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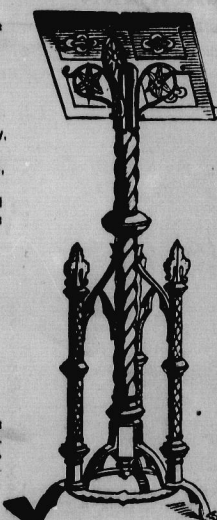
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## Current Topics.

In his most recent book, "The World and the Gospel," T. H. Oldham states a truism:—

**The Message of Quinquagesima.** "The War has made the moral issues clear and conspicuous. It has shown the end and fruit of selfishness; of the selfishness which make a man grasp everything for himself, and of the more passive but no less disastrous selfishness which leaves a man too much preoccupied with his own affairs to consider those of his neighbour, and too indolent to conceive and to strive after a better way of life than he finds around him. Through our sufferings God is calling us to a new obedience to the light which He has given us in Christ. Jesus claimed to be the Way, the Truth and the Life. But Christendom has made little serious attempt to order its national, social and industrial life in accordance with the way of Christ. There has been wanting a passionate, exulting conviction that in Him is to be found the truths regarding men's relations with one another."

It is the way and the truth of Christ which Quinquagesima emphasises for us that has been obscured in Christendom. The very term in which that truth is so often enshrined for us in our Bible has been allowed to degenerate into a disreputable idea that places, in our minds, the obligation all on one side, and that by no means the more correct one. Our **charity**, today, few people seek after, save those who are in dire need or who have lost all sense of obligation or gratitude. And yet a **true charity**, a true expression of **love**, is but the seizing of an opportunity of service which belongs to the very life of the Christian. "Owe no man anything," says St. Paul, "save to love one another." Love is an unceasing debt, and consequently to all true men, every opportunity of its acknowledgment or discharge is but a solemn and glad privilege.

Now, the recognition of this obligation to love is just the consecrating element that is needed today in all our social relationships. To quote Oldham again, "When we trace our present troubles to their roots, we find that what is wrong is that individuals, classes and nations have been more concerned about asserting their rights than about fulfilling their duties. But Christianity plainly teaches that men should attach greater importance to their duties than to their rights? "Love seeketh not her own," beareth all things." Love, the Love that is of God, is not desire after possession but yearning to give that so others may be blessed.

It may sound very impracticable in the horrid confusion of a so-called Christendom; but it is abundantly evident that the opposite of this way of Christ is the thing responsible for the appalling sufferings and more appalling display of bestiality and brutality that are striking facts of the Christendom of today. If Germany and its Allies had been moved by the will to serve, which

is Love, rather than by the will to power, which is Lust—what a different place would Belgium, aye, and Europe have been to-day! If capitalists the world over, of Christian profession, had always been sensible of the same debt of love, what a different tale the history of Christendom would have had to tell of the conditions of labour under which our great industries have been fostered! If the working classes had always been as much concerned with fulfilling their duties as of asserting their rights and airing their grievances, there would have been fewer strikes, less dislocation in the working of the social organism, considerably less suffering and hardship amongst their own classes, and a better feeling, more trust and less suspicion between man and man.

After the downright failure of our own methods, perhaps it would be as well for us to try the way of Christ. But that way can only be followed in the several combinations of our human life by, first of all, the individual following of it; for, after all, it is only as the individual Christian man or woman seeks to leave the special lump of social or national life to which he belongs, that there can come about the application of this law of Christ to the various departments of human life. And so the appeal must come to us all as individuals to tread this way of Christ, and in every relationship of life to keep on acknowledging the debt, and "by love serve one another." Let us make it clear by our life and confession that we believe the principles of our Lord Jesus Christ have their proper application to all departments of human life without any exception.

A striking and soul-stirring appeal has just been published from the workers of Belgium to the workers of Australia. Unfortunately, it is an appeal that is really needed at the present time; for there is more than one section of the community absolutely hindering the recruiting that is so necessary in order that Australia may do its fair share in bearing the burdens of the Empire's War. A large class of men have been indoctrinated with the false German-made socialism that sets down as an axiom of life that all wars are waged for the enrichment of the capitalistic classes and to the detriment of the working classes. Indeed, only the other day a Roman ecclesiastic of some repute had the hardihood to assert that the present war is nothing but a trade war. The Appeal of Belgium's Workers is well calculated to disabuse the minds of those who are not to selfishly dull, of so obvious a misjudgment of Belgium and Great Britain's part in the present War. The Appeal is a challenge, not only to the manhood, but to the consistency of principle of those who pose as champions of the labouring classes. Whatever may have been the origin of this War, it is very evident that Germany is guilty of a most

barbarous infringement of the rights of humanity; and no man who professes to have regard for those rights can consistently—we might say conscientiously—refrain from demanding that our Commonwealth should go to the help of Belgium to the last shilling and the last man. The men and women who were so prominent in fighting against Conscription at the recent referendum, should now, with this Appeal from Belgium in their hands, be working in the forefront of the present "Recruiting Campaign."

The Daily Press of last week gave the interesting news, by cable, under date London, February 7, **Less Temptation** that the Provost-Marshal attended the Licensing Bench at Workingham, and announced that the Alder-shot Command considered that at least 50 per cent. of the licenses in the district ought to be cancelled. When demobilisation occurred, which he hoped would be shortly, thousands of soldiers would be returning with their pockets full, and ought not to be subjected to temptation.

The chairman said that the proposal was a drastic one, and he would grant an adjournment to give brewers an opportunity of putting forth counter-proposals to satisfy the military authorities.

We trust that the proposal will be conceded, and that the good example set will be followed in the Empire generally. The grave temptations that are connected with the Liquor Traffic ought by this time to be too well recognised to allow of any slackness in our endeavour to curtail them. There have been bitter complainings from Canada against the moral dangers, so openly permitted to exist at the heart of the Empire, for the men from clean surroundings whose lives had been consecrated to the Empire's need. We know something of the anxiety and sorrow felt by many who, in their self-devotion to country, had made it easy for their loved ones to answer their country's call, an anxiety and sorrow caused, in the early stages of the War, by the wholesale temptations into which the men were thrown by some of our Commonwealth arrangements. The more seriously a country takes to heart the reality and greatness of the sacrifice that our soldiers make, the more earnestly she will strive to safeguard their lives from those moral dangers that threaten both physical and moral strength, for her own sake as well as for theirs.

We would draw our readers' earnest attention to the Pastoral Letter of the American Bishops in this issue—dealing as it does with the War and the lessons it has for America. Undoubtedly it has been felt for some time that the policy of the American people in general has been that of making capital out of the War. Not merely has



there been a good deal of political expediency and mere jerry-mandering in America's attitude to the diabolical outrages attending the great European struggle—America has not shown that loftiness of outlook, that desire for humane helpfulness to distressed lands like Belgium and Poland which many were expecting. The attitude of the nation has been far too much of smugness and self-satisfaction—far too much have the people as a whole been inclined to take matters easily and go forward in dollar production and national ease and boasting. It is good and heartening, therefore, to hear the leaders of our Church in U.S.A. speak in no uncertain way. America has a soul, and that soul may be lost if she pursues the easy path. Character, after all, is the true test of a nation's place and power, and such must be maintained at all costs. Surely there is a deep lesson for us in Australia in the Bishops' words. We can take them to heart. Far too many in our fair land are following the easy pathway of low levels. Sacrifice and self-discipline are the demands of the hour, and these we must practise at all costs, for righteousness alone exalts a nation.

The Church in New Zealand is seeking to arouse its members to be more thoughtful in the distribution of their alms. A Institutions. protest is being made against the quite generous support that many Church-people give to outside organisations to the detriment of their own Church Institutions. The following paragraph is copied from the Waipatu "Church Gazette," and speaks for itself:—

"In accordance with a resolution of Synod, posters have been printed and now await distribution at the Diocesan office. The posters are intended to be put up in a conspicuous place in the Church porch, as a continual reminder to worshippers that our Church Institutions, which cover the whole field of charitable effort, urgently need their support. To correct some false impressions that are abroad, it may be here stated:—

"1. That Church Institutions do NOT exclude anyone from their benefits on the ground of religious denomination.  
"2. That Church Rescue Homes are not merely convenient maternity homes for fallen sisters, but  
"3. They aim rather at their permanent restoration to respectable life; they train them for domestic service and, above all, they do their utmost to teach them reliance on Him Who is the only source of strength in time of temptation.  
"4. Church Orphanages provide fully for soldiers' orphans as well as others.  
"5. CHURCH Institutions depend entirely upon CHURCH people for their support, and invite VOLUNTARY offerings, remembering that 'God loveth the CHEERFUL giver.'"

"It is astonishing how soon a whole conscience begins to unravel if a single stitch is dropped."—C. Buxton.

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### English Church Notes.

#### Bishop of Bunbury.

The Bishop of Bunbury (Dr. Goldsmith) is to be the new Vicar of Hampstead. After being Dean of Perth Cathedral he was entrusted by Archbishop Riley in 1904 with the task of founding the new diocese. And he has had no small success—though a diocese of perhaps 25 clergy does not correspond with English ideas. Dr. Goldsmith made great efforts to carry on the whole staff as a Bush Brotherhood.

We have a good many men of prominence in the Church at home who have had special acquaintance with Australia. The Bishops of Bath and Wells and Rochester, Bishop Mercer (from Tasmania), Bishop Frodsham (Queensland), Bishop Crossley and Bishop Neligan (both Auckland), Bishop Thornton (Ballarat), the Bishop of Stafford, for two years a priest in Adelaide. It must be supposed that brains such as these will have no small opportunity for showing in practical Church reform how new communities get over their difficulties. Quite obviously also the tendency will increase to select Australian-born clergy for Bishops of the future, except in the more important Sees.—(C. F. Newspaper).

#### Bishop Mounsey's Successor.

There seems to be some mystery regarding this appointment. The "Church Times" notified it, and in its following issue withdrew the notification. The C.F. Newspaper has the subjoined note:—

"With regard to our paragraph in the issue of the C.F.N. on November 24 concerning Bishop Mounsey's successor, we are informed that while it is true that the Rev. C. N. B. Beamish has been nominated Bishop of Labuan and Sarawak, the Archbishop of Canterbury has not yet made any appointment to the vacant See."

#### "The Tables Turned."

An officer in the East African Force wrote home a graphic little account of the taking of Tabora, where the British prisoners were kept in captivity. The Belgians were the first to reach this place, and the delight of the poor captives at being released can be better imagined than described. For the past two years they had been, to all intents and purposes, treated as the natives were, while the most degrading tasks that could be found were imposed upon them.

The tables are now turned, and two hundred German prisoners are suffering from the prison rules which they themselves drew up for the "safe keeping" of their foes!

#### Industrial Problems.

Writing in his Diocesan Chronicle, the Bishop of Winchester says: "I have just received from the Archbishop his desire and request that I should undertake to be Chairman of the Committee to consider and report upon the ways in which the Church may best commend the teaching of Christ to those who are seeking to solve the problems of industrial life."

#### The "Ecclesiastical Layman."

Mr. Clutton-Brock, the Art Critic of the "Times," was one of the Special Lecturers in

December at St. Martin's-in-the-Fields, London. In the course of his lecture on "The Church and Fellowship," Mr. Clutton-Brock had a few gentle "digs" at the ecclesiastically-minded layman. The Bishops, he maintained, were rather inclined to regard him as a fair representative of the laity, but he did not believe that he represented the laity at all. He had "taken up" religion much as he would have taken up anti-vaccination, or he would have become a Baconian. The lecturer pointed out that he acted as a deterrent to many who were outside the Church. They looked at the ecclesiastical layman, believed him to be representative of the laity generally, and did not like him. They thought that if Christianity meant men of that type they did not want it. He thought the Church would be well advised to gently discourage the type.

#### Bishop of Worcester's Impressions of American Church.

"The first day of the Convention Bishop Montgomery and I were solemnly received by the House of Bishops. The address of welcome was made by the presiding Bishop, and we addressed the House in reply. Next day a similar ceremony was performed in the House of Deputies. Here a very pretty and respectful scene took place. When I advanced to make my address the Union Jack was hoisted behind me, and the Stars and Stripes on either side, and the whole House rose and applauded. It was a remarkable token of the cordiality offered, not only to the Church of England, but also to the cause for which our nation is now at war.

"The impression left on the mind of any visitor to the whole Convention must have been that the American Church is full of life and purpose. Like others, it has something to learn, but if it believes in the Presence of God the Holy Ghost when the Church meets in authoritative council, and consequently trusts in its own power to act with wisdom and understanding, there can be no doubt that the American Church will play a fine part in the formation of the character and ideals of the people."

#### Marriage.

PALMER-SELWYN.—On December 2, at St. Giles's Church, Cambridge, Charles Palmer, Vicar of Sharnon, N.Z., and son of the late Archdeacon Palmer, of Melanesia, to Mary Geraldine, youngest daughter of the late Bishop John Selwyn, of Melanesia, and of Mrs. Selwyn, of Overbrook, Cambridge.

#### Indian "Critic."

At the annual missionary meeting of the Holborn Rural Deanery Rev. J. W. Balding (who has worked thirty-five years in Ceylon and is eager to return) gave an interesting address. Among instances of the loyalty shown in the war he mentioned that twenty-three boys turned eighteen and three masters at a High Caste School asked permission to enlist. The headmaster told them they could not walk even, were accustomed to luxury, and the idea was preposterous. They requested permission to walk to Colombo—75 miles. They took a motor car for those who fell out by the way, and arrived with only three men in the motor and they were the European masters! The authorities refusing to send them, they went at their own ex-

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### America's Responsibility.

A Pastoral Letter read to the Bishops of the Protestant Episcopal Church of America.

To the people of this Church, we, your Bishops, give counsel in the name of Christ. America is involved in a world-wide confusion which finds its most acute expression in the battle fields of Europe. No self isolation on our part is possible. The fortunes of the nations of the world are interwoven as the threads of a tapestry. To ignore this fact is folly; to reckon with it frankly is to give due recognition to the fundamental unity of the human race and to hasten the dawn of that day in which the armaments of war shall be beaten into the implements of peace.

It was but a moment ago that we were basking in the thought that the human race was steadily coming to recognise the community of its interests the world over. The crime to-day of acting as if this were not so is the greater because the doctrine of brotherhood has progressed from a local theory to a universal conviction.

#### A Wide-World Interest.

Interests can never again be sectional. The world is henceforth one from North to South and from East to West, for the time being in a disturbed and suffering unity, in days to come in a unity where order and health will reign. "Here" and "there" are merely terms of lifeless geography. The longest distance in the human brotherhood is but from the head to the feet of its quivering, sensitive body. Sympathy reaching to the ends of the earth is not the voluntary offering of a few, but the humane obligation of all. It is the instinctive thrill of fellowship that rushes through the entire organism when a single member rejoices or suffers. Political expediency may in war time require neutrality of the State, but it cannot hold in leash the sympathies of the individual citizen. A man cannot be passionless and retain his manhood. "No heart is pure that is not passionate, no virtue safe that is not enthusiastic."

#### America's Responsibility.

The fact that our Nation is not at War affords no ground for smugness, much less for self-applause. It throws upon us the searching responsibility of exalting the true ideals of peace and incorporating them in our national life. Nationalism too often assumes the ugly role of group-selfishness or false patriotism. Local conditions determine what form this disease will take. Yonder it breaks forth in the scarlet rash of war; here in unconsecrated prosperity which is bound to cause manhood to decay. The Nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds but listlessly the cry of the poor and oppressed, is not at peace even though she be not at war. If presently we aspire to act as peacemakers in behalf of the warring nations on the ground that we are not caught in the meshes of the actual conflict, let our aspirations be tempered by the reflection that we are tainted with the common disease of which the eruption of war is a symptom not a cause. God hates a godless and empty peace as much as He hates unrighteous war. Let it be sadly said that, in proportion to her swollen wealth, as figures show, America's contribution toward the alleviation of innocent sufferers in Europe is the merest pittance. A few have given lavishly even to the laying down of their lives, many in due proportion to their substance, the vast majority little or nothing. But the opportunity has not yet swept by. Christ is calling men to sanctify their wealth by offering freely of their substance to God's cause everywhere. The wounds of Armenia, Poland and Belgium still lie gaping to the sky and offer their dumb appeal to God and man. If America comes out of this day of world disorder richer in purse and poorer in manhood, she will invite, and bring upon herself, the penalty of a debased national life or even of losing her very soul. The peace that smothers the souls is as ruthless and inexorable as the war that mangles the bodies of its victims.

#### Preparedness of Character.

So far as war is a discipline which man has imposed upon himself, he must look to himself to get rid of it. Movements and associations to promote peace are not to be ignored or undervalued, especially those which emphasise the deep likenesses, and give second place to the surface differences, of the race. America is still in danger of race antipathy flaming into hatred which always constitutes an angry call to arms. Her blood connection with the whole of Europe is a glorious heritage, making in the main for peace. Whatsoever dangers may be lurking beyond our Western horizon, they can surely be averted by a spirit of justice which has not always prevailed in our dealing with the Orient, the multitudinous Orient which presently will be the centre of the world's attention.

Again, no nation, least of all so vast and diversified as ours, is justified in trusting to chance for the creation of her national character. She must expect of every one of her citizens some true form of national service, rendered according to the capacity of each. No one can commute or delegate it; no one can be absolved from it. National preparedness is a clear duty. If this service assumes the form of more military defence, such can easily become a menace, and will be only a short and partial effect, unless all the productive forces of manhood are at the same moment developed and shaped into social order and righteousness. The only thorough preparedness is that exemplified and taught by Christ—the preparedness of character based upon life with God.

#### The Rebuke of the Striving.

Would that our peace to-day were like a river and our righteousness as the waves of the sea! Then would we be indeed an ensign to the nations. But how different a case it is! The nations now at war, whom thoughtless people pity, have as much to teach us as we have to teach them. They rebuke our worship of comfort and money by their daily offering, upon a reeking altar, of life and treasure, in behalf of what each believes to be a spiritual ideal; they declare to us that intoxicating liquor, which is so freely and carelessly drained from our land, is a national menace to be dispensed with at the cost of lowered revenue, but with the gain of heightened virility; they teach us that food is the staff of physical life, not an invitation to daintiness or gluttony; they rebuke our spiritual poverty by the splendour of their spiritual eagerness, which, out of their tragedy brings new vigour to God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice that is royal in that the priests that offer are the victims offered.

#### The Need for Repentance.

We now come to the study of the causes of our social disorder, whether they express themselves in war or in diseased peace. Whatever apology may be made, or local explanation offered, at home or abroad, for the world confusion, it is "none the less an outcome and a revelation of unchristian principles which have dominated the life of Western Christendom and of which both the Church and the nations have need to repent." We well know that force, be it physical or moral, cannot by itself uproot evil, nevertheless we have no right to place in the same class all the belligerents, aggressive and defensive, in this or every war.

There are even occasions when the cleansing of the temple of human life must be begun with scourge and driving power. But it is the duty of the Church "to place supreme reliance upon spiritual forces and in particular upon the power and method of the Cross."

#### From God to Righteousness.

St. James, were he speaking to-day, could not use more pointed and telling words than those he wrote long centuries ago: "From whence come wars and fightings among you? come they not hence, even of your lusts which war in your members? Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Greed of possessions, greed of honour, greed of pleasure have literally dethroned God from His supreme place among men. The sole cure is to exalt God. The Church of earliest days met her unprecedented responsibility of converting and enlightening a bewildered and depraved world first by pro-

#### REVISED LECTIONARY.

Feb. 21, Ash Wednesday.—M. Ps. 6, 32, 38; Isaiah lviii. 1-12. Mark ii. 13-20. E. Ps. 102, 130, 143; Jonah iii., Luke xi. 29-32.

Feb. 24, St. Matthias' Day.—M. Ps. 34, 91; 1 Sam. ii. 27-35, Matt. vi. 15-27. E. Ps. 112, 145; Jer. xxiii. 1-4, 1 John ii. 15-25.

Feb. 25, 1st Sunday in Lent.—M. Ps. 51, 130; Gen. xviii. or Baruch iii. 1-13; Matt. iii. or Heb. ii. 14-iii. 6. E. Ps. 6, 25, 32; Gen. ix. 1-3, 12-29, or xxi. 1-21, or Baruch iv. 36-v.; Luke xvii. 20, or Gal. iv. 21-v. 1.

March 4, 2nd Sunday in Lent.—M. Ps. cxix. 1-32; Gen. xxvii. 1-40, or Eccles. ii.; Mark ii. 1-12, or James ii. 14. E. Ps. cxix. 33-72; Gen. xxviii. or xxxii. 1-30, or Eccles. iii. 17-29; Matt. xviii. 1-14, Heb. i. 1-ii. 4.

Not gold, but only men can make

A people great and strong,  
Men who, for truth and honour's sake  
Stand fast and suffer long,  
Brave men who work while others sleep  
Who dare while others fly,  
They build a nation's pillars deep  
And lift them to the sky.

R. W. Emerson.

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claiming God as revealed in Jesus Christ, and then by moral precept as exemplified by His character and word. The order is, from God to righteousness, rather than from righteousness to God. The world of men is athirst for the knowledge of the living God. If we need fresh evidence of this, we have it in the recent experience of the Nation-wide Preaching Mission. We therefore solemnly enjoin upon pastors and preachers that their first duty is to retire periodically within the veil, and walk with God, in order to come forth and proclaim His clear revelation of Himself made through the ages; and to reaffirm in this our day of distress that He understands and rules the race which He shaped with His own hand, and with which He irrevocably identified Himself when He became the Son of Man. Experienced in dealing with the age-long waywardness of men, He is not baffled or embarrassed by the widespread disorder of our times. Experience equally and victoriously in suffering, His hand of compassion is skilled and ready to "comfort and succour all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity." The awful writhing mass of suffering which men are now facing does not tax, much less exhaust, His pitiful power. In the calm certainty of His saving power, He moves among the pain-stricken everywhere without haste and without rest.

#### The Call to an Undivided Church.

With the Incarnation as the corner-stone of the faith, our common humanity contains in itself God's assurance that we have capacity for universal brotherhood. God's executive agency for bringing in His Kingdom and His righteousness is the Church of Jesus Christ. Out of the natural human family, our Lord's mystical body is shaped into a fellowship which transcends all the divisions of nationality or race. Thus far the Church has been only strong enough to see and covet, not strong enough to consummate, her ideal. Her own disunion dims her hope, weakens her arm and hinders her progress. Nevertheless, in her missions throughout the world, often in conditions of extreme difficulty, she has steadily borne witness to her regenerating power and has welded living links uniting to one another distant and diverse members of the human family, as well as won individuals to the love and service of God. But it is only flame that can kindle flame. A divided Church is powerless to create an undivided world. There must therefore be no relaxation in our steady efforts to bind up her wounds and manifest her unity. The breakdown of secular efforts to maintain stable order constitutes a special call to her so to equip herself as to fulfil her conciliating office among individuals and groups of men.

We close our words of counsel and exhortation to the Churches with our faces set toward the dawn. History makes plain to us that man's extremity is God's opportunity. Beneath every pall of tragedy lie hidden the glory of God—new visions of faith, new counsels of virtue—to be revealed to and discovered by those who look not at the things which are seen but at the things which are not seen, and who wrestle with God for a blessing.

We commend you with confidence, brethren, in this day of our peril and opportunity to the safe-keeping of Him Who was dead and is alive for evermore. Amen.

## The Revised Lectionary and Psalter.

### III.

#### B.—The Sunday Lessons.

(a) As to the O.T. selections, it will be observed that two principles, if not three, have governed the choice of the Lessons set down—

1. Enrichment by means of new material.
2. Employment of old material wherever possible; and in consequence
3. Eradication of unedifying passages.

We can therefore confine our comments to the two first principles.

1. **Enrichment.**—The provision of alternative Lessons for most Sunday mornings, and of a still larger choice for Evensong, is a very real benefit. Especially the latter, for bush clergy who nearly always have two Evensongs to conduct. But the whole of this additional provision is most acceptable. Between Septuagesima and Easter, for instance, we shall have a chance of opening out some of the treasures of Ecclesiastical to our congregations. After Trinity it will be possible to read more of the Book of Job than hitherto, and also some of the golden chapters from Wisdom. It is not too much to say that the Apocrypha is practically a closed book to most of our people. The fact that the books under the inappropriate title contain much unhistorical and legendary matter has perhaps prevented many from turning to these pages for spiritual uplift. We can now imagine that useful and inspiring courses of addresses on this "Wisdom" literature will be greatly welcomed by the laity.

2. **Employment of old material.**—But in case any brethren are alarmed at this inrush of the Apocrypha for alternative Lessons, it will still be possible for them to keep on much in the old way. Let them mark in the old calendar all the Sunday Lessons, first or alternative, which are retained somewhere in the Revised Table for Sundays. At least 180 such readings have been taken over from the old selection. Only when some unedifying passage appeared in the old system has the chapter been relegated to partial oblivion. For instance, the elimination of "Korah, Dathan, Abiram" and "Aaron's Rod" on the First Sunday after Easter (Numbers 16 and 17) will not be regretted by any of us. This has caused the Lessons of the remaining Sundays after Easter to be set back a week or so. Instead of the excised portions we have "the Smitten Rock," "the Death of Aaron," or "The Temptation of Balaam," the latter alternative being for the evening, enabling us to round off the story of Balaam on the following Sunday.

But the general idea of O.T. Sunday Lessons remains the same. We steadily progress through the historical portions of the O.T. from Septuagesima onwards, the chronological order being better preserved under the new system (e.g., "Ruth" as an alternative for "Gideon's fleece," on Second Sunday after Trinity). There is less of the Books of Chronicles than hitherto. From the point of view of modern criticism this is no loss (see Prof. W. H. Bennett's "Chronicles" in "Expositor's Bible"). The greatest prophetic passages still occupy their honoured place at the close of the civil year, and at the beginning of the Church's year, and with a larger use of wholesome "Proverbs"—the incipient Wisdom literature within the Canon to prepare us for the larger flights of Wisdom when we commence again the course of alternative readings in Ecclesiastical, after the great Isaianic passages during Advent and Epiphany.

(b) As to the N.T. Lessons. These are

no longer mainly continuous throughout the year, week-day Lessons following the Sunday portions. The passages selected are complete in themselves, and have evidently been chosen with the greatest care—and we think time will show, with skill also. For the ordinary Sundays, therefore, these selections are wholly new. The principle of enrichment is here also to be found. There is an alternative both for morning and evening, as a general rule. The first choice is from the Gospels or Acts, the second from the Acts, Epistles or Apocalypse. And here we may note a second principle followed by the Revised Table in the case of the N.T. We may call it the principle of **Adaptation**. The task was more difficult—and at the same time more inspiring—than the choice of O.T. passages. For the desire is manifest to catch as far as possible the successive notes of teaching in the Christian year. Under the old system the N.T. passage might have been appropriate by coincidence, but not by forethought.

Let us take a few illustrations:—

i. Sunday Evening Lessons in Advent (first choice):—

For these the Apocalyptic discourses of our Lord in St. Matt. xxiv. xxv. have been selected. The four lessons embrace—

- i. The Judgment on Jerusalem.
- ii. The Hour of Advent.
- iii. The Parables of the Virgins and of the Talents.
- iv. The Judgment of all nations ("Inasmuch").

Compare the appropriateness of these selections with those which we happened to be reading last Advent under the old calendar—

- i. The Feet-washing (St. John xiii.).
- ii. The betrayal by Judas, and the denial by Peter (St. John xviii.).
- iii. The letters to Ephesus, Smyrna, and Pergamos (Rev. ii.).
- iv. Prelude to vision of Seven Last Plagues (Rev. xv.).

The first two of these manifestly belong more especially to Holy Week; the last two fit in fairly well, but the last is incomplete.

2. Or take the Sunday Evening Second Lessons (second choice) for the first five Sundays in Lent. The subjects may be thus set out:—

- i. Gospel liberty (Gal. iv. 21).
- ii. The danger of drift (Heb. i. 2-4).
- iii. The compassionate High Priest (Heb. iv. 14).
- iv. The immutability of the Divine Promise (Heb. vi. 9).
- v. The preaching of the Cross (1 Cor. i. 10).

We might remark that No. i. might have been left out (the Hagar allegory). We get it again on Fourth Sunday in Lent for the Epistle, and it is a piece of Rabbinic exposition that is not very easy to handle. But compare the above with that which we happened to be reading last Lent—

- i. 1 Cor. v. The fornicator.
- ii. 1 Cor. xi. Women with veiled heads.
- iii. 1 Cor. xv. 35. The Resurrection Body.
- iv. 2 Cor. vi. The mirror of the ministry.
- v. 2 Cor. xii. 14, and xiii. Warnings with regard to an approaching visit of the Apostle to Corinth.

The first two of these passages are undesirable for public reading. The third belongs to Easteride. The fourth was the Epistle for the First Sunday in Lent, and the fifth, though containing some great texts, leaves a feeling of incompleteness, if read apart from its context.

3. Or, as a third illustration, take the Morning and Evening Gospel Lessons for the first twenty-two Sundays after Trinity. In this non-festal portion of the Christian year the Church would seem to suggest the consideration of great doctrines and the practical issue in character and life. In-

stead, therefore, of reading, as under the old system, the particular chapter of Gospels or Epistles which happens to be set down for the successive Sundays, the Revised Table has made a typical selection from both. Confining ourselves to the passages from the Gospels, we observe that the story of the Trial and Passion is not read on any of these Sundays. It is reserved for its own season, that it may come with all the greater force and freshness then. The selections made may be grouped under the following heads:—

- i. Great crises in the Ministry of our Lord (Baptism, Transfiguration, etc.).
- ii. Representative parables.
- iii. Typical miracles of mercy and power.
- iv. Noteworthy incidents (call of Disciples, Woman of Samaria, etc.).
- v. Selections from general discourses (Sermon on Mount, discourses in St. John).

We cannot but feel that these readings will supply a very real need. If under the old system we could have relied upon our people reading for themselves during the week, say, the N.T. portions, they would, of course, have found that as a general rule the lesson of any Saturday or Monday fitted in with the portion selected for any Sunday. Such worshippers would not have been disconcerted by a passage beginning in the middle of an argument or a story. This was frequently the case under the old system. But, considering the rarity of such readers who searched the Scriptures daily, we think that great wisdom has been shown by the Revised Table in making the Sunday Lessons a distinct and separate feature.

It has been well said that unless the Church of England had honoured the Word of God in the way that she does—perhaps more than any Church on earth—by the public reading of some six passages of Scripture every Sunday, the knowledge of the Book that has made the Empire great, would have almost died out. There are very many people, we fear, who have no acquaintance with the Bible apart from that which they obtain from listening to the Sunday Lessons. And the obvious lesson from this is that not merely the greatest pains should be taken by the clergy to make the passages selected for the Lessons "live" in the minds of those who listen by careful preparation and attractive reading of the same, but also that only the very choicest and most arresting portions that can be found within the cover of the Bible should be read out in the hours of public worship. A careful examination of the Revised Table will, we believe, show that this idea has been steadily kept in view. Our Sunday congregations will listen to a comprehensive selection of Scripture passages of fundamental import, complete in themselves.

## Personal.

Rev. G. M. Searcy, B.A., has resigned the charge of the Tatiara Mission District (S.A.), and has accepted a position at the Church of England Grammar School, North Sydney.

Dr. Campbell Morgan, of London, is coming to the Independent Church, Collins St., Melbourne. Dr. Morgan is well-known as a prince of Bible expositors, and his coming to Australia will, we trust, emphasise the old-time expository preaching which over and over again has proved so effective in the building up of steadfast Christian character.

The Bishop of Ballarat has accepted a seat on the Council of the Scripture Instruction Campaign.

Rev. J. H. Allen, of Melton, has been appointed assistant chaplain and a member of the teaching staff at the Geelong Grammar School, in succession to the Rev. E. H. Lea, who goes to St. Peter's, Adelaide.

Rev. Canon Hughes, of Melbourne, met with an accident recently. A heavy pedestal fell on his foot, necessitating treatment at a private hospital. We are glad to hear that the Canon is improving.

The death is announced at Ealing, at the age of 67, of the Rev. Edwin James Sturdee, who was assistant priest at St. Andrew's Cathedral, Syd-

ney, from 1881 to 1884, and Rector of St. John's, Balmain, between 1884 and 1887, when he returned to England.

Rev. J. Howell-Price has received news that his second son, Lieut. John Howell-Price, D.S.C., R.N.R., was decorated by the King with the Distinguished Service Cross at Buckingham Palace on November 30. It is purely a naval distinction.

Sir Arthur Rutledge, of Queensland, died last Thursday. The late Sir Arthur Rutledge, who was born at Penrith 73 years ago, was a well-known figure in the public and social life of Brisbane. From 1906 up till the time of his death he was a Judge of the District Court of Queensland, and chairman of the Queensland Land Appeal Court. The deceased was a brother of the late Rev. Dr. Rutledge, of Mittagong, N.S.W.

The Ven. Archdeacon Boyce was presented on Saturday last with a portrait in oils of himself (by Mr. Julian Ashton), by the N.S.W. Alliance, of which he had been president for 24 years.

Rev. G. E. Ure, M.A., Vicar of Eureka, has been unanimously nominated by the Grafton Diocese Council as successor of Rev. C. J. Armstrong at South Grafton. Mr. Ure came from England some few years ago, and was formerly curate at Armidale Cathedral, and Locum Tenens at Uralla, from which place he accepted the parish which he now holds. Mr. Ure will not take up duties at South Grafton until Mr. Armstrong's departure, which will be about the middle of April.

Rev. Thomas H. Goodwin completed his 92nd year on December 2, when he was at home at Ballynira, Balmoral Avenue, East Kew. He is still in good health, and continues his work of translating books for the blind. He was associated with the late John Pulmer in the early Mission to the Blacks on the Murray.

The Melanesian Mission has recently lost the services of Rev. William Vagot, one of the oldest of the native priests. William Vagot arrived at Norfolk Island in 1871 in the voyage before Bishop Patteson was killed at Nukapu. Prior to his ordination to the priesthood his work lay chiefly in the island of Merlay.

Rev. A. P. Jennings, of Charters Towers, Queensland, has offered his services to the Bishop of New Guinea and has been accepted. He is the youngest son of Mr. H. Jennings, solicitor, of South Yarra (Victoria), and his three brothers are serving in France.

Within the next few weeks the Chaplains-General of the Anglican, Roman Catholic, Presbyterian and Methodist Churches will have returned to Australia after an absence of about six months. They will make their report to the Defence Department, but it is understood that they will be able to suggest co-ordination of chaplains' work that will make it possible for all the brigades to be staffed, and at the same time give satisfactory attention to all wounded and invalided Australians who are scattered through some hundreds of hospitals in Great Britain. By this means Australian soldiers will be ministered to by Australian chaplains.

Three bishops, Bishop J. D. Langley (Bendigo), Bishop A. W. Pain (Gippsland), and Bishop T. H. Armstrong (Wangaratta) were announced to take

part in the annual meeting of the Victorian Branch of the British and Foreign Bible Society at Bible House last week.

Rev. J. F. Chapple has resigned the curacy of St. Philip's, Sydney, in order to take up work as Locum Tenens of Five Dock (Sydney).

Rev. R. R. Macartney Noake, M.A., has accepted the incumbency of Moruya (Goulburn).

The Primate and Mrs. Wright have gone for a holiday to New Norfolk, Tasmania.

Dean Mercer, of Perth, and formerly Incumbent of St. Columba's, Hawthorn, has resigned his appointments and will not return to West Australia.

Rev. Sydney W. Williamson, Th.L., Rector of Numurkah (Wangaratta), has been appointed Rector of Broadford.

## Our Melbourne Letter.

(From Our Own Correspondent.)

The laity are beginning to notice the change in the Psalms and Lessons for Sundays and are asking questions about it. It would be well for the clergy to again explain the origin of the New Lectionary and the purport of its present use. It represents a first instalment of the revision of the Prayer Book as proposed by the Lower House of the Convocation of Canterbury. The Bishops in Australia have given permission for its use, partly by way of experiment, to see if it meets with general acceptance. It has not yet the sanction of law, and no other of the proposed changes are authorised. The clergy are claiming a certain freedom in the matter of War Litanies and special prayers. The people are becoming familiar with deviations from long-established usage, and the way is being prepared for the adoption of further adaptation of services which may be hastened rather than retarded by the new situation created by the War.

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

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## The Church Record.

FEBRUARY 16, 1917.

## HARVEST THANKSGIVINGS.

The Harvest of Australia, which in this genial climate presents rich variety, and continues through so many weeks, is being gathered in amidst scenes of peace and plenty, while war, famine, and starvation prevail in many lands.

The crisis and culmination in the great struggle on sea and land, the eager effort to stir the Australian people to bear to the end a worthy part, commensurate with our population, our interest, and the numbers we have already sent to the War, should not lead us to forget how much we owe to Divine Providence for the abundant produce of our land.

To recognise and acknowledge the hand of God in nature, to receive the fruits of the earth as gifts from Him, to know that it is His sun that shines on the evil and the good; and His rain which is sent on the just and the unjust—these are outstanding lessons and principles in the pages of Scripture. Further, in the one land and nation where divine provision was made not only for the fundamental moral law, but for the details of civil, criminal, sanitary and religious ordinances, annual harvest festivals were appointed; and at these festivals, associated with the food and life of the people, the nation's men were required to appear before God in public and united recognition, thanksgiving and thank-offering. There, and thus, and then, they were bidden to rejoice before the Lord.

Hence the holding of harvest festivals in our Churches is a thoroughly scriptural custom, and we believe it is not only acceptable to God, and consonant with the simplicity of the Gospel, and the spiritual character of our reformed Church, but helpful to preserve our people from materialising the spiritual, and to assist them to spiritualise the material, to see and own the hand of God in the every-day life and labour of the nation.

The fruits of the earth are not only needful for the food and life of man. They are mainly with us the means of the nation's wealth and prosperity. In England, where manufacturing occupies a much larger proportion of the people, the harvest festival has, for many years, become a great institution. Very often the whole parish in large measure participates in it. The fruits of the earth are brought into the Church. They are object-lessons before the eyes of the worshippers, for which they come to render thanks to the Giver, and as in Israel, they do not

appear before the Lord empty. Materialism is one of the great perils of the time. Men fail to see the Giver in His gifts. "Chance" and "luck," or man's shrewdness, strength and skill receive credit for the abundant returns in a gracious harvest. In Australia we do not seem to have generally realised the meaning of the harvest thanks-giving, and its associations of rejoicing. Our people do not flock together, as a parish, a community, to render thanks to God, nor has the thank-offering for His goodness an adequate place in their minds.

The season of thanksgiving services is not so marked by change of weather as in England. The falling leaf is not so general. The early approach of "winter storms" is not anticipated. There are many things still in process of growth and ripening. But the goodness of God is not less. His power and providence, and our dependence on Him are the same. Let us seek to make our thanksgivings glad parochial festivals in the true spirit of rejoicing. It must surely be possible, though it may need repeated efforts for many years, to cultivate the spirit of thankfulness for the harvest. The failure to glory God for His eternal power and Godhead, to render thanks for His goodness, is a first step on man's part in a course of terrible declension, apostasy, reprobation and ruin. In great towns it is more difficult to arouse a true interest than in the country. But all men need food, and the city can only prosper in the prosperity of the country. All alike depend on the harvest, and it will be a great national gain when the people are impressed with the thought of dependence and moved with the feeling of gratitude to God—and when, as a body, they gather together to offer praise and thanksgiving to the "Giver of all."

It is possible that harvest decorations may be merely secular, sensuous and scenic. There may be with them no true thanksgiving, no recognition of God, no spiritual worship. But it is also possible that thanksgiving may be the dominant note, and that the good gifts of God, brought into His House, may be instrumental in kindling and expressing the gratitude of men. When pastor and people join together in such worship, they will fitly offer their thanks to the Most High.

## The Church in Australasia.

## AUSTRALIAN MISSIONARY ENTERPRISE.

## Lenten Offering for Foreign Missions.

Both A.B.M. and C.M.S. are asking for Lenten self-denial offerings in furtherance of the great work they stand for. The A.B.M. is making it specially a children's effort through the "Heralds of the King" organisation, and has sent an appeal quite generally to the Children of the Church. It is interesting to note that in 1914, before the war, the A.B.M. appeal resulted in an offering of £255, whereas in 1915 and 1916 the offerings were £434 and £788 respectively.

The object of the C.M.S. appeal is that new missionaries may be sent out this year.

## Roper River.

Mr. T. J. McMahon, a well-known Queensland journalist, is contributing a series of articles on "Northern Australia" to the "Queenslander." In one of them Mr. McMahon has given the following very generous testimony to the value and success of the C.M.S. Roper River Mission to the Aborigines, which will be read with interest by all friends of the Australian blacks.

"The Roper River Mission has the distinction of being one of three, if not the most, isolated mission stations in the wide world. Only eight years ago this Mission was founded, and already the results are such as to encourage the Anglican Church Missionary Society of Australia, who are responsible for its foundation and its sup-

port. I think I am entitled to say this, as during the last two years I have visited many of the different missions of the Southern Hemisphere, and know something of the subject. When one thinks of the isolation of the mission, the hundred and one difficulties that such isolation does bring to hamper progress, this Anglican Mission is, in my opinion, after its eight years of life, making more than ordinary progress. A special article will be written on this mission, positive facts that cannot be denied will be given, and the people of Australia will then be able to judge of what a band of noble self-sacrificing men and women have done and are continuing to do against privations and hardships that very few people can imagine possible. Their work shows by the results its usefulness, and the most degraded objects in human form, the aboriginals of the North of Australia, are, under the Mission's gentle influence."

The N.S.W. Committee of the C.M.S. has decided to send Rev. P. T. Bazley, the General Secretary of the Society in Australia, to India, Ceylon, China, and Japan, in September next, in order to obtain first-hand information as to the working and needs of the Mission fields in those countries.

## NEW SOUTH WALES.

## SYDNEY.

## Archbishop's Letter.

Writing in the Diocesan Magazine for February on matters connected with the War, the Primate says:

"One preparation that we can and ought to make for peace is deliberate decision as to the method of repatriating into civil life the gallant men who return at the end of the war in their hundreds of thousands. Hitherto we have had to deal only with one, but a most important section, viz., the men already returned wounded, or otherwise incapacitated for military life. I desire to draw attention to the immense importance in this State of the work done for those men by the Voluntary Workers of the Amelioration Committee, with its headquarters at Challis House. By their courtesy I was enabled to investigate their methods recently, and I strongly urge all who have doubts about what is done for Returned Soldiers to refer personally to them instead of passing into the public press often upon insufficient information. They are considerate, and eminently wise in their efforts to develop again the citizen life of those whose work as soldiers is finished, encouraging self-respect, and avoiding pereration. They cannot, however, do more than aim at giving a reasonable start in life, nor do the best men desire more. But the general problem of Repatriation is different, larger and more difficult still, and I am glad that the Commonwealth authorities are discussing it now."

## Anniversary of First Christian Service in Australia.

On February 3, 1788, the first Christian service was held in Australia, at or near the spot now known as Macquarie Place. There 129 years ago, beneath the spreading branches of a huge tree, the colonists bowed their heads in Divine worship, the first sermon being preached by Richard Johnson. Last Sunday week that event was commemorated by a service, arranged by the C.E. M.S., and attended by representatives of various denominations.

In spite of the threatening weather, the ceremony was well attended. The procession was headed by the Boy Scouts, who, with their bugle band, made a brave showing. A group of navy and army veterans from the Bare Island Home followed, and members of the various church societies and choirs, headed by the Archbishop in his robes, also took part in the march. The State Military Band was in attendance.

Archbishop Wright said that the War lent to the ceremony a special importance and significance. We owed much to the old pioneers—those men and women who had strengthened their hands and fought the wilds—and to the wisdom and statesmanship of the men raised up from time to time to be our leaders. But what had made Australia great was the God-fearing spirit of men and women who taught the truth of Christianity in spite of opposition and indifference. The War, more than anything else, had shown the value of the early lessons implanted in the heart of Australians, who had played their part so nobly.

Mr. M. Atkinson also spoke, after which the procession reformed, and marched back to the Cathedral.

## A Thoughtful Benefaction.

At a meeting of the Cathedral Chapter, held yesterday week, the registrar reported that Archdeacon Gunther had forwarded a

cheque for £60. The Archdeacon explained that he had forwarded the thank-offering in order to promote much-needed work on the evidences of Christianity.

## Resignation of Archdeacon Gunther.

At the last meeting of the Standing Committee, the following resolution was passed unanimously, recognising the services of Archdeacon Gunther:—"That having been officially informed by His Grace the Archbishop of the resignation by the Venerable Archdeacon Gunther, M.A., of the offices of Archdeacon of Camden and Vicar-General, the Standing Committee of the Diocese of Sydney hereby expresses its sense of the value of the long and strenuous services given by the Archdeacon to the Church, and wishes him happiness and blessing in the time of his honoured retirement."

## New Rectory at St. John's, Balmain.

The new and commodious Rectory, admirably designed by the architect, Mr. Hales, was opened by the Archbishop last month, who spoke not only of the enterprise and vigour of this parish, but also of its patriotic contribution of men to the Empire's cause. He earnestly appealed for whole-hearted energy throughout Australia at this most critical moment of history. Amongst the clergy present were Archdeacon Boyce, and two former Rectors, Canon Charlton and the Rev. W. J. Cakereed.

## St. Peter's, Cook's River.

A project is under way to erect a new Holy Table in memory of the Rev. G. Middleton, for so many years the honoured Rector of the parish. The graveyard, adversely criticised a few years ago, has now been put into order.

## Moss Vale.

On January 22 a special service was held in connection with the clearing of the debt on the Rectory. The deeds of the land and building were formally presented to the Archbishop for the Diocese. The Women's Working Guild, during the past 10 or 11 years, have succeeded in wiping off the Rectory Building Debt of £1000. A souvenir of the happy accomplishment of the task, in the shape of a marble clock, was presented by the parishioners to the Rector, the Rev. Charles Hughesdon.

## NEWCASTLE.

## Synod.

The date of meeting of the last session of the eighteenth Synod of this Diocese has been fixed for Tuesday, April 24, 1917.

## Foreign Missions.

The Registrar reports that the sum of £1256 11s. 2d. has been raised for Missions in this diocese during the year just ended. This represents an increase of £1 3s. 4d. over the previous year's figures. As last year's totals, however, included a special donation of £200, this year's figures show a satisfactory general increase.

## Church Raffles.

"We have no intention now of dealing with the ethics of gambling, but we do want to say that at a time of unprecedented crisis in the history of our land, and when our nation, possibly through prosperity, is in danger of losing her soul, it would be well if our individual churches were to take a real stand against the raising of any money whatsoever by means that are doubtful. The 'raffle' at the bazaar may seem innocent enough, but it is not so interpreted by outsiders, and morally they are right. It was decidedly uncomfortable to be told by a gentleman, who was commenting on the above-mentioned deputation, that the parson's hands were not always clean, as evidenced by their own local bazaars. And we have lively recollections of one bazaar, held last year in connection with an organisation of our own Church, where raffling was more the rule than the exception. A big sum of money was raised, but was it justified? There is a resolution of Synod still in existence which says that Synod disapproves of raffles and lotteries as a means of raising funds in this diocese for Church purposes. It is only a moral matter, and Synod cannot enforce it; but why should it have to—it is the law of the land, though offences against it are 'frowned at' by the authorities. The Church is here to witness to the highest ideals—she cannot do so if her hands are soiled by doubtful means of raising funds. It is up to every clergyman in the diocese to see that raffling and such like are banished once and for ever from Church affairs."—Newcastle "Churchman."

## GOULBURN.

## The Cathedral.

The annual meeting of the parishioners of St. Saviour's Cathedral, Goulburn, was held

in the Parish Hall on January 24. Canon Carver (Rector) presided. The reports showed very satisfactory results for the year. Regret was expressed at the absence of Archdeacon Bartlett, through ill-health, and the hope was expressed that he would soon be able to assist at the services in the Cathedral.

## ARMIDALE.

## Bishopric Endowment Fund.

During January, the Rev. F. T. Perkins (Headmaster of the Armidale School) visited the Parishes of Tenterfield, Glen Innes, Guyra, and Inverell in the interests of the Fund that Synod resolved to raise, indirectly, to commemorate the work of our late Bishop in the Diocese, and directly to benefit his widow and the Bishopric Endowment Fund. The Fund now has £150 to its credit in the Bank, but promises have been made which increase the amount to about £300. When £1000 have been collected, the promised gift of £1000 from Mr. F. J. White, of Saumarez, becomes available.

## GRAFTON.

## The Administrator's Letter.

"The chief event of this month is the beginning of the Lenten Season, which this year more than any other has its great opportunity of the earnest intercessions of the Faithful on behalf of our Mission of Witness. May all our penitence be a help to a right understanding for that GREAT EVENT. And, whilst I am talking of intercession, may I once more beg of all our congregations, all our people in their private devotions, to offer up unceasing and agonising prayer on behalf of our beloved Bishop. Personally I am still of the opinion that his Lordship is better than when he left us four months ago."

## The Bishop.

The latest report from the Bishop is that he is much improved and has lately been visited by Dr. Diethelm, who has written a very favourable report to the Administrator informing him that he approves of his return to the diocese at the end of his six months' rest. It is not the intention of his Lordship to return in time to hold services for the first time in the Cathedral on Easter Sunday. On the Tuesday and Wednesday following that day the clergy of the Diocese will meet in Grafton to welcome his Lordship back, and also to hold a conference on the Mission to Witness. The Mission Board will remain to the following Thursday.

## Benefactions.

Through the generosity of the Bundock family two bursaries in connection with the Brotherhood of Our Saviour, Kyogle, have lately been awarded to Brothers E. Cameron and L. Morris.

## First Parochial School.

Rev. Canon G. P. M. Ware, of Casino, has just lately taken over the private school conducted by Mr. Craig, and has re-opened it under Church of England auspices. This is the first parochial school of its kind to be opened in the Diocese. Church-people in Casino are giving their whole-hearted support.

## VICTORIA.

## MELBOURNE.

## Home Mission Fund.

"It is with feelings of deep gratitude that we present the report of this fund for 1916. In spite of the many other claims upon their generosity the Church people of the diocese have loyally stood by the great Central Fund of the Church."

"The total receipts for the year were £8022 11s. 4d., of which £4538 7s. 9d. was for General Home Mission Fund, and £3484 3s. 7d. was specially given to the soldiers' department. Of the contributions for the General Fund, £350 was a grant from the trustees of St. James' School Lands, whilst of the amount given to the Tent Fund, £1000 came from the Lord Mayor's Button Day, and £250 from the J. R. Macpherson Trust. But, after making allowance for these handsome gifts, the receipts of the fund in both departments show encouraging advance on the figures of 1915."

"For the fourth year in succession we have been enabled to claim the Richard Grace Centennial Gift of £150. In 1917 we have to raise 3650 to secure the gift. This conditional Trust, which has proved a real stimulus for the fund, will terminate at the end of 1919. It would be a great service to the Diocese of Melbourne if, before this date, another churchman could see his way to follow the munificent example of Mr. John Grace,

and set aside, under a conditional Trust, a substantial sum, in memory of a relative, or, say, of the establishment of peace, to be payable in equal instalments to the fund for the seven years following the expiration of the present Trust. In this way the splendid incentive which has been afforded by the Richard Grace Centennial Gift, would be continued for a number of years to come.—Extract from Annual Report.

## Senior Lay Reader of the Diocese.

In his 85th year the call to promotion to the better life came to the much-respected lay reader, Henry Jones, on the afternoon of January 29. For many years he has served his Church in many parishes throughout the Diocese, and was never so happy as when his Sundays were filled with engagements. For years he was the only one planned to take duty at Greensborough and, except for illness, he was never known to fail or to be unpunctual.

## QUEENSLAND.

## BRISBANE.

(From Our Own Correspondent.)

## Wide Bay District.

On Sunday, February 4, Ven. Archdeacon Rivers opened a new Church at Urgan, near Pialba, to be dedicated as Christ Church. The Urgan district work was first opened up by Rev. H. Simmons, now stationed at the Cathedral. Mr. Simmons received a cordial invitation from the Vicar, Rev. L. Hobbs, to be present at the dedication services, but was unable to be present owing to other engagements. The Archdeacon will shortly leave for Pialba to attend a conference of the clergy of the Wide Bay and Burnett Districts, and preside at a Convention for the deepening of the spiritual life.

## Retreat for C.E.M.S.

The C.E.M.S. has once more arranged a Retreat for men, to be held at St. Francis's College, Nundah. The addresses are to be given by Rev. J. S. Needham. These Re-

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treats have been an annual fixture for some years past, and have been greatly appreciated by an increasing number of men. The Retreat is open to all Churchmen, whether members of the Society or not. The Retreat begins with Evensong on the previous Saturday, and ends with a celebration of Holy Communion on the following Monday at the early hour of 6.30 a.m. The expenses of the Retreat, which are not large, are met by voluntary contributions.

#### Brisbane Controversy.

Bishop Le Fanu's sermon on "Honesty in politics," which was quoted some weeks ago, has stirred up much controversy and has directly led to the formation of a "League for the Maintenance of Civil and Religious Liberty." The Archbishop of Brisbane, in his address to Provincial Synod, supported Bishop Le Fanu's protest. His Grace said:—"But in the civil and political sphere I do see grounds for unrest. I see throughout the State one particular class of citizens ever active in combining to work for place and power. From the nature of the case it would be difficult to give evidence of this; no one wants to be spying on his fellow citizens, but this sinister activity is felt. Municipal councils, hospital committees, and other public bodies have been the scene of such activities. I do not say that citizens have not a right to do such things as they choose; and I do not say that our Roman Catholic fellow-citizens are the only offenders. But they are the chief offenders, and they are the only section of the community, so far as I know, who permanently move in the political arena as a religious combination."

"We Church of England people are not given to controversy, only the seriousness of the situation has drawn speech from Bishop Le Fanu or from myself. Nor are we given to meddle in politics, that the world knows well enough, although accusations have been made against us of political motives. But we do care for the British Commonwealth as a whole, and we believe that nothing can preserve its safety and development, but that solid unity of purpose and endeavour which lies deeper than all superficial differences of tradition and temperament, and is the very foundation of good citizenship."

The Roman Archbishop Duhig has been the champion of the Romans in the question, and he protests strongly against Dr. Donaldson's utterance, but probably very few who know anything of the underground engineering of the Roman Church in matters political will be disposed to attach much weight to his statement:—

"To my knowledge Catholics here have never been united politically, and I think we need go no farther than the constitution of the present Parliament for conclusive proof of this assertion. I know fervent Catholics who daily anathematise politically the Labour Party, and I know others, quite as fervent, to whom that party is the ideal of good government. Both classes are numerous, and both worship Sunday after Sunday in the same Church, while their children attend the same religious schools."

"As to municipal councils and hospital committees parish title-tattle has probably been the source of the Archbishop's information. My conviction was, and is, that Catholics for the most part shunned rather than sought positions on these bodies."

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## TASMANIA.

### Appointments, etc.

The Bishop has appointed the Rev. W. W. Gregson (Assistant curate of New Town) to be Vicar of Geveeston; the Rev. A. H. Macdonald, Vicar of Ross; Rev. J. M. Macdonald, M.A., Vicar of Ringarooma; Rev. A. R. Sinclair (assist.-Curate of Holy Trinity, Hobart) Vicar of King Island; and Mr. M. Wilson stipendiary catechist of Tasman's Peninsula.

The Rev. Chas. Vaughan has resigned the cure of Kingston from March 31 next, and accepted Sunday duty in the parish of New Town.

### Success of Church Schools.

The published results of the University Senior and Junior Public Examinations for 1916 show that the Church secondary schools came well to the front.

### The Church's Concern.

"Without a doubt, the failure of the Church as a corporate body to influence the evils and inequalities that make life such a dull, grovelling, grind to so large a section of humanity should be a subject of continual anxious concern to the followers of Him who when He saw the physical needs of the people who were listening to His Gospel, said: 'I have compassion upon the multitude.'"

### A Curious Doctrine.

We extract the following letter and Editorial Note from the "Church News":—

The Decalogue and a few Lay Readers.

Sir,—Here two lay readers of the Church of England cross themselves and bow to the altar in the dramatic style of the Roman Church. If this conduct is tolerated by the rulers of the Anglican Church here, will you advise that they also follow the Roman plan of omitting the second Commandment (against bowing to graven images) and repeat the fraud of making of the last Commandment against covetousness, which is idolatry, two commandments?

I am, Sir, etc.,

W. A. W. WATHEN.

Launceston, December 26, 1916.

"[Our editorial blood runs cold at our correspondent's suggestion that it should be part of the editor's duty to 'advise' lay

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## The Missionary Enterprise.

### Chinese Church.

The Chung Hua Sheng Kung Hui—which, being interpreted means the Church of China—has just sent out its first missionaries. The significance of this statement needs to be fully realised. It marks another stage in the progress of the Kingdom of God in the world that a great united Church, planted in China through the labours of foreign missionaries, but now, by the grace of God become indigenous, should thus start its own missionary work, and send forth its members to preach the Gospel to the heathen.

It was in 1912 that the representatives of the several Anglican Missions, assembled at Shanghai, constituted the Synod of the united Church of China. When this Synod, representing eleven Dioceses, met for the first time in regular session in 1915, one of its first acts was to constitute a General Board of Missions.

The Mission was launched on Sunday, August 27, 1916, at the Cathedral Church of Our Saviour in Peking.

### African Sympathy.

The expression of this sympathy seldom comes before us so attractively as in a letter written by the Paramount Chief of the Batsi, Lewanika, who died last February, to a missionary who had lost a little child. The letter was treasured by the missionary for nearly thirty years, and only published after the death of the chief. Here is a literal translation of what Lewanika wrote: "Missionary my friend, I am so very sad, who is unhappy it is I. For in this country God had liked to give me happiness through you His servants, and now all the missionaries shall say it is a bad country, a deadly country. Besides all the people here shall say: 'See! the things of God are small' (weak) for they do not know God's power. I am very sad that God's hand has been heavy upon His servants. I know not what to say. I am very sad. I salute you. O may God help thee. I am thy friend, who loves thee always. I do cry, indeed. My heart is aching. —Lewanika."

### Demons Cast Out

There comes from the Travancore and Cochín Mission the account of a remarkable happening. The Rev. J. H. Osmaston, of Malankara, relates:—

A certain poor woman who had been instructed in our school and was almost ready for baptism suddenly seemed to become the prey of evil spirits or demons. The catechist told us that whenever a Sunday service was held she would sit in a corner with her chin on her knees, and take not the slightest notice of what was going on. One day when Mr. Thomas, the catechist, spoke to her she or the demons in her, replied to him telling him that there were seven of them and that they had previously been in possession of certain high-caste Hindus. When the Rev. T. J. Andrew and I visited the place and heard this we decided that if the woman came to the service on Sunday and behaved in this way we would try to cast the demons out in the Saviour's name. She did come and behaved identically as above stated. It struck me that if they were real demons possessing her and I were to speak in English they would understand, whereas the woman herself did not know a word of English. So, after a prayer, the words were uttered in English, commanding the evil spirits in the Name of Christ, if they were in the woman, to leave her and not return to her. The words were repeated three times, and the woman at once fell into a paroxysm which lasted a few seconds, leaving her limp but quite natural and herself. She sat still for about five or ten minutes while we began the service and then she quietly got up and took part in the service with the others, "clothed and in her right mind." At her own earnest request, lest, as she put it, the demon should return to her, she was baptised that evening with three others.

The sky is not the less blue because the blind man does not see it.—Danish Proverb.

### OUR NEWEST ARMY ANIMAL.

The reading lesson was in course of progress, and the word "furlough" occurred. Miss Jones, the teacher, asked if any little girl or boy knew the meaning of the word. One small hand was raised. "Furlough means a mule," said the child. "Oh, no; it doesn't," said the teacher. "Yes, m'am," insisted the little girl. "I have a book at home that says so." Miss Jones told the child to bring the book to school. The next morning the child came armed with a book, and triumphantly showed a picture of a soldier riding a mule, under which was written, "Going home on his furlough."

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## What is True Prayer?

We have seen what is the nature of true prayer as being very sincere and earnest communion of the soul with God. This must be characterised with intense importunity as taught by our blessed Lord in His parables of the widow who entreated the unjust judge to avenge her of her adversary, and whose prayer was granted owing to her perseverance. The same truth is taught by our Lord in the parable of the friend at midnight asking for the loaves, and who also obtained his request by importunity. It might be thought that this importunity in prayer implied too great repetition of prayers. There is no objection of such repetition provided that it be not a "vain" repetition, which means a mere empty and thoughtless repetition such as the mechanical prayer-wheel or the rosary, when mere formal prayers are recited without any thought. Our Saviour Himself, as St. Matthew tells us, repeated His prayer in Gethsemane "saying the same words" the third time. There are some who criticise our Prayer Book as repeating the Lord's Prayer too frequently, but a prayer can never be too often said, provided the heart goes with it every time. We have seen that the first essential in prayer is deep contrition for sin—an earnest and heartfelt supplication for forgiveness of all that is past, and that this will invariably be the result of true and genuine conversion. We are exhorted in the Epistle to the Hebrews, as all things have been prepared for us by the atonement of our Great High Priest through the sacrifice offered upon Calvary, once for all, and by His session at the right-hand of God, to come boldly unto the Throne of Grace there to obtain mercy and find grace to help in time of need. How wonderfully is the cry for mercy and pardon expressed in the Old Testament, especially in the penitential psalms. "Have mercy upon me, O God, according to the multitude of thy tender mercies blot out my transgressions." Let the reader of these words also refer to the ninth chapter of Daniel to find a perfect expression of contrite prayer.

The next department of true prayer is "Thanksgiving." This arises from a sense of forgiveness of sin. When we feel that our prayer has been granted, and that God has heard and answered our prayer for pardon, and when there dawns upon the heart the thought that, although always unworthy in oneself, "I am a forgiven man." Not only that my sins are blotted out and pardoned, and that God will remember them against us no more forever, but that we are justified, accounted as innocent in God's sight. This sublime doctrine, so fully enforced by St. Paul, is expressed in the Article on Justification in these impressive words, "Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." This is taught by the memorable words "Jehovah Tsidkenu"—The Lord our Righteousness. Robert Murray McChesney has enshrined this thought in his beautiful hymn—

"When free grace awoke me by light from on high,  
Then legal fears shook me, I trembled to die;  
No refuge, no safety in self could I see,  
Jehovah Tsidkenu my Saviour must be!"

This, then must be the next emotion expressed with the voice of gratitude when the Christian feels the burden of his sins roll off at the foot of the

Cross. St. Paul says, "be careful for nothing" (that is, not over distressed) "but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God—and the peace of God, which passeth all understanding, shall keep your hearts, and minds through Christ Jesus."

(To be continued.)

## The B. & F. Bible Society's Report.

We have received the Annual Report of that indispensable "handmaid of foreign missions"—the B. & F. Bible Society. The book is a treasure-house of information regarding the circulation and power of the Bible. The Society's list now includes versions of the Bible in 497 different languages. In embossed type for the blind, the Scriptures in 47 different languages. The year's issues have again risen and reached the unprecedented total of 11,059,617 copies. None of the belligerent Governments has placed difficulties in the way of distributing the Scriptures. Among the nations now fighting in alliance with Great Britain the Society circulated last year 1,600,000 volumes. "On the other hand, while scrupulously observing the conditions imposed by the war, we were able to circulate nearly 1,300,000 volumes last year within the boundaries of Germany, Austria, Bulgaria, and Turkey."

The total issues by the Society since its foundation have exceeded 274,000,000 copies of the Scriptures, complete or in parts. Of these more than 98,000,000 have been in English.

In Foreign Lands.—The Society maintains depots in nearly a hundred of the chief cities of the world. It employed over 1000 native Christian colporteurs who were continuously at work throughout the year 1915, supervised by the Society's foreign agents or by missionary friends. In spite of many hindrances, due to the war, these colporteurs sold last year four and a half million copies of the Scriptures. It also supports about 500 native Christian Bible-women, mainly in the East, in connection with missions in Eastern lands.

The total income for the year 1915-16 was £269,036, towards which the Australian Auxiliaries have raised £8,586, and the New Zealand Auxiliaries £2,149.

The small popular report "For the healing of the nation," is extremely well written and nicely arranged and printed. The large report can be had, price 1/-, from any Bible Society Depot.

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Grows green at morn, cut down at eve.  
It shows our decay:  
We are but clay.  
THINK OF THIS WHEN YOU SMOKE TOBACCO.

The pipe that is so lily white,  
Wherein so many take delight,  
'Tis broke with a touch:  
Man's life is such.  
THINK OF THIS WHEN YOU SMOKE TOBACCO.

The pipe that is so foul within  
Shows us man's life is foul with sin;  
And then the fire  
It does require—  
THINK OF THIS WHEN YOU SMOKE TOBACCO.

The ashes that remain behind  
Do serve to put us all in mind  
That unto dust  
Return we must.  
THINK OF THIS WHEN YOU SMOKE TOBACCO.

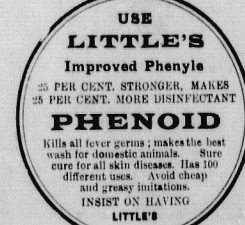
The smoke that doth so high ascend  
Shows us man's life must have an end:  
The vapour's gone—  
Man's life is done—  
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The quaint music of this song is published in John Farmer's book of college songs, "Gaudefamus."

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Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us, for the largest amount of worrying is caused by the smallest trifles.—Anon.





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## Young People's Corner.

A Child's Kindness.

By Lewis Carroll, author of "Alice in  
Wonderland."

Here is a true tale of a child's kindness to  
one of God's creatures. You will, I think,  
all have heard of Florence Nightingale. Hers  
is a name to make all English hearts beat  
warm as long as they exist—one of Eng-  
land's noblest women, for she was the first  
who thought of going to nurse our poor  
wounded soldiers on the battlefield.

From her childhood Florence Nightingale  
was always wanting to help and heal those  
in pain, and her first patient was a dog! She  
was but a child when one day she met  
a shepherd whom she knew, and he was in  
great distress because his faithful old dog,  
that had served him for so many years, was  
near his end. Some cruel boys—or I would  
rather say, thoughtless boys—had stoned  
the poor old dog, and he was so much hurt  
that he had only just been able to drag him-  
self home to die! He was well-nigh worn  
out, but "Now he's done for, and I must  
do away with him," said the shepherd, as  
he led the child to the cottage to show her  
the dog, and then we went sadly away to get  
the means of putting him out of his misery.

Florence Nightingale sat down beside  
the poor suffering creature, her kind heart  
full of pity. Presently she saw some one  
pass the door, whom she knew understood all  
about animals, and calling him in she  
showed him the dog. After examining him,  
his friend said, "Well, he's very badly, but  
there are no bones broken. All you can do  
is to wring out some cloths in hot water, and  
lay them on the wounds, and keep on doing  
that for a long time." And the child set to  
work at once, lighted a fire, boiled the water  
and persevered in her work for many hours,  
and to her joy the old dog began to get bet-  
ter and better. When the shepherd came  
home Florence Nightingale said to him:  
"Call him, oh! do call him"; and so he  
called the old dog, who got up and greeted  
his master.

He prayeth best who loveth best  
All things both great and small;  
For the dear God Who loveth us  
He made and loveth all.

And now, dear children, I want you to  
promise me that you will each one try, every  
day, to do some loving act of kindness for

others. Perhaps you have never really tried  
before; will you begin to-day—the beginning  
of a new week? Last week is gone for ever;  
this week will be quite different. As you  
rub out the sums on your slate that have not  
come right, and begin all over again, so  
leave behind the disobedience or selfishness  
or ill-temper of last week, and begin quite  
fresh to try your very best, every day, to do  
what you can do towards fulfilling God's law  
of love.

"Unsatisfied."

An old farmhouse, with meadows wide,  
And sweet with clover on either side;  
A bright-eyed boy, who looks from out  
The door, with woodbine wreathed about,  
And wishes this one thought all the day:  
"Oh, if I could but fly away  
From this dull spot, the world to see,  
How happy, O how happy,  
How happy I would be."

Amid the city's constant din  
A man who 'round the world had been;  
Who, 'mid the tumult and the throng,  
Is thinking, thinking all day long:  
"Oh, could I only tread once more  
The field-path to the farmhouse door,  
The old, green meadows could I see,  
How happy, O how happy,  
How happy I would be."

—Anon.

## COOLNESS OF THE ANZACS.

The following is an extract from the letter  
of a medical officer to the Australian Engi-  
neers:—"Our army is made up of men who  
face death continually without a thought.  
My own corporal of the A.M.C., seeking  
some of his comrades lying out in No Man's  
Land killed, and knowing it was impossible  
to bury them, made some rough wooden  
cosses, printed their names on them, and  
calmly walked out bare-headed, read and  
burial service for each one and laid the cross  
upon their breast—all this, it must be re-  
membered, under a very severe artillery fire  
that was churning up the ground around him  
like a great animal threshing the water in  
his final struggle against drowning. That  
was Corporal Bates, a theological student  
before the war. I have recommended him  
for some distinction, I sincerely hope he  
gets it."

Corporal Bates is a brother of Miss D.  
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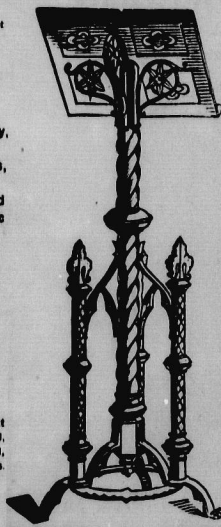
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MARCH 2, 1917.

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## Current Topics.

We quoted in our last issue some words of very generous appreciation of the work of the C.M.S.

The Claims of on the Roper River from the Blacks. an independent source—

Mr. T. J. McMahon, a Queensland journalist, who has been travelling through the Northern Territory. In the same article in "The Queenslander," of January 20, the writer urges a recognition of our Australian responsibility towards these black races and indicates the frightful dangers to our common life if very stringent government action is not soon taken. Speaking of the C.M.S. Mission, Mr. McMahon says:—

"There is no more hopeful sign that this Mission is doing effective work, than that it has incurred the displeasure of certain people whose misdeeds of lust and exploitation are exposed by the coming and the clean honest intentions of the cause of the Mission."

"When this Mission began, its object was the salvation of the natives, but common humanity compelled its immediate attention to the rescue of the great numbers of half-castes, men and women and children of all ages, who it might be truly said, were becoming almost as numerous as the blacks. At the present time, if the half-castes are as numerous in all parts as they are on the Roper—and report says they are—then the time is ripe for the authorities of Australia to take such drastic action as will end a scandal that must in the eyes of the world throw a very ominous shadow of disgrace over the fair land. There must be some severe check upon the unbridled lust of a class of men, so morally debased, so shockingly degraded in taste, as to choose for their wives and mistresses, the women of a race, the lowest and most miserable of all God's creatures; creatures with an ugliness of feature that is nauseous, a human face that is a caricature, and with habits and customs that are indescribably filthy and unhuman; women in shape, but animals in every other respect. And these are some white men's 'fancies.'"

"The growing responsibility of Australia towards the black races committed to its care, is at this very moment demanding sympathy. The races are either to be a factor in its future greatness, or foulness of rapine and lust will drag the name of the nation down to infamy."

"It is too true, too evident, there are white men living in the Territory, whose lives are such as any decent man would

**A Scathing Indictment.**

shudder at to know. The sooner the veil of this iniquitous state of morals is lifted fully, and all the horrors exposed for public opinion to demand an enquiry, then the sooner will this half-caste business be on the way to being remedied. What was seen by the writer on his visit to the Roper River was a shock, and was sufficient to justify the harshest measures being taken to check that type of unclean white man who wickedly and meaningfully throws upon the country for support the results of his callous and unnecessary sin. In every sense, and from every aspect, the half-caste is a tragedy. The inheritance of the white man's features, is no criterion that the black man's nature has been lost; rather it has been found and proved that the blend of the white and the black produces vice taints of the worst description. Australia needs to look into the matter without any further loss of time."

We hope that Mr. McMahon's unsparring criticism will attract the attention of the Commonwealth authorities to what appears to be an appalling evil. At any rate, Christian people generally should get interested in this

matter as for them the aborigines constitute a very great and grave responsibility. Our missions to these people deserve the most generous and thoughtful support.

Last Sunday was the day chosen as the "Universal Day of Prayer for Students."

In preparation for it John Mott, the General Secretary of the World's Student Christian Federation, has issued a letter in which he says:—

"For many years the Christian Student Movements throughout the world have chosen the last Sunday in February as a day when prayer would be offered, especially for men and women in the centres of learning. The present time calls again for the solemn observance of this day. Never before have students been in graver peril of their souls. Vast numbers are subjected to temptations the like of which they have never imagined. Thousands are racked with pain; thousands are stagnating in prisoner-of-war camps. Revered ideals are likely to be swept away and tested principles abandoned by masses of good men. There is imminent danger lest the idols of the market-place and the camp be substituted for the worship of the Living God. The students of the neutral countries are also subjected to subtle and grave spiritual perils in this time of unparalleled storm and stress. Some are becoming cynical and pessimistic. Many are indifferent to the vast moral issue at stake. All are in danger of not entering sufficiently into fellowship with the sufferings of their fellow-students in the warring nations."

Another Ember season is with us, and we, as Church-people, are joining our prayers to a vast

**Ember-Tide.** cloud of prayers which ascends at this time to the Throne of Grace on behalf of those who are called and about to be called to the sacred ministry in the Church of God. Of course there was never a time when the earnest and urgent prayer of the Lord's people was not needed in that behalf. But the times we live in and the times we see looming ahead seem to emphasise the need of most urgent intercession that men may be raised up filled with the Spirit of Christ; men of understanding for the great problems of the times; men of clear vocation and high ideals, who seek not for his livings, but for spheres of service; men content to follow Him Who spent and was spent in ministering to a needy world. Our Church-people, we venture to affirm, do not sufficiently realise their own responsibility in this matter. Were there as many instant in prayer as there are who are instant in criticism, oftentimes unkindly, there would be found a great revival in the ministry of our Church. "Prayer changes things," and in this regard there is need for very great change. The Church of God needs properly qualified

men and it needs a stewardship on the part of its members which will cause adequate provision for a thorough training of its candidates for the sacred office. If only our Church-people would pray over the matter, the much-needed change would soon be manifested.

The "Southern Churchman" has a good article in it on "The Communion of Saints," in which a Fellowship, of strong appeal is made for more real fellowship between Church-people, especially those who are co-worshippers. The coldness of Anglicans generally is one of the most serious drawbacks to the work and extension of our Church. We don't believe in gossiping about the Church before and after services, but we do believe in a recognition of the fact that there should be manifested a real sympathy amongst those who are fellow-members of the same Body, although there may be some differences in their worldly wealth or position. To a very large extent this coldness is a contributing cause of the sadening fact that "religion to-day has practically no point of contact with the lives of the masses." There should be an attracting warmth in the worshipping circles of those who are professedly bound together by the constraining love of the Crucified.

The writer of the article referred to, in concluding his appeal, pilloried a curious habit which afflicts probably every Church; he says:—"There is another hindrance to the communion of saints, and that is the dotting of worshippers in ones and twos and threes up and down the Church, as if they were afraid of infection. Yet one reason for coming to Church is to catch the infection of Christian companionship. A kindred habit is the habit of keeping to the back of the Church and leaving whole pews empty in front. There are more excuses than reasons for this. In any case, it is fatal to the homely family feeling which ought to mark every service in the Father's House. Try coming a little closer for once, and you will never want to keep aloof again." How devoutly grateful would many a preacher be if only this good advice were generally followed!

We have received the current issue of the quarterly paper of the Brotherhood of the Good Shepherd. There is very much of interest, articles on the Taj Mahal, George Herbert, the Maori Mission, etc., together with reports from the various districts belonging to the Brothers' sphere of influence. The Principal's letter on Prayer is simple and helpful. One of the features of the issue is the description of the Mission at St. Mark's, Darling Point, Sydney, in which the Principal assisted the Bishop of North Queensland. The work amongst the children is given a special prominence, partly because Mr. Hardy was in charge of it,