacrifice and unity as the three conditions most essential to the progress of the society. He denounced party controversy, and declared that Christians should have no time for banging the door on each other. Christianity was essentially an ever open door.

Mothers' Union Service.

Under the auspices of the local branch of the M.U., a special Lenten service for women was held on the Monday evening in Passion Week, at St. Silas', Albert Park, when an impressive and uplifting address was given by the Rev. J. W. Ashton, of All Saints', St. Kilda, to over a hundred women, Mr. E. C. Rigby presiding at the organ. The text was from St. Luke 9, 23: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Young Women's Christian Association.

The hon. treasurer of the building fund of the Y.W.C.A. says:—"Referring to the 10 days' campaign that took place in June, 1912, to obtain funds in connection with the new building in Russell Street, when over £12,000 was raised in cash and promises, it may be a matter of interest to the public to know that to date only £10 12s. remain to be paid of the large amount (between two and three thousand pounds) promised. When it is realised that more than twelve thousand persons either gave, or promised to do so, some contributions being as small as 1s. per month, it will be seen that the result is most satisfactory, evidencing not only a conscientious regard for the promises given, but a sustained interest in the good work being done by

the association for the uplift of the girls of Melbourne."

Morrington.

Rev. T. Quinton lately paid a visit to his old parish of Morrington. He preached three times on the Sunday, and dedicated a Memorial Window in St. Peter's Church to the memory of former parishioners, Mr. and Mrs. Shotton. Mr. Shotton was for many years a Churchwarden, and he and Mrs. Shotton were most regular attendants at Divine Service, and consistent supporters of charitable and religious objects. The window is a beautiful work of art, and the subject is Christ and the anchor of hope. It was placed in the Church by Mr. Shotton's daughter, Mrs. Broughton.

Yarra Bank Christianity.

Many strange philosophies are expounded on the Yarra Bank on Sunday afternoon. If people will foregather to listen to strange theories, often so curiously expressed, will they not listen to the Gospel? The Church of England Men's Society is determined to put the matter to the test, and last Sunday afternoon the first service was held. Members assembled outside St. Paul's Cathedral at 3 o'clock, and marched down to the spot chosen for the service. Prayers and hymns were followed by a short address by the Rev. Frank Lynch. His subject was the universal appeal of Christianity. Why was it, he asked his listeners, that while so many philosophers had raised their voices in the world, Christianity alone is known to the man in the street, finding its way into every corner of the earth? Plato, Aristotle, Marcus Aurelius, and many others had taught great truths, but they aroused little interest in the average man, while the teaching of Christ had permeated the lives of millions of simple folk. Wherein lay His power and uniqueness? Surely in His Divinity. That alone explains the pre-eminence of Christ as a philosopher and teacher.

About 50 members of the society went down to the spot from St. Paul's Cathedral to assist in the service. During the address a certain amount of interjection took place, one kindly fellow suggesting that April 1 would be a good day to hold the services, but, the remarks being received with good-humoured banter by the speaker, the meeting passed off quietly. It is the intention of the society to hold the meetings every Sunday.

BALLARAT.

Bequests to the Church.

Mrs. Annie Eliza Price Bucknall, late of Rodborough Vale, near Majorca, widow, who died on 2nd January, left by will, date 25th November, 1905, £16,745 realty and £20,067 personally to her children, subject to the following bequests—£25 to St. James' Church, Majorca; £30 to St. James' Sunday School; £10 to Christ Church, Maryborough; £20 to the Home Mission Fund, and £50 each to the sustentation fund and the superannuation fund of the Diocese of Ballarat.

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BENDIGO.

(From Our Own Correspondent.)

The Bishop's Illness.

We regret to have to report that the Bishop was taken seriously ill on Easter Eve. As a consequence, he has been unable to fulfil some of his engagements in the country. We are glad to learn, however, that he was so far recovered as to be able to attend, and officially open the new Lodge Room of the Girls' Friendly Society on Wednesday, April 22. He hoped to preside at the meeting of the Board of Nomination to fill the vacancy occasioned by the Rev. J. C. Herring's resignation of the Parish of Echuca, on Wednesday, April 29, and to conduct an Ordination Service on the following Friday.

Elmore.

St. George's, Goornong, sub-district of Elmore, is very progressive, and has made rapid strides during the last 12 months. This enthusiastic congregation have just spent nearly £90 on renovations, consisting of painting inside and outside, colouring the windows in a handsome design, a new commodious vestry, a new cyclone fence with very handsome gates, and new furnishings, consisting of carpet, Holy Table, Communion Rails, Reading Desk, Lectern, and Pulpit all in stained oak. A special service was held on April 15th, when Canon Watson, on behalf of the Bishop of Bendigo, solemnly dedicated the new articles of furniture in the presence of a very large and enthusiastic congregation.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. Andrew's, South Brisbane.

At a large and enthusiastic meeting of parishioners, it was decided to extend the Church to provide accommodation for 200 additional persons—£1,138 being promised in the room. Brass Communion Rails are to be presented to the Church by the family of the late J. G. Anderson, in their father's memory.

St. Barnabas', Ithaca.

The Easter meeting was largely attended. The Rector, Rev. G. L. Hunt, presided. During the year a new two-manual pipe organ had been erected, which was paid for before being put into the Church. A tribute was paid to the work of the Rector, who is leaving for England. Financial matters were in excellent order, there being a considerable balance on the right side.

St. Paul's, East Brisbane.

At the annual meeting the balance sheet showed that upwards of £400 had been raised during the past year towards the new building fund, while £100 had been spent on Church improvements. The Rector, Rev. E. M. Baker, then called on his warden, Mr. G. F. Francis, to make a presentation of a purse well filled with gold, and a case of pipes to Mr. E. Hobson, in appreciation of his long and praiseworthy service as organist.

Christ Church, Beulah.

The Rector, Rev. A. F. Eva, presided at the Easter meeting. There was a good attendance. All the funds of the parish have steadily improved. The stipend has been raised to £250, and the Rectory debt reduced to £202. At Mt. Alford, steps are being taken to erect a Church, and £230 is in hand.

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Holy Trinity, Fortitude Valley.

Rev. E. C. Ganly, Vicar, congratulated his parishioners upon their increased efforts. For the first time for many years the wardens were enabled to present a report, showing that all debts had been paid, with a balance to credit. The Vicar paid a tribute to the memory of the late Mrs. Hardcastle, and the late Miss Hemming, the last-named having given a life-long service in the interests of both Church and Sunday School.

Rev. R. Moorhead Legate.

Mr. Legate is the Minister of St. Paul's Presbyterian Church, Brisbane. He is respected by all who have come into contact with him. His Church is quite a landmark for it possesses a beautiful spire which is visible all over Brisbane, and may be seen when entering the river. He has worked indefatigably for his people in the three years he has been their minister, ably seconded in his efforts by Mrs. Legate. Mr. Legate has left for the old country to visit his aged parents, and his congregation gave him a substantial cheque with the best of kind wishes, the Hon. Robert Philp making the presentation. Canon Pattinson sent kindly greetings, and the Cathedral was represented by one of the clergy.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Synod, and Clergy Retreat.

The Synod of the Diocese will meet on Tuesday, September 1. The Annual Retreat for the Clergy will be held on September 8 and 9, and will be conducted by Rev. Walter Wragge, M.A., Warden of St. Barnabas' College.

Commission on Unity.

The Bishop appointed in February last a Commission on Unity, which will keep in touch with the movement for a world conference on Faith and Order. The following have consented to act upon the commission:—Bishop Wilson, Archdeacon Samuel, Canon Hornbrook, Canon Milne, the Revs. G. H. Jose (convener), W. G. Marsh, and W. Wragge, Dr. Barlow, Mr. C. Johns, Mrs. Wragge and Miss Farr.

Spiritual Condition of Adelaide.

The Bishop has also appointed a commission to consider and report on the spiritual condition of Adelaide and the suburbs. The following have consented to act:—The Dean, Bishop Wilson, Archdeacon Bussell, Canon Hornbrook, Canon Swan, the Rev. W. G. M. Murphy (convener), Dr. Drummond, Mrs. Wilson, and Sister Hilda.

Ritual.

The long newspaper controversy on the Vestments question has come to an end. The laity seem alive to the danger of "the Romeward Drift" in South Australia. What can be done to stem the drift is the question.

Appointments.

The Bishop has appointed Rev. F. Sewell in charge of The Meadows. The Rev. J. J. Emery has been appointed to the charge of Morialta.

Sir Henry Galway.

The new Governor has been heartily welcomed. On Sunday last he attended St. Peter's Cathedral, but Lady Galway attended St. Patrick's Roman Catholic Cathedral.

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TASMANIA.

(From Our Own Correspondent.)

New Church.

On Saturday, April 18, an extremely pretty little Church was dedicated at Claremont, in the presence of a large number of people, both from the district and from the city. The new Church, the foundation stone of which was laid in July last by His Excellency the Governor, consists of nave, chancel, tower-and-belfry, with vestry underneath, and the Rector, Rev. W. J. Dodson, M.A., is indeed to be congratulated in these days at having such a handsome building put up for the sum of £381. The land, pews, font, lectern, reading desk, etc., were all gifts. The Church seats about 130. In the absence of the Administrator, the Dean conducted the dedication service, when, besides the Rector, Rev. C. Vaughan, Rev. D. Michel and Rev. Donald Baker were present. The Dean gave a most excellent address, congratulating the Rector and people, and stating it was his earnest wish and prayer that the new Church might be a means of winning many souls to Christ.

NEW ZEALAND.

(From Our Own Correspondent.)

Good Friday.

The observance of Good Friday in New Zealand is not all that could be desired. Protests have had to be made against the Easter camps which take the boys away from their religious duties. The protest is a reasonable one now that military service is compulsory. The religious side of this question is the most serious; but there is another question also, is it fair to the boys who have to give their services under the Act that they should be deprived of the few days' rest which Easter affords? It is a relief to find that in Christchurch there is some decent feeling for the religious sensibilities of the majority of Christians. Practically all the picture show managers applied to the City Council for permission to give exhibitions on Good Friday. Applications were also made for the holding of sports in various places. The Council refused all the applications, and it is satisfactory to know that the decision was unanimous. The question of propriety is not considered so serious in Nelson where on Good Friday morning the Annual Bowling Tournament was opened. The names of well-known citizens appear in the list of players. It is possible that these gentlemen have not considered the feelings of their fellow citizens: when they do they may see how injurious their action is, particularly if they remember that the Bowling Green is almost within the shadow of the Cathedral.

CHRISTCHURCH.

Church Socialist League.

A very stormy controversy has been going on in the Christchurch Press over a service held on a recent Sunday afternoon in the Cathedral. There is a strong Socialist element in the city and at least two of our clergy have shown decided sympathy with the movement. One of these, the Rev. H. C. Money, a member of the Church Socialist League, took a leading part in the late

strike. Before leaving for England he wished to hold a service in the Cathedral. The use of the building was granted to the League for the service and Mr. Money preached. A special litany was used at the service which was attended by about 1200 men. So far as one can see there was nothing objectionable in the service or the sermon. The Bishop, however, has come in for some criticism, and Mr. Money's sermon has been closely examined. It is all a storm in a tea-cup. How could the Bishop decline to give the use of the Mother Church in the Diocese to one of his clergy, and an orderly reverent congregation, simply because they held certain political views. Partisans may wish to see the Church belong to one particular party, but no fair-minded Christian can object to such services as that held by Mr. Money.

NELSON.

Appointment.

Rev. T. J. Smith, Vicar of Picton, has been nominated to the Parochial District of Amuri and Hammer. This is an excellent appointment, and the people in the south are to be congratulated. Very different, however, is the feeling at Picton, where Mr. and Mrs. Smith have won the affection of all classes.

Development of the Diocese.

The Bishop and the Standing Committee for some time past have had the future development of the Diocese under consideration. The position under present conditions is very grave. At present there are some 30 clergy on the staff, but it is of the utmost importance that there should be at least 100 more. An important announcement is expected in a few days in consequence of a communication received from a Home Society which is deeply interested in the Diocese.

Motor Launch Fund.

The Motor Launch Fund is gradually growing. About £300 has come to hand, but another £100 will be needed before the boat can be launched free of debt. Urgent need exists for haste, and the Bishop specially requests those who intend contributing to do so at once. There are very special reasons why no debt should exist when the boat begins her work. On Easter Day a great Children's Service was held in the Cathedral, when an offering of over £66 was presented, made up of children's pennies, and small silver coins given in less than three months.

"ONLY A BISHOP."

Dr. Burrows, the Bishop of Sheffield, relates how his gaitered legs disarmed the fears of two ladies who were looking for a suitable railway compartment. They saw the Bishop reading his newspaper. "Oh, I cannot get in there," said one lady, "there's a man there!" "It's all right," replied the other; "it's only a Bishop."

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The Woman's Page.

Violentude of a Bishop's Wife.

(By MRS. HENRY DAWSON, in the "Church Family Newspaper.")

The romance of my parish centres in the story of a lady who in the "spacious days" of Queen Elizabeth was laid to rest in our beautiful little Norman Church on the banks of the Itchen. In the chancel may still be seen a brass bearing a Latin epitaph, which briefly sums up the story of her strangely eventful life, of which Fuller gives the following quaint translation:—
"Barlow's wife Agatha doth here remain, Bishop, then exile, Bishop then again! So long she lived, so well her children sped, She saw five Bishops her five daughters wed!"

In early life this remarkable lady became a nun, and doubtless when she heard the convent gate close behind her she felt that life, as the world counts life, was over for her; that henceforth her days would pass in an even round of prayer and praise, till death should bring the only change she would ever know.

But thus it was not to be—the future had in store for the young nun a destiny more strange and eventful than the wildest and most romantic dreams of girlhood could have pictured. Now a happy wife and mother, then by a repeal of laws, now wife in the eye of the law; now the mistress of palaces, then an exile, spending weary years in wanderings in foreign lands. Another turn of fortune's wheel, and the exile again made her home in a palace, and, moreover, saw her five daughters mistresses of five other palaces, and in the end the curtain falls on a peaceful and honoured old age in a quiet rectory on the banks of the Itchen. Such was the career that lay before Agatha, the nun.

But for a time the years passed on with even flow, and she had risen to be a Lady Abbess when the Reformation opened the convent gates, and Agatha, the ex-nun, became the wife of William Barlow, the quondam monk. At the time of his marriage he had already attained the rank of Bishop of St. Asaph, and doubtless many looked askance on the happy couple, as Barlow was the first Bishop to contract matrimony. So it was, perhaps, fortunate that his translation to the See of St. David's fixed their home in a remote place. The magnificent ruins of the Palace of St. David's still give some idea of the grandeur of Agatha's surroundings as wife of the Bishop, and there it was that her gifted son William was born. But in 1539 the Lutheran party fell into disfavour, and though Bishop Barlow, with his usual adaptability, succeeded in saving his position by getting elected on the Committee for Church Discipline, it must have been a bitter moment to him when, as a member of the Committee, he had to pass the Article by which married priests were ordered under the severest penalties to leave their wives. Agatha's position for the next seven years must have been an equivocal one, but in 1547 the repeal of the Six Articles reinstated her as the Bishop's wife. Shortly afterwards the See of Bath and Wells was conferred on Barlow, but on the accession of Queen Mary he was arrested and imprisoned. He managed, however, to make his escape, and took refuge in foreign lands, his wife being "a companion with him in banishment for the Gospel sake, faithful unto her husband both in prosperity and adversity."

The accession of Elizabeth brought the exiles back to England, and Barlow became Bishop of Chichester. Not the least remarkable feat of Agatha Barlow was her success in providing her five daughters with husbands in the shape of five Bishops!

She survived her husband for a quarter of a century, and passed the closing years of her life at Easton Rectory, the home of her son William, "then Person of this Parishes." There, on June 13, 1605, Agatha ended her long and eventful life, in her ninety-fifth year, having experienced more than her share of the "changes and chances of this mortal life."

LOVE SOWN BROADCAST.

God scatters love on every side,
Freely among His children all,
And always hearts are lying open wide,
Wherein some grains may fall.—Lowell.

Notes on Books.

The Future of the Evangelical Party in the Church of England. By the Rev. B. Herklots, M.A., Vicar of St. Thomas', Kendal, author of "Revelatio Dei." [Crown 8vo. viii. and 198 pp. London: Elliot Stock. 3/6 net].

This book seems, from the author's preface, to be the outcome of two predecessors, the capital "History of the Evangelical Party," by the Rev. G. R. Balleine, and "Central Churchmanship," by the Bishop of Sodor and Man. But there are other factors which have contributed to produce this book, and they are signs of the times. The first is the great need felt among Evangelical Church people, particularly the rising generation, for a positive, forward, constructive policy. They are sick to death of negations. They feel that Evangelicalism has a work to do in the world, and they are right. They are equally sure that far too much energy has been absorbed in the last generation in criticism of other people's views and practices. They feel something like the little child must have felt when asked her name. "Mary don't" was the unexpected reply.

The second factor is the legitimate and laudable desire that Evangelicalism should absorb and utilise what is best in the rising movements of the day, and so touch the life of men in particular, and of the world in general, at as many points as possible. The evangelical message is for every age, but recent movements in science and philosophy, and also in political and social life seem to point to new possibilities in it of usefulness to the world. The old doctrines of the Evangelical school contain what the world really needs to meet its present problems of thought and action, but those doctrines will have to be re-stated and re-interpreted, and already they are undergoing that process, but, strangely enough, more often from persons who would repudiate the party label, while in essential matters they are truly Evangelical. Thus we find that there is a strong tendency towards the Evangelical position in the most recent thought about such a typically Evangelical doctrine as the centrality of the Atonement. It is high time that Evangelicals were doing this re-statement and re-interpretation for themselves. People are tired of being told that they are wrong, they want to hear and know what is right.

A third factor is suggested by the magic word Kikuyu. There is a remarkable movement towards Christian Reunion. Evangelicals, if awake to their real position, hold the key to the Reunion problem. They hold it in the Church of England as the Church of England holds it in the world by reason of her position as stated in the clear principles of the Book of Common Prayer.

Another factor is the strong sense of Churchmanship that is growing up among younger Evangelicals. They are determined to share to the full in all the varied activities of the Church. They have hitherto taken the lead in missionary enterprise and parochial efficiency. They are now setting out to take their part in the wider diocesan and provincial life of the Church, and in the intellectual life of the nation. It is significant that so many of the younger generation of promising thinkers and teachers at our ancient universities are of the Evangelical school, or at any rate are ready to join the new Evangelical movement if they receive that brotherly welcome which is their due.

All these factors are to be observed at work in "Central Churchmanship." That book stated the present position of the party, if such it can be called. This book really repeats at greater length what has already been said in its predecessor, but from another point of view "Central Churchmanship" might be regarded as the prediction of a prophet reading the signs of the times. Mr. Herklots' book shows that the prophecy has been adopted by the rising generation of Evangelical Churchmen who are determined, as were the original leaders like Charles Simeon, to be both Evangelicals and Churchmen.

"Central Churchmanship" is a book for the clergy and the thoughtful layman, though it is quite simply and clearly written. Mr. Herklots is a plain man writing for plain men. His book is not deep, but it is not superficial. There is a good deal in it and behind it. It certainly does set forth what is in the minds of the younger men of the Evangelical school, and there is no doubt that, as Mr. Herklots points out, the

Evangelical School is much larger than the Evangelical Party. He also points out how unfortunate it is that Evangelicalism has come to be identified with the negative ritualism of Low Churchmanship. The worst enemies of Charles Simeon were Low Churchmen, who ignorantly objected to his "innovations" such as holding evening services and singing hymns. Simeon was a thoroughgoing Prayer-book Churchman and preached a course of Sermons in the University Church on the right use of the

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Prayer-book. What he preached he practised. It is unfair to accuse others of transgressing or perverting the Prayer-book if we ourselves do not obey its directions to the full, and accept all its teaching.

Such is a brief sketch of the ideas set forth in Mr. Herklot's book. The titles of the chapters indicate his scope and method of treatment. "Heritage from the Past," "Value for To-day," "The New Spirit in the Party," "Clearing away the rubbish." These chapters lead up to those which deal more directly with the future of the Evangelical Party which he examines in relation to the doctrines of the Father, the Son, the Holy Spirit, of the Sacraments. The future is then discussed in relation to Ritual, to Biblical Criticism, to Democracy, to Church Reform, and to Nonconformity. The last three chapters deal with "The Spirit of the Age," "A Distinctive Mission and Policy," and "The Future of the Church of England."

He calls attention to two items of "rubbish" that must be cleared away: (1) The Spirit of mere partisanship, and (2) the spirit of internal suspicion and disunion, the practice of mutual recrimination, and the occupation of heresy-hunting. On this second point he lets himself go. On Biblical Criticism he follows the lines laid down in Dr. Eugene Stock's excellent pamphlet, "A Plain Man's Thoughts on Biblical Criticism."

In his chapter on the relation to Democracy he reminds us that the early Evangelicals were leaders in social reform, and shows that the ideals and principles of Evangelicalism are at any rate in harmony with those of democracy. Accordingly Evangelicals should take their full share in directing the various movements towards Church Reform, and they are best fitted to deal with the problem of Reunion with Nonconformist bodies in so far as such reunion is possible.

The most interesting chapter is that on "A Distinctive Mission and Policy." First of all the author repudiates the term "Low Churchmen" as applied to Evangelicals, and he justifies his repudiation from history. He urges that a primary need of the Party is a conscious and definite policy. This policy must first of all be based upon deep convictions, it must be one of comprehension, of conciliation, and above all it must be constructive, and it must result in expansion. Evangelicalism is the true Catholicism, and therefore is supremely qualified to hold the central place among the religious systems of the day, because it alone combines all the elements of true permanence.

The final chapter ends on a high note, as the writer sketches the Anglican Church of the Future "As a living Church, she will be always capable of adaptation to the peculiar varieties of thought and feeling with which she will have to deal. Her motto must be, 'Ich dien, I serve.' Party spirit must be killed. The sons of the Church must be loyal to her discipline and doctrine. The Church must be prepared to become in many respects a democratic institution, and must be ready to take her place, not as an exclusive Church, but as *primus inter pares*, 'first among equals.' A deep and devoted missionary spirit will be characteristic, because 'all its activities and organisations' are instinct with the Spirit of the Living Christ."

HIS REWARD.

A clergyman was about to leave his Church one evening when he saw an old lady examining the carving on the font. Finding her desirous of seeing the beauties of the Church, he volunteered to show her over, and the flustered lady, gratified at this unexpected offer of a personally-conducted tour, shyly accepted it. By-and-bye they came to a handsome tablet on the right of the pulpit. "That," exclaimed the good man, "is a memorial tablet erected to the late Vicar." "There, now! isn't it beautiful!" exclaimed the old lady, still flustered and anxious to please; "and I'm sure, sir, I hope it won't be long before we see one erected to you on the other side."

GAMBLING.

I have seen many a good fellow ruined by finding himself one day short of money, and trying to get a little by play or betting, and then the Lord have mercy on his simple soul, for simple it will not remain much longer.—Kingsley.

A Day in a Theological College.

(Communicated.)

"What's that noise?" I sleepily said to myself as I gradually became conscious that it was daylight. It was the clanging of the rising bell, 6.30 a.m. A lovely, fresh morning, the grass and foliage sparkling with dew and the vigour of youth in one's veins all combined to overcome drowsiness. A few rapid exercises and a rush for the shower, with its bracing shock, helped to make one feel how good it was to be alive. Scarcely was I dressed when a knock at the door reminded me that the early morning prayer meeting was to be held in my room this morning. A few verses of Scripture were read, and then we bowed our heads in the fellowship of spiritual exercise. This being over there was still a quarter of an hour before the chapel service at half-past seven. I spent it alone with my Bible, yet not alone, for the words of the Book of books brought me, as it were, into the presence of God.

Again the bell clanged, and putting on my gown I went downstairs and joined the other students in the chapel, where morning prayer was said by one of the senior students. How hearty and vigorous was the singing of psalm and canticle and hymn. There is a solidity that uplifts the soul in the unison singing of men's voices. After the prayers came the daily Greek Testament reading by the Head of the College, who expounded the word or phrase and worked out its practical application towards the building up of that life within which is the vital element in all preparation for the ministry. The daily devotional Bible reading is an essential feature of our college life.

After breakfast there is time to look over the morning paper and one's letters, if any have come. Lectures begin at nine o'clock, and go on until twelve. A bell rings to announce a college meeting, wherein each student expresses his opinion on college politics, sports, or some other kindred topics, ranging from missionary study to the next tennis match. Lunch follows, and then the lacross practice, or a visit to one's parish, it may be, to give religious instruction in a State School, or to visit a sick person. An hour or two of reading may possibly be fitted in.

Six o'clock comes, and with it the evening service in the chapel. It is now dark outside, but the chapel is brightly lit, but brighter far is the strain of praise and thanksgiving mingled with the lower but not less sincere notes of humble heartfelt prayer.

Dinner over, social amenities or college gossip may pass away the interval until eight o'clock strikes, when books and study claim attention until ten o'clock. The chapel bell rings again, and the last act of our corporate daily life, like the first, is one of worship. Ah! those quiet moments in the chapel at the times of prayer, how helpful they are, how they refresh our souls, inspire our minds and strengthen our resolutions. Last, but not least, there comes the final hour when I am again alone with God, to whom committing myself I lay me down to sleep and take my rest.

Such is a typical student's day at college. Not that every day is alike,

or that this description would fit every student's circumstances. But this brief account may serve to remind former students of their college days and to enlighten lay folk generally as to the way in which a student prepares himself, and is prepared, for his life work as a minister of the Gospel. With such a calling in view it is vitally necessary to provide as many opportunities as possible for the growth and training of spiritual life. This is done at Moore College, where the daily Bible reading, the weekly devotional meeting and the general tone and atmosphere of the college are all directed and uplifted as far as can be that the spiritual life of the students may be strengthened. For what the Church needs, what the work of God needs, first of all is men of God spiritually equipped, as well as mentally and physically trained, to fulfil that whereunto God has called them.

Scripture Instruction Campaign in Victoria.

The Duty of Christian Electors.

By REV. JOSEPH NICHOLSON.

A State Election will take place in Victoria shortly, probably in August or September. Preparations for it are proceeding. Candidates are being nominated and selected by Liberal and Labour Caucuses. The enemies of "Bible in schools" are busy trying to get Candidates selected who are opposed to Bible lessons, and even the right of the people to be consulted by a Referendum. They find it easier to manipulate this smaller body of electors, than the general public. Our friends will need to watch the moral interests of the children by insisting on selected Candidates consenting to "majority representation" on this question. The giving of a Roman Catholic grant for separate schools is not within the range of practical politics and the Roman Catholic Church knows it. No politician of any discernment will promise to support a Roman Catholic grant. General public sentiment is against it. Attempts are being made, however, to gain support for certain Candidates from both Protestants and Roman Catholics by a simple device. Candidates are encouraged to refuse the Referendum to please the Roman Catholics, and refuse the Capitation grant to please the Protestants. Where this is successful the Scripture question is left out of the voting issue, and the general public is denied a voice on the moral education of their children. It is, therefore, the duty of Christian Electors who favour Scripture Lessons to withhold support from all Candidates who both refuse Scripture Lessons and also the right of parents to vote on the matter. This position is the sure proof of a desire to catch the Roman Catholic vote, and ought to be resisted by every lover of liberty and equity.

The issue at the forthcoming Election is very plain. Shall the Roman Catholic 22 per cent.—divided between the Liberal and Labour Camps—be allowed to deny the great majority of Protestants, all access to the Bible in school hours, simply because the Roman Catholic Church is opposed to an open Bible in education? If we are indifferent to the issue or allow ourselves to be deprived of the right to vote, by political trickery, we deserve to forfeit our Protestant privileges, and come under the iron domination of Papal priestcraft.

Energetic Agents will be needed in various Electorates to conserve our voting strength. The appeal for £1000 has been responded to generously by the wealthy, but only about half the amount has been contributed or promised; small donations by numerous friends throughout the State will be welcome.

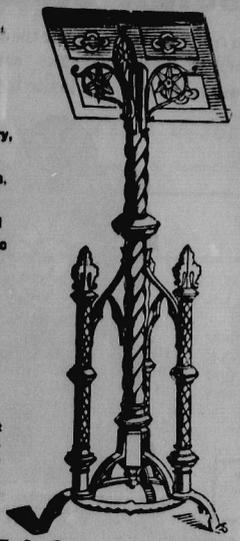
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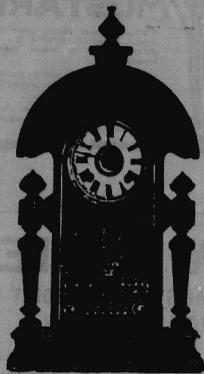
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Current Topics.

For the Fourth Sunday after Easter our subject is "The Christian's Hope in God." Formerly the Collect began thus:—"O God who makest the minds of the faithful to be of one will." It is much to be regretted that this reminder of Christianity was dropped, especially as the Gospel relates to the Lord's promise of the coming of the Holy Ghost, the Comforter, by Whom alone the unity of the Church can be restored and maintained. The present form of the Collect, "O Almighty God, who canst order the unruly wills and affections of sinful men," is probably an intentional reflection of the divided state of English Christianity at the time when the words were written. The petition of the Collect is that we may love what God commands and desire what He promises, "that among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found." In other words the soul's safe anchorage is in God alone. The Epistle (St. James i. 17-21), leads us to look forward to the approaching Festival of Whit Sunday, by reminding us that "every good gift and every perfect gift is from above and cometh down from the Father of Light, with Whom is no variability nor shadow of turning."

Most Churchpeople, as they read the details of the Bishop of Zanzibar's proposal for closer co-operation between episcopal and non-episcopal Churches in East Africa, which were published in our last issue, would not accuse him of undue breadth of view. His Central Missionary Council may not raise questions "affecting the Christian Ministry or Sacraments," nor take any share "in any policy by which communicants of any one represented Church shall receive Holy Communion in another Church"; nor any share "in any policy by which preachers of any one Church shall preach in the public services of any other Church"; nor "countenance any college for the training in common of ministers for episcopal and non-episcopal ministries."

This seems to us, to put it very mildly, a fairly narrow policy, but when we turn to the leading article upon the subject in the "Church Times," we find that we are quite mistaken, for, in the opinion of that journal, the Bishop of Zanzibar has given away far too much in his desire to be friendly with missionaries of the non-episcopal Churches.

The "Church Times" says:—"He seems to have ventured too far." "We do not like, and we are pretty sure he does not like, to talk about non-episcopal Churches." "We think again that a better word than 'co-operation' might be found for the relations which the Bishop contemplates. It seems to mean more than is actually proposed." "What combination can there be of Catholics with heretics?"

On Thursday, May 21, we are again called by the Church to celebrate Ascension Day, and we much deplore the way in which this festival is neglected. It is the Coronation Day of our Lord Jesus Christ, commemorating the consummation of His redemptive work. He who died for our sins and rose again for our justification, ascended into heaven and sat down at the right hand of God, showing that the sacrifice was accepted, and the work of redemption completed.

Our Church evidently intends Ascension Day to rank among the great festivals of the Christian Year, such as Christmas, Easter, and Whit Sunday, for not only are proper lessons and psalms appointed to be used, but also a proper preface in the Communion Service. Surely in every Church on Ascension Day there ought to be a celebration of the Holy Communion, and the Evening Service should be of a festal character, with the members of the Church choir in their places, and the congregation also, as on a Sunday evening.

dom, except for the courtesies which are occasionally exchanged with the Greek Communion. It is necessary to assert once more that while the Church of England is Catholic, it is also Protestant, and closely linked in faith and love with the other Protestant Churches of the world.

The last fortnight has been a critical period with regard to the Ulster Problem. The gun-running episode was fraught with great peril; it seemed as if no government could stand by and see the authority of its police and customs officers set at naught. It would be so under any ordinary conditions; at all costs the law must be maintained. But the position in Ulster is not ordinary; men are fighting for their religious principles, for the right to remain part of the United Kingdom to which they belong.

So, apparently, no one is to be prosecuted for breaking the law; even Mr. Winston Churchill has held out the olive-branch; Mr. Balfour, in a touching speech, has regretfully laid aside as hopeless the desire of his heart that Ireland may become happy and contented under British Rule. Compromise is in the air, and it seems, at the time of writing, that we may look forward with confidence to some settlement, bringing peace with honour, on the basis of federation, including local self-government, among the various portions of the United Kingdom. Our duty is to earnestly pray that peace may prevail, and that God may preserve our Empire from the horrors of civil war.

In the Telugu Country, north of Madras, in India, the Church Missionary Society has been working about 70 years, and as the result that there are now 40 native clergy, between 600 and 700 lay workers, and 32,000 Christians in the C.M.S. Telugu Mission. Opportunities are opening up on every side, but how are they being met? Five years ago thirteen missionaries were in the field, now there are only seven, of whom three are recruits without experience or knowledge of the language. Appeals have been made to the Society for re-inforcements, but none can be sent; retrenchment is the order of the day.

During the past eighteen months the largest C.M.S. district has been partitioned off, to form, with other areas, a new Diocese, over which the first Indian ever raised to the episcopate (V. S. Azariah), has been placed as Bishop. This forward step has called