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**Current Topics.**

The Lambeth utterance on various matters still causes discussion and fear in the ranks of Anglo-Catholics. The Bishop of Zanzibar has been almost on his trial for the part that he played in the Conference. In November his lordship addressed the meeting of the "Federation of Catholic Laity," and reviewed the position in regard to the Swedish Church, the Ministry of Women, and Reunion. The bishop closed with a note of warning against the danger of controversy on secondary matters and the consequent using up of spiritual power on things that were not of first importance. There was the danger in so doing of losing the power of prayer, and injuring their real spiritual forces. The bishop said that the gravest question before Christendom to-day was whether there was going to be any revelation of Jesus of Nazareth to the people of this century. A solution of that problem might lead to some hope of ecclesiastical unity. The warning is greatly needed throughout the whole membership of the Church. It is far too common an occurrence that the Lord's people are split asunder by things not even secondary, and the real work of the Church, which is one of persistent witness to her divine Lord, is practically forgotten or made impossible. This, of course, was in the mind of the Bishop of Chelmsford when he made his recent striking appeal. The question is how fundamental are the matters that separate. Things that are not essential or fundamental must not be allowed to separate those whose manifested unity is needed for the glory of their Lord and Saviour.

Our Melbourne contemporary, the "C.E. Messenger," deals forcefully with the appeal for reunion within the Church by Dr. Watts Ditchfield. Very pertinently, in regarding our attitude towards Anglo-Catholics, the Editorial wants to know just how far we are to go in concession in accepting the bishop's suggested policy of "whole-hearted inclusion." The leader writer says:—

"Every Christian will wish to go as far as truth will allow. Some Anglo-Catholics would go as far as Rome, and affirm that they wish to see the Church of England again under Papal domination. Does the Bishop think that we can or should concede that point? We know full well that there are Anglo-Catholics who are as Protestant as anyone could wish to be in protesting against the sway of the Pope over our political life. But then so are many staunch Roman Catholics. True Protestantism must go further, as the Reformation went further, than a political objection to the Papacy, and error in every form must be included in the sweep of full Protestantism. There are Anglo-Catholics who undoubtedly teach what is neither in the Bible nor Prayer Book. Will

the Bishop tell us more clearly how far he thinks the Church may go in whole-hearted inclusion of Anglo-Catholics while avoiding the acceptance and encouragement of error?"

The article then goes on to refer to the experience of the Church in Australia and South Africa. It says:—  
"Mention of whole-hearted inclusion prompts the enquiry concerning the practice of that estimable and desirable principle in dioceses where Anglo-Catholics prevail. Three-quarters, at least, of the members of the Episcopal Bench in Australia favour the Anglo-Catholic section of the Church, and their diocesan staff of clergy were similarly described. It should be asked, what are the fruits of this Anglo-Catholic dominance? It will be found that there has been evinced but little tendency towards whole-hearted inclusion of those who differ from the Anglo-Catholic. Why has the Church Missionary Society, the oldest and largest missionary organisation in the Church of England, been practically excluded from several Australian dioceses? What is the lot of Anglicans in South Africa where the Anglo-Catholic rules? Members of the Church are forced to accept forms and teachings they abhor, or else are made unwilling dissenters. It is a general rule that the Church of England loses as the Anglo-Catholic gains. This is very plain speaking, but let anyone aware of the circumstances impugn the facts. Anglicans in Melbourne are of the opinion that there has been no lack of encouragement to the Anglo-Catholics, here as in England. There never was any great outcry until lately against them following their bent in this diocese. A well-marked church was frequently, though perhaps inaccurately, described as a 'safety valve,' which serves to show a real desire here to live and let live. But when through ways which scarcely commended themselves to the minds of average Churchmen, one of the chief strategic positions in the diocese was given over to an extreme section of the Church, a strong sense of injustice was aroused, and still exists."

The Christian public are specially interested in the discussion going on in regard to a cure for leprosy. In so many non-Christian lands is the terrible disease prevalent

that very few mission fields are free from the demand for special work amongst the lepers. Hitherto the disease has been regarded as practically incurable, and the best our missionaries could do for the lepers was to relieve their sufferings by loving care and to seek to bring them to that knowledge of God's love in Jesus Christ which alone can give peace and even joy, because of its wonderful present grace and hope for the future. But it is with real satisfaction that we learn that medical science has so advanced in regard to this disease that it is no longer to be called incurable. Quite recently one of our missionaries from China spoke of the relief and possible cure given by the administration of a certain drug; but spoke of the difficulty of getting it. We hope that many of our readers will respond to such an appeal and place our medical missionaries in such a position as to be able to get all the supplies they need for their Christ-like work.

Canon L. G. Buchanan, in a recent address at a C.M.S. Congress, has

given some suggestions for the new Church Councils. These councils will, practically, be similar to our own Parish Councils, and so we venture to draw the attention of Parish Councillors and Church Committeemen to certain of these suggestions. The Canon begins with a quotation which emphasises the fact that councillors and committeemen are ideally "workers together with God." The spiritual aims of their work is thus insisted on: for too often the discussion of finance and other business concerns of the Church tends to withdraw their minds from the real purpose for which God has called them and others into His Church. Canon Buchanan then proceeds:—

"They must, then, hold a great place in the response of the Church to world-claims of Christ. But how, we ask, are they to hold it adequately? That is our next consideration."

"First of all face up to the facts. Expressed in terms of the Birmingham C.M.S. Congress, it means that Church Councils should realise:

"1. That God is calling the Church to advance, not to retreat.  
"2. That such advance is quite within the possibilities of the Church's resources.

"3. That, realising this, every member should endeavour both to increase the missionary staff and also the income of the societies.

"Ideally that is so, and if every Christian realised fully his privilege in Christ it would be so. But it is not: we may as well recognise it, and so we must begin much more modestly.

"It will doubtless soon be seen that, viewed from the missionary standpoint, there will emerge three types of Councils:

"(a) Absolutely keen—the one that is sound, generally speaking, on all phases of Church work.

"(b) Practically indifferent—the one that is sound on some phases and weak on others.

"(c) Positively hostile—the one that, though sound on some phases, is actively opposed on others.

"This means that the missionary cause will get adequate treatment from the first type, no treatment worth speaking of from the second, and active opposition from the third.

"So at least two of the types are awaiting the attention of us who are determined that world claims shall be heard by all and, if possible, answered."  
At first thought it seems impossible that classes 2 and 3 can exist in connection with a Christian Church; but, unfortunately, it is too true, for the men of wide vision are all too few in the Councils of the Church. It is strange, yet true, that such anomalies exist to-day in the Church of the Crucified—clergy and laity who are cold and sometimes hostile in relation to the Church's primary task—the making of Jesus Christ known throughout the world.

But there are still more glaring anomalies. The Church is afflicted in her membership with low moral standards in business and pleasure. The principles of Jesus Christ are regarded as impossible of application to worldly relationships. This



default was strongly voiced by a speaker in London at a recent meeting of the Industrial Christian Fellowship. Mr. W. L. Hichens (chairman of Messrs. Connell, Laird and Co.) was the speaker who said that the aim of the Fellowship was to teach men of all classes that they were part and parcel of one another, and that men could not spend their days in swindling their neighbours and their nights on their knees in prayer. Christianity is not merely Sunday religion—Christ claims to be King not only in one department of life but in all departments of life, and the follower of Jesus Christ must remember that his Christian character belongs to him in all his human relationships. It is the Christian failure to practise Christianity in all departments of life that weakens the Church's witness and gives the scoffer room to mock our holy religion.

Dr. O'Farrell, the R.C. Bishop in Bathurst, has been voicing Rome's dislike of what he termed "mixed marriages." With much of what he said we are in cordial agreement.

There is no doubt that conjugal happiness is in jeopardy in such cases, dissension arises more often than not over the baptism of the children, and, in the majority of cases, both parents seem to become indifferent to religion, and, in consequence, the children's spiritual welfare is neglected. We are quite well aware that the Roman Church does its best to bargain for the children when such marriages are celebrated by her ecclesiastics, and, we understand, refuses to celebrate the marriage except under those conditions. Evidently the marriages that bother her are those celebrated in the non-Roman Churches, and that difficulty accounts for the promulgation of the notorious *Ne Temere* decree. But some idea of the views that the Roman ecclesiastic holds of Protestants generally may be gathered by the good bishop's further remark, which we quote from a Sydney paper, "that he would discourage friendship and affection between young people of opposing faiths as these were apt to lead to mixed marriages." This practically means that the Roman Church would segregate her young people if she could in order to prevent any fellowship with those of "opposing faiths." And we are not left in any doubt that all who are outside the Roman obedience belong to those "opposing faiths." Our Roman brethren are quite consistent in this matter. What Protestants find it so hard to believe is that Rome regards them as quite impossible people because possessed by so grievous a heresy, in fact that they are worse than the benighted heathen.

But Rome is not wholly consistent in her procedure. She sometimes speaks with her tongue in her cheek. For instance, a writer to the "S.M. Herald," anent the bishop's utterance, very aptly says:—

"As a rule, I do not agree with the sayings or doings of the Roman Catholics, but I think this bishop has made a most wise statement, and would now advise all parents of Protestant children immediately to withdraw their children from all convent schools and other schools conducted by the Roman Catholic Church. This seems a most appropriate time to act, as most schools will be very shortly starting again. I am sure the Bishop will agree with this letter, as it is virtually carrying out his words; in fact, I think, in the face of his words, these schools should not allow the children referred to in this letter, to attend."

We are quite sure the bishop will not agree, for the convent schools are their chief proselytising agencies by which they get hold of many children of hood-winked, spineless Protestants.

The N.S.W. Government has been in difficult water through the attempted domination of the Australian **Rome in Labour Party Executive Council.** We congratulate the

Premier upon his firm stand in the interests of responsible government, and sincerely trust that any such outside bodies will never be permitted to dictate the policy or action of this or any other government. An article in one of the Sydney papers pointed out that the recent struggle for supremacy was the result of an alliance between a certain section of the Labour Party and a Roman federation who are anxious for a trial of strength. If this be true it is just as well that it should be widely known, so that the electors of one of the freest countries in the world may combat the sinister aims of a so-called Church which is always and everywhere to be found seeking for a dominating influence in the politics of any country in which it happens to have a footing. The countries of the world in whose politics Rome has a dominating power are object lessons of intolerance, inefficiency and ignorance.

#### THE CHURCH MUST STAND BEHIND ITS AUTHORISED WORK.

The Australian Board of Missions decided, after prolonged consideration, to ask the Church for £68,000 for its missionary work in the year 1921. The sum of £33,000 is for work to which the A.B.M. is pledged, and includes about £8000 coming from England for New Guinea. The sum of £30,000 is the budget arrived at by the C.M.S. of Australia and Tasmania for the work for which it is responsible.

The budget represents an advance of about 20 per cent. on last year's budget, which amounted to £53,000.

The Board has taken this step forward in faith, that what God has so clearly indicated as our work, He will inspire His Church to accomplish.

The Missions now expect the Australian Board of Missions to supply their needs as they arise. The Board can only do so as the Church responds. It is absolutely necessary that the work be undertaken by the parishes now, and not left until the closing months of the year, if urgent appeals are to be avoided. We shall need half of the budget by June 30. £31,500 must be the objective of the Church for the first six months of 1921, and this amount must reach headquarters by then. The Board has endeavoured to ascertain, on an equitable basis, that proportion each diocese shall contribute for the year. But it will be far more helpful at the present time if every parish voluntarily makes its own assessment, having ascertained the total required from the whole Church, the total expected from the diocese, and the amount which should fairly be looked for from the efforts of the parishioners.

We hope that every parish will at a meeting early in the year, assess itself for missions, and at the same meeting decide upon the methods by which such assessment is to be realised.

The Board, having gone carefully into details, and having heard the Bishop of New Guinea, has decided that it must pledge the Church to the fullest possible support. The Missions in the Pacific call for immediate extension, unless ground already gained is to be lost and the missions themselves are to be prejudiced in the eyes of the natives, Christian and non-Christian.

The Missions challenge the Church to a forward movement. The Board appeals to the Church for a prompt response. On this depends the progress of the work and the honour of the Church. We ask that this challenge be met by the prayers of the Church, and we do not doubt that according to our faith the task to which the Church is set shall be accomplished.—A.B.M. Review.

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The supreme Code of Morals.  
The supreme Secret of National Prosperity.  
The best Guide of Life.  
The Philosophy of Salvation.  
The fullest Revelation of God.  
The Ideal Missionary.  
It can stay and work in climates where workers cannot go.

## English Church Notes.

### Personalia.

The Archbishop of York has conferred a canonry in the Minister on the Rev. L. George Buchanan, vicar of Holy Trinity, Hull, and Rural Dean of Hull.

The death is announced of the Rev. William Henry Stone, M.A., rector of Sevenoaks, and Prebendary in Wells Cathedral.

The Council of King's College have appointed the Rev. H. L. Goudge, D.D., Canon of Ely, as Professor of New Testament Exegesis in succession to the Very Rev. H. J. White, D.D., Dean of Christ Church.

Rev. E. H. Ward, M.A., Warden of Stephenson Hall, Sheffield, has been appointed Lecturer in Ecclesiastical History in Sheffield University.

Rev. G. B. Allen, B.D., Fellow and Tutor of Pembroke College and Senior Proctor of the University, has been elected Principal of St. Edmund's Hall, Oxford, by Queen's College in succession to the new Bishop of Carlisle.

The Dean of St. Paul's has been appointed Lecturer in Pastoral Theology for the present year at Cambridge. The "Church Times" says, "The appointment will be generally hailed as a very interesting one. About pastoralia in the old-fashioned (though far from obsolete) sense of the word, it is not to be supposed that the Dean knows very much, nor is his conception of the nature, value and duties of the clerical state likely to commend itself to all his hearers. But his lectures are certain to be brilliant, stimulating and much-discussed."

In the course of an appreciative estimate of Dr. Sanday's character and work, a writer in the "Modern Churchman" tells the story of a clergyman who attended Dr. Sanday's vacation lectures at Oxford, and was so impressed by his benignity of manner and appearance that he exclaimed at the conclusion: "I have often heard of the milk of human kindness, but now I have seen the cow."

### S.P.C.K. Crisis.

As the year draws to its close the problem with which the S.P.C.K. has been faced during the whole of this year becomes supremely urgent. It was made clear at the beginning of the year that unless the general fund could be increased by £100,000 it would be impossible for the society to maintain its existing work. The general fund shows an increase, but the sum received falls far short of the total sum required. The accounts for the year were to be kept open up to January 15th.

### A Good Work in Bermondsey.

"The splendid work done by the Cambridge Medical Mission Settlement in Bermondsey is well known. Founded by the Rev. H. D. Salmon (who is still its hon. head), and a number of keen Cambridge undergraduates and medical students, in 1906, in one of the most wretched parts of London, and run on warm-hearted Evangelical lines, it has won the greatest success among the boys and young men of the neighbourhood. Between five and six hundred of its members have served in the Army, and the Settlement has kept in touch with them. A number have taken Holy Orders, three of whom are entirely supported in the Mission-field by their former comrades. The cost of the Settlement work is now about £5000 a year, and as many subscribers have been lost during the war, a special effort is being made to obtain new ones." — From the "Guardian."

Mr. Salmon was in Australia some three years ago as Advance Missioner for the Grafton General Mission.

### A PRAYER FOR THESE PRESENT TIMES.

God, give us men in times of stress,  
Men to lead us out of the mess  
Into which politicians have put us.

God, give us men with foresight strong,  
Men to spur us, not prolong  
The agony of indecision.

God, give us men with vision bold,  
Men of ideals, with power to hold  
And point the people to paths of right.

God, give us men above reproach,  
Men who dare, and daring coach  
Those who follow, to greater things.  
—James Hibben.

The forgiven man must live as one who is under the profoundest obligations to the grace of God, and the only fulfilment of such obligations is a life of righteousness.—H. A. Kennedy.

## The Great Salvation.

(By the late Rev. Prebendary F. S. Webster, M.A.)

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: Searching what time, or what manner of time the Spirit of Christ which was in them did point unto you, when it testified before the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you did they minister these things, which now have been announced unto you through them that preached the Gospel unto you by the Holy Ghost sent forth from Heaven; which things angels desire to look into."  
—1 Peter i. 10-12, R.V.

The main teaching of this long and difficult passage is, in fact, obvious. Its theme is salvation through the sufferings of Christ. It contains two references to the Holy Spirit, and these set forth the effective control exercised by the Holy Spirit over both the predictions of the prophets and the proclamations of the first preachers of the Gospel. So while it asserts the centrality of the Cross of Christ—as all roads led to ancient Rome, so all the highway to Scripture lead to the Cross—it also proclaims the wonderful unity of the two parts of Holy Scripture which is the result of the sovereignty of God the Holy Spirit over both. The full teaching of this passage, which, in these days when the predictive element in the Old Testament and the redemptive efficacy of the sufferings of Christ are freely denied, is of priceless value, will open out to us if we follow these four lines of inquiry, and consider (1) the part taken by the prophets, (2) the part taken by the apostles, (3) the part taken by angels, (4) the part taken by believers in the salvation secured by the sufferings of Christ.

### The Prophetic Utterances.

1. To the prophets this salvation was a subject of diligent search and enquiry. They testified hundreds of years beforehand of the sufferings of Christ and of the glories that should follow them. But they only imperfectly understood their own witness. The salvation they spoke of was for them shrouded in types and unattainable predictions. It was not meant for them, nor was it revealed clearly to them. But it was revealed to them that they were ministering, not unto themselves, nor unto those that heard them, but unto a future generation. They prophesied of the grace that should come to us, the happier heirs of a clearer and fuller revelation. So they gave their testimony, though not fully understanding what they witnessed, because they were impelled by the Spirit of Christ which was in them. As they bore their witness they searched and inquired diligently what time or what manner of time the Spirit of Christ which was in them did point unto. Not the exact date only, but many of the characteristics of the day of salvation were hidden from them. The revelation they received left all the main details of the way of salvation vague and indefinite. But though the salvation was not for them, and though their knowledge of it was very imperfect, they were fascinated by the glory which shone through the veil, and searched diligently into the things which they predicted.

This was not the only testimony given by the prophets. When the prophet Amos, after tracing how the storm of judgment had broken upon Damascus and Gaza and Tyre and Edom and Ammon and Moab, the six heathen communities that were nearest to the favoured nation, declared boldly that the same judgment would break upon Israel and Judah in spite of their covenant privileges; when Isaiah rebuked with burning eloquence and biting sarcasm the formalism and hypocrisy, the greed and oppression that were so common in his day; when Jeremiah foretold the impending destruction of Jerusalem which no alliance with Egypt would be able to avert—these men were doing the true work of prophets, standing forth as champions of righteousness and true holiness, as knights of God leading a crusade against the social iniquities, the political infidelities, the religious abominations, and the personal sins and excesses of their day.

### Foreshadowings of the Great Sacrifice.

But in all this, which formed the main and practical part of their work, they were ministering to their own generation. They clearly understood what they were saying. They were guided by their understanding of the times and their knowledge of the will and character of God. This passage makes it perfectly clear that, above and beyond their normal ministry as preachers of righteousness, they had a special ministry, one which could only be fulfilled by the direct inspiration of the Holy Spirit, the ministry of witnessing to the sufferings of Christ.

The ritual and sacrifices of the Jewish altar, the appointments of the Aaronic priesthood, all bore witness to the sufferings. That witness could not be understood in those days of veiled and dim light, when burning lamps were authorised and necessary adjuncts of the worship of God. But they can be understood in these days of the clear light of the unveiled glory of God in the face of Jesus Christ. So with the teaching of the prophets. They had a message for their own day and generation, but their highest function was to create an attitude of expectation, to teach men to turn aside from inence and sacrifices and burnt offerings, and to look forward to a coming King, a King who should be also (and that was what they chiefly searched into, and wondered at) the suffering Lamb of God.

We may learn important lessons of practical righteousness needed in every age by studying the message delivered by the prophets to the men of their own day. But we must never let go the deeper truth here set forth, that these prophets were also led by the Spirit of Christ to utter predictions, the full understanding of which belongs only to us. They were moved to testify beforehand to the sufferings of Christ, and the glories that should follow them.

### The Message of the Apostles.

(2) The part taken by the apostles. That which prophets predicted as about to come to pass, the first preachers of the Gospel announced as having actually taken place. The same Holy Spirit had effective control over both prophets and apostles. The prophets testified as moved by the Holy Spirit, the apostles preached by the Holy Ghost sent down from heaven. So both concentrated on the same theme. That which was ministered by the prophets of old time, that same testimony was reported and preached by all true apostles both of the first day and of each succeeding generation. The testimony of both alike concerns the sufferings of Christ and the glories that should follow them.

The Gospel, then, is primarily and essentially the account of certain historical facts. The heart of the Gospel is the death of Christ. Not so much what Christ did, or said, or was, but what He suffered for us men and for our salvation. It is no Gospel to tell men that Christ died, unless we add, "He died for our sins according to the Scriptures." It is no Gospel to enlarge upon the beauty of Christ's character, the perfection of His example, the tenderness of His teaching, the attractiveness of His daily conduct, unless we go on to say that He is the Lamb without spot and blemish, chosen before the foundation of the world to put away our sin.

Such was the witness of the first apostles. The sermons recorded in the Acts were the plainest announcement of the bare facts of the death and resurrection of Jesus Christ. Think what wide and pleasant fields of disputation lay open before those first preachers of Christ. How they might have enlarged upon the superlative excellence of Christ's personal character, on the width of His philanthropy, on the height and depth of His teaching, and consider how in so doing they could have won the sympathy even of the most carnal-minded of their hearers. And then see the mighty constraining power of the Holy Spirit, who led them to concentrate upon that one subject which was a stumbling-block and foolishness to both Jew and Greek, the sufferings of Christ, and that shameful death upon the Cross whereby alone our redemption was secured. They were not neglectful of their duties as preachers of righteousness, but instead of inveighing against slavery and war and various other evils under which society was groaning, they concentrated upon the one subject of Christ and His Cross, knowing that when Christ is accepted as Sin-bearer and Saviour and Sovereign, all other matters connected with the rectification of life and conduct will be quickly put right. So with the Holy Ghost sent down from heaven, they harped ever upon the one string, and so preached Christ and Him crucified that the Gospel prevailed to the overthrow of all the hoary superstitions and profound philosophies of ancient Greece and Rome.

### From the Standpoint of the Angels.

(3) A few words will suffice to deal with the part taken by angels. "Which things"—the things which prophets predicted and evangelists proclaimed—"the angels desire to look into." They have no personal share in the redemption effected—"He took not on Him the nature of angels." There are, therefore, no good news of salvation for the angels that fell. But even sinless angels who need no redemption are capable of learning more about the glory of the Godhead, and they see in the Cross an exhibition of the love of God so amazing, so majestic, so heart-moving, that it is to them a subject of unceasing and rapt meditation. As the golden Cherubim had their faces turned continually towards the Ark and the blood-sprinkled Mercy-seat, so these sinless angels are ever looking into the marvels of redeeming love—where they find displayed the sufferings of the Lamb of God and the glories that shall follow them.

(4) But what is our part as believers in this salvation? Your part is very different from that of the angels. You have a personal interest in these things. The salvation is "the salvation of your souls." The frequent repetition of the personal pronoun in this passage is most significant. The things predicted by the prophets were ministered unto you. The grace which they foretold is the grace which should come unto you. The Gospel declared by the evangelists was preached unto you.

Your part is fourfold.

(a) To examine the testimony of the prophets. Not unto themselves, but unto you did they minister these things which they were led of the Spirit of Christ to predict. The things which they prophesied you will be convinced that you are face to face with a revelation of God. As you read the many predictions in the Old Testament concerning the Man of sorrows and acquainted with grief, Who was led as a lamb to the slaughter, Whose hands and feet were pierced, Who could tell all His bones, upon Whose raiment lots were cast, which were literally fulfilled in the sufferings and death of the Lord Jesus Christ, you will be more and more convinced that what happened at Calvary did not happen by chance, but was all fore-ordained. It was the fulfilment of the great purpose revealed in a measure by the Spirit of Christ to the prophets of old. For honest minds there is no greater evidence of the truth of the Gospel than that which a diligent study of the Scriptures affords. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

(b) To believe the good news which is preached unto you. That good news is concerning the sufficiency of those sufferings, that they constitute the one perfect and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world. That He suffered, the Just on behalf of the unjust, to bring us to God. It is for you to believe the good news, that these sufferings avail for your sins to reconcile you to God.

(c) To welcome the grace that is brought to you through Jesus Christ. They prophesied of the grace that was to come unto you. Real grace does flow to the believing heart that accepts the sacrifice of Christ. That grace is to be received. Open your heart, then, to its quickening, cleansing efficacy; not despising it, not thinking yourself too good to need it, or too bad to receive it, but welcoming in the extremity of your need the free and abundant grace and favour of God.

(d) To enjoy the salvation which that grace brings about. You will then know a real emancipation in your own inner experience. You will be set free from the fear of death, from the fear of judgment, from the bondage of sin, from the secret love of evil. You will know a salvation which will give you victory over temptation and strength in time of trial, and peace in the hour of suffering. Angels desire to look into these things. It is your part, not only to look into them, but to gaze by faith upon the sufferings of Christ until the healing balm is instilled into your own soul, and you begin to know that you have been saved by grace through faith.

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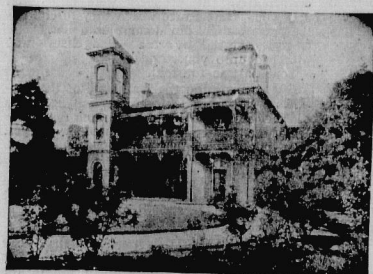
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## Personal.

The death occurred just before Watch-Night Service of the late Albion C. Croft, father of Rev. W. H. Croft, at the Rectory, Guildford. The deceased was an old colonist of over 77 years' standing, and celebrated the 50th anniversary of his marriage six years ago. Very striking and beautiful tributes were paid to his happy and useful Christian life last Sunday by Rev. Canon Charlton at the grave, by Rev. Lyle Houston at the funeral service, and Rev. H. L. Le Plastrier at the evening service. His whole life was an illustration of his motto, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In practically every parish in which he settled he had engaged in definite Church work. He leaves a widow and one daughter, late deaconess at St. Clement's, Marrickville, and four sons, Rev. Horace Croft, Guildford, Mr. E. G. L. Croft, Assistant Superintendent G.P.O., Sydney; Councillor A. R. Croft, Roseville, and Arbitration Court Representative; and Mr. E. A. C. Croft.

Rev. F. Brammall, vicar of Spotswood, Vic., is leaving almost immediately for England. He writes, in a business communication, "I have greatly appreciated the paper and very thoroughly recognise its value to our Church life."

Rev. Walter Scott, formerly rector of St. Thomas's, Toowong (Brisbane), and later one of the organising secretaries for the A.B.M. Thank-offering, has been appointed senior curate of St. George's, Hanover-square (London), with charge of St. Mary's, Bourdon-street. It is understood that Mr. Scott has not relinquished the idea of returning to Australia after a time.

Miss Homan, of St. Thomas's, Moonee Ponds, Victoria, has been appointed head-mistress of "Milverton" School, Camberwell, Victoria.

The Bishop of Melanesia is expected in Sydney on a short furlough some time this month.

Sister Emily, the deaconess of Christ Church, Brunswick, Victoria, has undertaken mission work at Thursday Island under the Bishop of Carpentaria.

Rev. J. McColl, of Ballarat diocese, has been appointed to succeed Rev. F. E. Lewin at St. Bede's, Elwood Victoria. He will take up his duties at the end of January.

Mr. Allen Leeper, C.B.E., eldest son of Dr. Leeper, of Melbourne, has been appointed assistant private secretary to the Secretary of State for Foreign Affairs.

Miss Kendall and Miss M. MacIntosh, C.M.S. missionaries, have reached their destination in China safely.

Miss Foy has been transferred from the C.M.S. Mission at Nairobi, East Africa, to Mombasa, where she is studying the language. Miss Foy refers to the great need of workers in East Africa, and asks that friends at home will pray that the need may be supplied.

Dr. and Mrs. Bateman are due to sail from Sydney for Cairo on February 1. Dr. Bateman is in charge of the C.M.S. Old Cairo Hospital.

The Dean of Nelson was one of the special speakers at the Katoomba (N.S.W.) Convention last week.

Archdeacon Hamilton has been appointed Registrar of the Diocese of Gippsland.

Archdeacon and Mrs. Godfrey Smith, of Broken Hill, have been enjoying a month's holiday at Port Victoria, S.A. Their son Allison has just won a scholarship of £104 for four years at Geelong Grammar School.

The Bishop of Gippsland has been in the Buchan country organising the work of the new Bush Brotherhood.

The Archbishop of Sydney and Mrs. Wright were the guests of the Millions Club in Sydney last week.

A special meeting of the N.S.W. C.M.S. Committee will be held on January 31 to say farewell to Canon Claydon, who is proceeding to Hyderabad on a special mission for six months.

At the request of the Synod of his diocese, the Archbishop of Sydney is taking a six weeks' rest, in Victoria, in order to further recoup his health.

The Bishop of Adelaide was expected home on January 24.

Rev. and Mrs. A. Stewart, C.M.S. missionaries in China, arrived in Sydney on Tuesday week. Mr. Stewart is a son of the late Rev. R. W. Stewart, who was killed in the Kucheng massacre.

Rev. C. P. Brown, M.A., formerly Principal of St. Columb's Hall Wangaratta, and recently assistant master at Barker College, Hornsby, has acquired the principalship of the Wahroonga Grammar School, N.S.W.

The Bishop of Carpentaria leaves Sydney for Brisbane this week en route to his diocese in the North.

We regret to learn that the Rev. G. Mashman, of Rockdale, N.S.W., is ill and will not be fit for work for some time.

Rev. Arthur Killworth, M.A., LL.B., for some 22 years rector of St. Mary's, West Maitland (Newcastle), is resigning at Easter.

Rev. E. H. Strugnell has been appointed to the staff of Armadale, N.S.W., Grammar School. Canon Archdall is headmaster.

Rev. A. R. Ebbs is relinquishing the cure of Lismore, N.S.W., after Easter in order to take up the secretaryship to the Australian National Council of the C.E.M.S.

Rev. C. C. Barclay, of St. John's, Latrobe St., Melbourne, has gone into a private hospital for an operation.

Rev. A. W. Tonge, who went to a position in West Australia, has returned to Victoria.

We regret to learn that acting under medical advice Mrs. Tower, of Auburn Park, a lady well-known in Sydney Red Cross circles, in connection with her work amongst the soldiers, has had to relinquish the care of a Sunday School of upwards of 60 children, which for many years she has been carrying on at her own home and at her own expense.

Rev. A. T. Hope, rector of St. Paul's, East Brisbane, has accepted the cure of Hamilton (Tasmania).

Rev. E. G. Muschamp, M.A., has been nominated for the parish of Holy Trinity, Launceston (Tas.).

Rev. J. Williams, L.Th., Durham, at present assistant priest at St. John's, Fremantle, has been offered and has accepted the charge of St. Hilda's Parish, N. Perth, as from February 1, 1921.

We join in offering the Bishop of Kalgoorlie congratulations on his engagement to Miss C. S. McLean. The wedding is announced to take place after Easter next.

## Correspondence.

An Appeal.

(The Editor, "Church Record.")  
Sir,—Thank you for inserting my appeal in your last issue, but there was a slight mistake—Miss Simmons works under the A.I.M., not A.B.M.

GRACE MOSLEY.  
The Rectory, Enfield.

An Australian Church History Sunday.

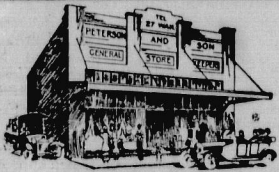
(The Editor, "Church Record.")  
Sir,—When about seventeen years ago I moved in the Provincial and Diocesan Synods that the beginning of the Church in this Continent should be commemorated yearly, I had in my mind a Church History Sunday. While the first service on the Sunday "after the landing" in 1788 was specially mentioned, the idea was not for a moment to confine the matter to the most useful service at Macquarie Place, Sydney, but to have the anniversary honoured in every parish. The Bishops who sent circular letters to their clergy at the time adopted this line. They wrote in support of my resolutions that were carried. The idea was to have yearly a day in which the doings of our own Church in Australia should be brought out and the story told our people. Many parishes have adopted the proposals, but many have not.

First things first. From and since the first service under a great tree the Church of England has witnessed for the infinitely great things in life. It has stood for truth and righteousness. For years it was the only denomination here. Its priority can be emphasised. The Anniversary Day of the State is practically that of the Church. The 138th anniversary of the country is that also of the Church.

The difficulties of founding a Church in a new country should be remembered, and

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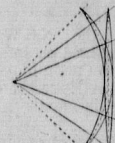
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thankfulness shown for the great progress made. The one clergyman has become 1400, the "great tree" no longer gives the only roof, as now we have two or three thousand churches and some splendid cathedrals. The hard graft in collecting money for the buildings, the liberality and self-denial of Church-people in causing their erection may well be dwelt upon. Some gratitude might reasonably be asked for from those who have the goodly heritage.

The battle fought in the early days against the immorality in this country is a story that may well be told. We are a long way from being a perfect people now, but wonderfully better than then. Concubinage was common. The place appeared to be suckled with rum. Bonwick says that the change for the better came from Christian teaching. Other denominations helped, but the brunt of the battle fell upon our Church. For years she stood alone.

There are three great names, Rev. Richard Johnson, B.A., a Cambridge man, Archdeacon Cowper, of St. Philip's, Sydney, and Rev. Samuel Marsden, of St. John's, Parramatta. They were faithful, able, heroic pioneers. The story of the life of either would make a good sermon. Marsden made his seven missionary voyages to New Zealand. Why was that dominion added to the British crown? Because with singular courage he prepared the way. There is no greater name in our Church of the past in this land among bishops and clergy than that of Marsden.

The difficulties of clergymen in early years might be thought of. They went into the country when there were none of the luxuries of modern travel. No good roads, no bikes, no motor-bikes, no motors, and no railways. Mostly work was in the saddle with distances long. Marsden sometimes had to go on foot along the old Parramatta Road to St. John's after preaching in the morning at St. Philip's. Five of our clergymen were drowned in crossing flooded creeks and rivers.

The education of children has been of national importance. For the first 70 years most of the children were taught in Church Day Schools. The first day schools in Australia were founded by Johnson in Sydney and Marsden in Parramatta. The State will now spend vast sums in education, but there was a time, notably in England, when it would not give a farthing. The Church has been the great factor in proving that the people must be thoroughly educated. This is a duty that has been proclaimed from almost every pulpit. That education, too, is not Godless is due to the action of the Church. The great fight against secularism in our schools was led by Bishop Barker and successfully.

The Gospel has been faithfully preached and the great last day will alone show the souls won. Alas, the work of missions from here would be a fascinating story. New Zealand, Melanesia, and New Guinea are object lessons. Soldiers who have gone to the war have shown no more glorious heroism than some of our missionaries who have gone into the heart of China and darkest Africa.

Our Australian Church History should, I am confident, not be hidden but brought out. It is a treasure that will enlarge, but what we have for a young country is remarkably good. I have only touched on parts. The triumphs of the past will encourage us to ardently fight in the great days that lie before us. I plead that the coming Anniversary Sunday—the first Sunday in February—may be fully celebrated in every parish, that the love for our Church may grow in various directions.

F. B. BOYGE.

January 24, 1921.

**From Reverse to Victory.**

My Friends,—In business, sport, and reform, there's no more positive incentive to win than a temporary reverse—if your heart's right. The hearts of the people who've been toiling hard for these last fifty years to bury John Barleycorn are right and the cause is right. It has suffered a temporary reverse in this State. The inability of politicians to rise superior to arguments of expediency, veiled threats of antagonism from "vested interests" has resulted in the refusal by the Premier to abide by the law and fix the date for the referendum before next July. This action is neither constitutional nor democratic. The excuse that the cost of compensation is too heavy for the exchequer is an unintentional admission of the probability of prohibition being carried. But the cost of inconvenience of carrying out the law are no excuse for its unconstitutional abandonment.

Practically every district in this State during the last year has been reached by the N.S.W. Alliance, with the news of prohibition success. Over 1000 public meetings, in nine months, with the distribution of 600,000 leaflets and a quarter of a million

copies of "Grit," and three editions of "With One Voice," in the light of Queensland experience spells success for prohibition when the poll is taken here.

We must have that poll! We must let Parliament, the press, and every N.S.W. politician know by letter and by resolution at meetings that we must have it. By so doing, victory will rise out of reverse. Christianity has ever led civilisation, and the Church must lead the prohibition reform. The facts of prohibition in Canada and U.S.A. show that the hand of God is in the movement and the people of God must be behind it.

In centering its campaign around the Churches in 1921, the N.S.W. Alliance does so in knowledge that the rallying cry will be responded to by the servants of the Master.

We must win!  
ROBERT B. S. HAMMOND,  
President, N.S.W. Alliance.

**AD CLERUM—A WARNING.**

The attention of Clergy in New South Wales is drawn to the recent Stamp Duties Act, under which statutory declarations are liable to a stamp duty of half a crown. Upon enquiry at the Diocesan Registry, Sydney, we were informed that the Registrar-General's Department had stated that Marriage Declarations are liable to this duty. Consequently it would seem that each of the four declarations signed by the parties to the marriage would require a half a crown stamp, that is, a total of ten shillings duty for each marriage. Of course this charge is really payable by the parties to the marriage and should be added to the marriage fees.

**Notes on Books.**

H.R.H. the Prince's Tour in the Renown.

We have received from the Australian representative of Messrs. Hodder and Stoughton Ltd., the well-known publishers, a copy of a catalogue from London with the following words:—"Publishing middle February by authority Prince of Wales big complete pictorial record Australian and Canadian tours Renown minimum three hundred illustrations photographs introduction by Prince of Wales urging purchase on behalf of St. Dunstan's Hospital for the Blind."

We understand that the price to the public will be 9/- per copy. The book will be available in Australia about April.

There can be no doubt that the book will be full of interest and will command a ready sale. The fact that the proceeds of such sale are to benefit so worthy an object as St. Dunstan's Hospital for the Blind will add to the demand for the book on the part of a sympathetic and loyal public.

The Real Australian. We welcome the second number of the breezy organ of the Bush Church Aid Society, and advise all Church-people whose hearts are yet tender to invest one and sixpence per annum in a subscription towards this periodical. Short pithy articles bring before the reader the difficulties and heroics of the worker out-back, and make mention of ways by which his burden may be lightened. We specially like "A Bidding to Prayer," and its remembrance of "the lonely and distressed of heart, etc."

**THE NEW LECTIONARY.**

February 6, Quinquagesima.—Pss., M., 15, 20, 23; E., 30, 31. Lessons: M., Gen. 12, 1-8; Eccles. 1, 1-13. Matt. 5, 1-16. 1 Cor. 12 4-end. E.: Gen. 13; Gen. 15, 1-18; Eccles. 1, 14-end. Luke 10, 25-27; 2 Cor. 1, 1-22.

February 9, Ash Wednesday.—Pss., M.: 17, 6, 32, 38. E.: 102, 130, 143 (omit v. 12). Communion Service. Lessons: M.: Isaiah 58. Mark 2, 13-22. E.: Jonah 3. Heb. 3, 12-4, 13.

February 13, Lent I.—Pss.: M.: 51. E.: 6, 32, 143 (omit v. 12). Ember Collect Daily. Lessons: M.: Gen. 18; Eccles. 2. Matt. 3; Heb. 6. E.: Gen. 21, 1-21; Gen. 22, 1-19; Baruch 3, 1-14. Mark 14, 1-26; 2 Cor. 4.

**Humane Sunday.**

The various diocesan authorities and heads of Churches in N.S.W. have authorised the recognition of Sunday next, January 30, as Humane Sunday in order to focus public attention on the work of the Society for the Prevention of Cruelty to Dumb Animals, and the need for their better treatment by the public generally. We earnestly commend the matter to the attention of our readers, because there can be no doubt that the Society has in many ways contributed to that right treatment of our dumb friends which is their due and the due of the community generally; for the permission or exercise of cruelty has a coarsening effect upon the character of the human. Bible readers will easily remember the care for their animal friends enjoined in the pages of Holy Writ.

**BEQUESTS.**

By the will of Mr. John Hedges, the Sydney Diocesan Home Mission Society and Mission Zone will benefit to the extent of between three and four hundred pounds. The society has also received a bequest of a cottage at Wentworth Falls, left to it by the late Mr. Isaac Haddon, for the purpose of a rest home for clergy.

A gift of £5000 has been made towards completion of Holy Trinity Church of England Cathedral, Wangaratta, to the Bishop and Council of Wangaratta Diocese, by Mr. Jonathan Thomas Bell, formerly of Oxley Plains, and late of Albert Park, Victoria.

**A DIFFERENCE.**

Nothing-to-do has time to spare;  
Plenty-to-do has none,  
Yet Plenty-to-do, in a kindly way,  
Will offer me help on a busy day,  
Which Nothing-to-do will shun.

**INDIGNATION MEETING****Cancelled Liquor Referendum****SYDNEY TOWN HALL****TUESDAY, Feb. 1st, at 7.45 p.m.**

SIR CHARLES ROSENTHAL in the chair.  
LADY DAVID and Rev. R. B. S. HAMMOND will speak.

Musical Programme from 7 p.m., given by G. S. Choir and Mr. Livingstone Mote.  
Early Door Tickets from 6.30 p.m.

Will everyone come and register a protest against the repudiation of an Act of Parliament?

HENRY MCCOURT,  
Organising Secretary N.S.W. Alliance

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Stain—Polish  
is a Beautiful  
Distinctive  
and  
Fashionable  
Shade.



## EDITORIAL NOTES.

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

No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

## BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepastrier, 64 Pitt Street, Sydney, Telephone B.1639.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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## ADVERTISEMENTS.

Small Advertisements (prepaid). Per insertion—10 words, 1s. One penny for each additional word.

## Standing Advertisements.

Rates will be quoted by the Manager on application.

## The Church Record.

JANUARY 28, 1921.

## ANNIVERSARY SUNDAY.

The recurrence of Anniversary Day and Anniversary Sunday recalls to our minds the interesting associations connected with the origin of our States. It is remarkable that in the public mind there seems to be a difficulty in distinguishing between Captain Cook's arrival at Botany Bay 18 years previously and the arrival of Captain Phillip with the eleven ships conveying the unfortunate people who had been transported to Australia, and who arrived at Sydney Cove—the present Circular Quay—on Saturday evening 26th January, 1788. Captain Cook never entered Port Jackson. French, in his book on the history of the settlement in Australia, says that "on the first Sunday after our landing Divine Service was performed under a great tree" doubtless an eucalyptus tree and probably on the Western end of the Quay near where the Tank Stream entered into the harbour, where the present Pitt Street is. "The service was conducted by the Rev. Richard Johnson, B.A., Chaplain of the Settlement, in the presence of the troops and convicts, whose behaviour was equally regular and attentive." This service for a long time was supposed to have been held on the Sunday immediately following the day of arrival, that is Sunday, January 27, 1788. It has now been discovered that the first service was on the second Sunday after arrival, i.e. Sunday, February 3rd. By a resolution of Synod of the Diocese of Sydney the commemoration of the service was removed to the second Sunday after the arrival, so that this year the service will be held on Sunday, February 6th (Quinquagesima).

It was indeed a dark cloud which rested on the origin of the Colony but it was not without a silver lining. Here were nearly a thousand unfortunate men and women who had fallen under the power of sin, and so far as this world was concerned ruined, many of them for life. But at this first service on Australia's shore the Gospel of Jesus Christ was preached in all its fullness and power to tell them of hope for a better future; thus the service was a type of the Church's work upon earth. No more worthy man could have been selected than Richard Johnson, who was no mere official appointment, but a man who was in intense earnest for the salvation of souls—a model for ever of what future ministers of the Gospel should be in Australia. The celebrated John Newton of Olney addressed the following lines to his young friend Richard John-

son, who had just obtained his degree of B.A., as Senior Optime at Cambridge:—

"Go bear the Saviour's name to lands unknown,  
Tell the Southern World His wondrous grace,  
All energy Divine thy words shall own,  
And draw their untaught hearts to seek His face."

Never did any minister more faithfully discharge his duties throughout the voyage by visiting the ships when possible and attending the sick and dying at all times than did this good servant of Christ. He continued his earnest work during his stay in Australia, building with his own hands and at his own expense, in great measure, the first church, which was destroyed by fire after five years' usefulness in 1798. The site of this first church is the open space of ground where Hunter, Bligh and Castlereagh Streets now meet, near the Norwich Chambers, and where it is hoped, some day, a memorial cross may be erected to commemorate the foundation of our Church and the memory of Richard Johnson. This church was really the origin of St. Philip's parish. Thus it may be said that Johnson laid the foundation of the Church of England in Australia. No words can sufficiently express the wonderful expansion of our Church and the vast amount of blessing which under God it has been to Australia. We would by no means underrate the success of other denominations in their work of uplifting religion and repressing vice. We celebrate our first historic service in no spirit of pride or rivalry, but simply of thankfulness that under the providence of God our Church was permitted at such an early opportunity to proclaim "hope to the perishing, care for the dying."

Johnson's booklet, published in London in 1794, is in our hands, wherein he gives the gist of his preaching in addresses to the people under his pastoral care. In these letters and sermons he shows that he makes no difference as to denominations, warning all alike, whether Protestant or Roman Catholic, in the kindest and most Christ-like spirit. Here are some of his words:—

"My brethren, I trust I can say in truth and with a sincere conscience, that I am not ashamed of the Gospel of Christ (Romans i. 16). It is a knowledge, and I hope an inward experience of this precious Gospel that bears up my spirit when I am ready to sink in deep waters, and when I am almost overwhelmed by the many heavy and daily trials, crosses, difficulties, and disappointments that I meet with in this most uncomfortable situation.

"Brethren, I do not ask you what religious persuasion or denomination you have espoused. I do not address you as Churchmen or Dissenters, Roman Catholics or Protestants, as Jews or Gentiles; I suppose, yea, I know, that there are persons of every denomination amongst you. But I speak to you as men and women, as intelligent creatures, possessed of understanding and reason. I speak to you as mortals and yet immortals; as sinners who have broken the laws of God, and therefore are obnoxious to his displeasure. My sole aim and desire is to turn you from darkness to light, from sin to holiness, from the power of Satan to the service and favour of God" (Acts xxvi. 28).

Such are a few of the words of this good man and faithful preacher of God's Word. May his words be re-echoed through all time as a blessing to Australia!

"Spiritual things can only be spiritually discerned. We must have the peace of God in our bosom; and then and then only, we shall find the peace of God in all things, even in life's wildest storms. We must have the joy of Christ within us; and then and only then, all earth's noises, even its roaring thunder will make music of angel voices in our ears."

## THE CALL OF THE BUSH.

Very appropriately does the Sunday chosen for special remembrance of the work of the Bush Church Aid Society synchronise with the day on which we are bidden to commemorate the holding of the first Christian service in this land which has become the Commonwealth of Australia.

That remembrance is not only an occasion of gladness that the foundations on which we have been built were securely laid in acknowledgment of the Divine Providence of love and mercy, but as well should be a reminder of our privilege and responsibility to see that the building always being raised on these foundations is consistent with the ideals of that first service implied and without doubt expressed.

That epoch-making service was made possible because of the Christian faith of the men who, in sending out pioneers to open up a fresh outpost of the Empire, were not forgetful of the spiritual and moral needs of that motley community. The story of our origin would have been ghastly indeed if those who appreciated spiritual values and had the material means had not fulfilled a very obvious duty in seeing to it that the means of grace were provided for the new colonies that were in process of formation. Thank God, there were statesmen then who were possessed of such a conviction of God and the power of His Gospel that provision was almost naturally made for the sending out and support of chaplains for this spiritual work. There were men in power from time to time who felt what the Iron Duke is said to have expressed in regard to these new colonies, "They must have a church." It was Wellington who personally chose William Grant Broughton, a saintly scholar and man of affairs and great ideals, to be Archdeacon of Australia. There was the conviction of spiritual and moral need, there was also the strong sense of what their duty was in this respect.

Consequently that "first Christian service" comes to us as a reminder of sacred duty. "Freely ye have received, freely give." The pioneers of our great land in its great inland solitudes, upon whom we are immensely more dependent than we sometimes stop to think, those men out-back whom sometimes with a smile we term "the Way-backs," have just the same deep spiritual needs. They are cut off from much that we hold is necessary to real life in social comfort and fellowship; they are also cut off in many cases from those means of grace which are so great a help to our life, and the absence of which is so sad and sore a hindrance to their life.

Surely our duty is very clear. It is ours to communicate to them "the unspeakable gift of God." We have no right, in the sight of God, to withhold from them what they most need and what we can best give. What is needed, as an American preacher plainly put it, is "square-footed honesty" in this matter. We have no right, in the sight of God Who gave "up to Calvary," to use the Lord's money on our own expensive luxuries and comfort and self-created needs, and leave the Lord's children out there in the lonely bush and interior without "the Bread of Life." The Bush Church Aid Society voices the need of our bush brothers, and provides us with a means and opportunity of doing what is, surely, for us Christians, more a privilege than a duty.

"What matters happiness?

Duty! There's man's one moment.

This is yours."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Diocesan Appointments.

The Archbishop of Sydney has made the following appointments:—To the canony of St. Andrew's Cathedral, vacated by the death of the late Right Rev. Bishop Pain, D.D., the Rev. W. L. Langley, rector of All Saints', Woollahra. To the honorary canony vacated by the death of the late Canon Edward Haggrave, the Rev. R. R. King, M.A., rector of Gordon. Rev. Cecil John King, M.A., rector of St. John's, Camden, to be rural dean of the rural deanery of Liverpool and Camden, vice Canon G. H. Alhutt, deceased. Rev. W. J. Cakebread, B.A., rector of St. Jude's, Randwick, to be rural dean of the rural deanery of Randwick, vice Rev. Robert McKeown, resigned. Rev. T. H. Distin Morgan, B.A., rector of St. Simon and Jude, Bowral, to be rural dean of the rural deanery of Berrima, vice Rev. C. A. Corlette, resigned.

## The Government and Prohibition.

A meeting of protest against the action of the Government in refusing to take a referendum on the liquor traffic, as provided for in the Liquor Act, is to be held in the Sydney Town Hall on Tuesday evening, February 1. It is expected that there will be a full house as the repudiation of the law is seriously regarded by the right-thinking people. Sir Charles Rosenthal is to preside, and Lady Davidson and Rev. R. B. S. Hammond will be the speakers.

## C.M.S. New Premises.

The work of reconstruction by the C.M.S. after the fire proceeds apace, and it is expected that the new premises at **Harvard House, 192 Castlereagh Street**, will be occupied this week. **The Luncheon Room** equipment has been prepared and the first meals will be served in the new rooms on Monday, January 31st. The shelving, etc., for the Book Depot, and the furnishings and partitions of the administration offices are also being pushed forward and the Society should be completely installed in the new premises by February 1.

## Missionary Sunday in Leura.

The annual missionary services will be held at St. Alban's Church, Leura, on Sunday, January 30, when the Rev. P. J. Bazeley, general secretary of the Church Missionary Society, will preach. On Friday, February 4, a public meeting will be held in the parish hall, at which addresses will be given and where there will be an exhibition of missionary curios from Japan. The offertories and contributions will be divided, as on previous occasions, between the Australian Board of Missions and the Church Missionary Society.

## C.M.S. Lenten Appeal.

The New South Wales Branch of the C.M.S. is issuing the following Lenten appeal:—

"Most pressing necessity and heavy responsibility impel the issue of this Lenten appeal on behalf of the Church Missionary Society.

"There is the constant strain on the maintenance of the twelve representatives in East Africa, Sudan and Egypt; the six in India and Ceylon; the ten in China and Japan, and the share of upkeep expenses in North Australia.

"During the past two years, owing to such causes as the influenza outbreak, increased cost of packages and allowances to missionaries, and adverse exchange, a burden of deficit has been accumulated amounting to about £6000.

"Further, the recent fire totally destroyed all the equipment used for Lectures, Exhibitions, and other propaganda connected with work at the Home Base. It will be some time before full activities are resumed. The general sympathy and special help given has been a great encouragement, but the net money loss, after the insurance has been paid, will be considerable.

"To lessen anxieties in connection with the above, this appeal is made for special Lenten offerings on behalf of the C.M.S. The effort will be greatly helped if many will take Lenten envelopes, collecting books or collecting cards.

"P. J. BAZELEY, General Sec."

## GOULBURN.

## Church of England Hostel for Boys.

With the next High School term the diocesan authorities in Goulburn propose opening a hostel, that is to say, a Church boarding house where boys from the country may live and enjoy all the benefits of a good Christian home.

The hostel will be under the management of the Church authorities, the care of a fully-qualified matron, and the immediate supervision of the acting Vice-Dean of the Cathedral (Archdeacon Ward).

The hostel is a real attempt on the part of the Church to meet its obligations and responsibilities as regards these boys; and as such is commended to the parents of all boys coming from the country.

The fees have been reduced to a minimum; they are, £12/6 a week for board, payable either in advance or weekly, and £11/1/8 a quarter for laundry. Although primarily intended for Church of England boys, boys of other denominations will be admitted provided they conform to the discipline of the home. It is, of course, understood that these latter should attend their own places of worship on a Sunday.

The Board met on the 11th inst. and made final arrangements for the opening of the hostel on February 5.

## Appointment of Vice-Dean.

To a meeting of the Cathedral Council held on Tuesday, January 11, the bishop nominated as Vice-Dean and Canon Residentiary of the Cathedral and incumbent of the cathedral parish, the Ven. Archdeacon Ward. The council unanimously approved of the nomination and Archdeacon Ward was appointed to the vacancy.

Archdeacon Ward was ordained deacon in 1896, a priest in 1898, by Bishop Barlow, then Bishop of North Queensland, and has held the following appointments:—Cutele, Inghenden, 1896-1897; Cathedral, Townsville, 1898-99 and 1900-1902, both in North Queensland; Crouch End (London), 1899-1900, Domestic Chaplain to the Bishop of Goulburn, 1902-11; Minor Canon of St. Saviour's Cathedral, Goulburn, 1904-1913; Precentor of St. Saviour's Cathedral, Goulburn, 1908-1913; Registrar of the Diocese, 1908-1913; Chaplain, Commonwealth Military Forces, 1911; Rector of Cooma, 1913-1921; Chaplain with A.I.F., on Active Service, 1916-1918; Vicar-General of the Diocese, March to December, 1920.

## RIVERINA.

## Wilcannia.

The Church in the West Darling is recovering its rightful place. By dint of much travelling, persistent visiting and steady witness, Mr. Harvey makes progress. The establishment of the hostel, recorded in another column, has demanded much attention and thought. Yet the work in "the regions beyond" has been maintained. "The future of the Cliffs is uncertain. Population has declined to about 180 souls. At present the opal industry languishes for want of a market. Rumour tells us that a foreign buyer is coming to the field. If she does not prove to be a "lying jade" it may be that the plight of the Cliffs will be relieved. At the church, services are well maintained and attended. The influence of Sister Rushton (district nurse) and Mr. Evans (school teacher), is powerful towards the welfare of the young. Their services in our Sunday School are simply invaluable.

Menindie is township to be developed. Its situation on the Darling and on the line of the future Broken Hill-Condobolin railway makes it important. Some day it will flourish with a busy rail and river traffic and maybe will support its own minister. At present it is worked from Wilcannia just 100 miles distant—and figures cannot show at just what that means. Here is an extract from Mr. Harvey's journal: "My last trip on the motor bike to Menindie was very trying. The track was awful, being impassable in most places by reason of flood water. I was compelled to go across-country and I can assure you that it took some driving to negotiate the sand hummocks. When I reached Menindie my hands were blistered and bleeding from holding on to the controls. It had the effect of putting a more urgent note into my preaching; for when one has to endure hardness like this to reach a preaching centre it makes one feel that the 'game would not be worth the candle' unless we had a living Christ to preach."—The Real Australian.

## VICTORIA.

## MELBOURNE.

## Church Missionary Society Notes.

## Summer School at Portarlington.

The Church Missionary Society's Summer School, which has just been held at Portarlington, was a great success in every way. The marquee was thrown down by the storm on Sunday, January 9, but was re-erected on the following day. It was utilised for the camp meals, and proved a valuable social centre during the course of the school. The mornings during each week-day were taken up by Bible readings conducted by the Rev. J. A. Schofield, M.A.; Missionary reviews in

charge of Rev. Seafeld Deuchar, B.A.; and study circles. After recreation in the afternoons, the school, with visitors, assembled in the evenings to hear messages from the foreign fields, which were spoken by Sister Erwood, Canon Haultain, Rev. H. G. White and Mr. A. J. Dyer. Rev. T. Law delivered a series of addresses under the title "India's call to Australia." The vicar of the parish, Rev. F. R. Lewin, B.A., preached at the opening service, and the school was brought to a close by an inspiring and crowded thanksgiving service, at which the chairman, Right Rev. the Bishop of Bendigo, was the preacher.

## Roper River Mission.

Mr. and Mrs. A. J. Dyer, of the Roper River Mission in the Northern Territory, hope to leave Melbourne during next month to return to their work. They will be accompanied by a recruit in the person of Mr. H. Leslie Ferriman, of St. Columbs' Church, Hawthorn.

A forty-foot ketch, the "Holly," has been purchased at Thursday Island for the Groote Island work in connection with the Roper River Mission. The cost, including alterations, will be about £1000. The sum of £875 has been received for this object.

## The Missions to Seamen.

The Christmas services were well attended. Eight men and boys made their Christmas Communion, and on Christmas night, when Archdeacon Hayman gave us his Christmas message, the little chapel of St. Peter was crowded to the doors. The picnics and sports on Christmas Day, Boxing Day and New Year's Day were a great feature. On Christmas Day the seamen were splendidly entertained at St. Andrew's school room, Brighton, with dinner and tea, which were abundantly provided for by the gifts of many friends and tastefully laid out by the ladies of the Harbour Lights Guild. The Brighton school sports ground was kindly placed at their disposal for football, cricket and sports. The Missionary School, which were hoisted on four brackets, and thus with colours flying and enlivened with concertina and song, the voyage to Brighton and back was voted as being not the least enjoyable part of the proceedings.

On Boxing Day a river excursion was made by motor boat up the Yarra to Riversdale House, where Mr. and Mrs. Edward Duckett made over 100 seagoing men very welcome, providing substantial dinner and tea, in picnic fashion, on their lovely lawn. Jumping, costume races, sack races, etc., ending up with tugs-of-war, gave the hardy mariners plenty of scope for exercising their land muscles.

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On New Year's Day a cold collation with  
salads and dainty sweets was served in the  
Central Institute at noon, and the remainder  
of the afternoon was spent at the Zoo, by  
kind invitation of the director and committee.

Tea was provided in a private paddock. On  
returning to the Institute, the chapel bell  
rang out its invitation to a short Evensong,  
when a helpful message for the New Year  
was given by Bishop Langley.

The evening entertainments on all these  
occasions, when any number of men from  
100 to 200 or more, find agreeable relaxa-  
tion from the dreary monotony of ship life  
and enjoy some of the pleasures of "home  
away from home" are hard to describe.

They must be seen to be appreciated!  
Hearty thanks at the time and grateful  
letters afterwards, are sufficient indication  
that the Church's hospitality freely be-  
stowed in the name of Christ is not expended  
in vain upon the men who, under God,  
saved the Empire during the war, and who  
do and endure so much for us in peace time.

## GIPPSLAND.

Union (1) Churches.

"The twelfth of last month saw me in the  
parish of Morwell. The congregation at  
Yinnar was rather smaller than I had known  
it on previous occasions, but the worship  
was just as enthusiastic and earnest, and I  
feel assured that there is a great future  
before this progressive part of the parish. I  
always feel that a weakness at Yinnar,  
about which it behoves our people to go in  
for some heart-searching, is the "Union  
Sunday School." For "Union," as generally  
known in this diocese, whether by the  
"Union Church" or the "Union Sunday  
School," stands for indefiniteness of doc-  
trine in order to avoid treading upon the  
toes of anyone. Now, it is a great responsi-  
bility to attempt to teach children the  
Christian religion without picking out the  
fundamentals of the faith in a systematised  
way; and this can only be done by means  
of reasoned and definite doctrinal teaching  
under the forms of the Catechism and  
Creed. I may, of course, be quite wrong,  
but history and my own experience teach  
me that children not so grounded more often  
than not turn into "spineless" adult Chris-  
tians, unable to stand for the faith that is  
in them in the face of opposition. And most  
of us realise, I think, that it is the pres-  
ence of this type of Christian, everywhere  
in large numbers in these critical days,  
which constitute the Church's gravest weak-  
ness. While speaking of this subject of  
"union," there is another generalisation to  
be made, and that is that "union," as  
known in the bush parts of this State, where  
known as "parochial" life has not been  
organised parochial life has not been  
achieved, very often stands for the omission  
of all that is Anglican. For instance, I  
have never visited a "Union Church" that  
has not been dressed and arranged in the  
Methodist and Presbyterian fashion, making  
the celebration of the Holy Communion for  
us Anglicans in due form and order impos-  
sible. Such is not a union that is really  
worthy of the name, and certainly not that  
great all-inclusive vision of the Lambeth  
Conference, where every group of Christians  
is to have full representation, and none are  
to be absorbed—where every side of Truth  
that has been proved effective in bringing  
men to God is to be given a place, and all  
real contributions of faith and order will be  
welcomed."—The Bishop's Letter.

## QUEENSLAND.

### BRISBANE.

"Spiritism."

(From our own Correspondent.)

Sir A. Conan Doyle delivered three lec-  
tures on spiritualism in Brisbane to over-  
flowing audiences besides laying the stone  
of the new "Spiritual Church" which is to  
cost £10,000. Sir Conan gave £50 towards  
its erection. He also contributed £2000 in  
shares to the Queensland Government loan.  
Most of the denominations preached upon  
the subject of spiritualism during his visit,  
and the Rev. J. Cosh, Presbyterian Minister,  
and the Rev. St. Severely criticised the lecturer  
in the press. Sir Conan Doyle responded.  
Bishop Le Fanu on Sunday evening, Janu-  
ary 16, drew some valuable lessons from  
the interest that this subject had evoked. The  
reality of the unseen, as taught by our  
Lord, the need of greater spirituality in  
daily life. It was good for all that a certain  
part of each day should be given, in silence,  
to prayer and meditation; that from time  
to time God does draw the curtain and gives  
to the believing soul tokens of His presence.

## An Appreciation of Faithful Service.

The Rev. C. S. Hamlyn-Harris, recently  
rector of Maryborough, has resigned, after  
many years' service, and the parishioners  
showed their appreciation of his labours by  
the gift of £100. The Rev. Joseph Elliott,

of St. David's, Allora, has succeeded the  
Rev. C. S. Hamlyn-Harris.

## Missionary Summer School.

Under the auspices of the Queensland  
Council for Missionary Education a summer  
school was held during the holiday season.  
The Rev. J. S. Needham (St. Andrew's,  
South Brisbane) and Canon Davies (St.  
James's, Toowoomba) were responsible for  
most of the arrangements, Mr. Needham  
acting as secretary. The Rev. W. H. W.  
Stevenson was chairman. There were about  
400 in attendance, of whom 36 were in resi-  
dence throughout in the preparatory school  
on the Range, which was kindly placed at  
their disposal by the headmaster (Mr. Gill).  
The programme each day included devo-  
tional services and an address by the chair-  
man, after which there were Bible study  
circles. The leaders of the circles were the  
Rev. W. H. Stevenson, Canon Davies,  
Revs. A. Duff, S. Watkins, Walter Thomp-  
son, Canon Campling, and Rev. G. H. Han-  
son. Each afternoon was spent in recrea-  
tion. Each evening there were devotional  
services and addresses by Rev. J. S. Need-  
ham on "The call of God to men for mis-  
sion work." This was the first school of  
the kind held in Queensland, but there is  
every prospect of it being arranged annually.

## Missionary Candidates.

Rev. J. S. Needham (rector of St. An-  
drew's, South Brisbane) recently received  
into the Guild of St. Andrew several can-  
didates for service in the mission field. Of  
these Miss Anna Gross has been accepted  
for Yarrabab, and will leave early in Febru-  
ary, and Mr. E. Stubbs, who has been ac-  
cepted for work in New Guinea, will also  
leave for the scene of his labours probably  
in February. Mr. Stubbs will work with  
the Rev. A. Flint, late of Beaudesert, who  
is now at Ambasi, on the border of what  
was German New Guinea. Mr. Flint is  
filling the place left vacant by the resig-  
nation and subsequent death of Rev. C. King,  
one of the pioneers of missionary work in  
New Guinea.

## ROCKHAMPTON.

The Bishop-Elect.

Rev. E. R. Streeter gives the following  
interesting personal impression of the  
bishop-elect:—

"I knew him in undergraduate days at  
Cambridge, and was proud to be numbered  
amongst his friends, who were many. He  
was in those days a much respected and  
deservedly popular man, possessed of a very  
genial and lovable personality. I always  
felt about him that he was a man who cer-  
tainly would have a great influence for right-  
eousness. If anyone of the most brilliant  
men of his time at Cambridge, but that did  
not, as it sometimes does, make him any-  
thing of the typical student; on the contrary,  
he was always interested in the social and  
athletic side of University life, and like our  
late dear Bishop, he was a man who enjoyed a  
lot of fun with the rest of us.

"He is still a young man, about 38 years  
of age, I believe, and though I have met  
him on two occasions only since leaving  
Cambridge, I should say that he is not al-  
tered, and will not readily grow old, even  
under the trying conditions of a Bishop's  
life in this diocese.

"Our ways parted when I left the Univer-  
sity, but I heard of him as having become  
prominent amongst the younger leaders at  
Cambridge, and particularly in the Church  
life of the undergraduate community.

"I next met him on the battlefield of  
Cambrai in November, 1917, when for a few  
minutes we vied about old times to the  
accompaniment of the din of many guns.

"He is still a young man, about 38 years  
of age, I believe, and though I have met  
him on two occasions only since leaving  
Cambridge, I should say that he is not al-  
tered, and will not readily grow old, even  
under the trying conditions of a Bishop's



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

There are a number of Scholarships attached to the School. A Junior School, with Resident Master, Matron, etc. has been established for the special care of boys from 8 to 13 years old. All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

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## Correspondence.

(Continued.)

Lambeth and Prohibition.

(The Editor, "Church Record.")

Sir,—In reply to your footnote I wish to say that I did not know that the article you published was written by the Bishop of Adelaide. I have the greatest respect for authority, and I have no wish to comment upon what his lordship considers necessary to say to the people of his diocese, nor indeed would it be any business of mine to do so.

The article I took to be from the Adelaide press, and published by you. I judged it might be open to comment. The term "bumpiousness" to which you take objection was not intended to have other than a general application.

MELBOURNE.

(We do not object to the frankest criticism, but we felt sure that our correspondent did not realise the weight of episcopal authority responsible for the Lambeth utterance.—Ed.)

World Conference on Faith and Order.

(The Editor, "Church Record.")

Sir,—Will you allow me to give notice that the Continuation Committee of the World Conference on Faith and Order, which has fixed the eight days ending on Whitsunday, i.e., May 8 to 15, 1921, as a special season of prayer for Reunion instead of the octave previously observed in January, has prepared a leaflet of suggestions for prayers based on the messages to the Seven Churches. Copies of this leaflet can be obtained on application to Rev. W. H. Gardiner, 174 Water St., Gardiner, Maine, U.S.A. The Manual of Prayers for Unity can also be obtained free at the same address. I heartily commend this very beautiful collection of prayers.

GILBERT, Bishop of Willochra.

Gladstone, Jan. 15, 1921.

P.S.—Persons ordering more than one copy should enclose a small sum for postage.

No Altar in the Church of England.

(The Editor, "Church Record.")

Sir,—I have thought that it would have been wise, did space permit, that I should have written a short notice, at the end of my paper, referring to the Coronation Service. It is well known that in many places in that ancient service the word "altar" is used to denote the Lord's Table. This was the custom from pre-Reformation days, and it was never thought necessary that any change should be made as ancient custom and association seem to have consecrated the ceremonial observance of the historic rite. Attempts have from time to time been made to make the service more suited to modern times and views, but they seem to have been abandoned. The "Times" long ago spoke of the ceremony as "barbarous, compounded of the worst dregs of Popery and feudalism." But it is not necessary to say more at present than to point out that this service has nothing whatever to do with the doctrines of the Church of England, which are fully expressed and guarded by the Prayer Book and the 39 Articles. In the service the King takes the oath, "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel and the Protestant Reformed Religion, established by Law?" This Protestant religion does not recognise "altars."

W. H. H. YARRINGTON.

WORLD CONFERENCE ON FAITH AND ORDER.

The preliminary World Conference meeting at Geneva marked a great step forward, and the Continuation Committee there appointed has begun its work of further preparation.

The first and far the most important preparation is that of prayer. The committee makes at the outset two requests. (1) That every church where provision is made yet so made should in such manner as is in accordance with its customs, secure that the unity of Christendom should be a regular subject of prayer in the ordinary services and meetings for worship in the church; and (2) that from time to time special prayer should be made that the Spirit of God may guide the preparations.

To emphasise that request, the committee has asked for the observance of the eight days ending with Pentecost (Whitsunday), namely, May 8 to 15, 1921 (April 25 to May 2 in the Eastern Calendar), as a special season of prayer, and herewith enclosed is a leaflet of suggestions for the observance. It seemed on the whole better to select this week, with its special reference to the office and work of God the Holy Spirit, than to

continue the octave, January 18 to 25, which has been suggested by the Commission of the American Episcopal Church for some years past, but the committee hopes that prayer will not be confined to Whitsunweek, and would rejoice to hear that all the Churches throughout the world are offering prayer for unity at all their public services, and that those Churches and individuals which have been observing the octave, January 18 to 25, will continue the observance. It will be gratified also to hear of the observance of the first week in January, which has for years been suggested by the World's Evangelical Alliance.

It should be remembered in every observance that our prayer for unity must be truly comprehensive, including all Christians of every name, even though some Churches have as yet found it impossible to take part in the World Conference movement.

A report of the Geneva meeting is being printed and we hope to mail it to you in a week or two.

CHARLES H. BRENT Chairman.

ROBERT H. GARDINER, Secretary.

December 1, 1920.

## Voices from Australia.

At the autumn meeting of the Colonial and Continental Church Society, with which our own Bush Church Aid Society is affiliated, Australia was represented by the Bishop of Riverina and Canon Dart, of Nelson N.Z.

The Bishop of Riverina explained that his diocese, where he had been for twenty-five years, was the western portion of New South Wales. It was larger than Great Britain, and had magnificent farming country where many millions of bushels of wheat were grown. The Government in Australia had recognised that it could not do too much for the men who were ready to give their lives for King and Empire, and it was settling returned soldiers in large numbers on some of the good land in his diocese. The men were getting to work on a great irrigation area, and were undertaking the cultivation of fruit and dairy produce. The climate of Riverina was very dry, and the sun-dried fruit was as good as could be found anywhere in the world. The men, however, engaged in such a business as fruit-growing had naturally to wait some time for a return on their labour, and could not be expected in the difficult season immediately ahead to be self-supporting so far as religious work was concerned. He wished that he could go back and say that the Society would support a man to minister among these returned soldiers for three or four years.

The Society was, however, already doing a great deal in another portion of his diocese. This was the part from which came some of the finest merino wool, and the people who lived on the large stations of anything from ten to fifty thousand acres had to be spiritually provided for by clergymen who journeyed out to them from a base. It was beyond the river Lachlan and on the river Darling that difficulties began. A working-man who had saved a little and started for himself could scarcely make a living on less than 17,000 acres, and this meant that the population was extremely scattered, and that the clergy had to do a great deal of travelling to get over the ground. Some of these people rarely had the opportunity of joining in public worship, and when those present that evening called to mind their own luxuries and embroideries of religion, he hoped they would spare a thought for the men whose religious opportunities were so rare. Of course these people could have family worship, but he was afraid many of them had not even that. Right away north of the Darling, towards the Queensland border, was a place called White Cliffs, from which the beautiful opal came, and beyond White Cliffs, still further to the north, a place called Milperinka. Driving on one occasion in the summer time a distance of seventy miles from White Cliffs, he and his companion arrived at Milperinka tired and dusty, and put up at the wretched little public-house which was the only accommodation. Here the menu was announced as "corned mutton," which was an inviting dish; but this particular mutton must have been hobbled for their visit, for it would hardly stay on the plate! They had to pass it by, and appease their hunger with sour bread and rank butter. Those were the facts, but a little story grew out of them which was significant. It was to the effect that the bishop (himself) arrived back at White Cliffs, where everything in the inn was just what might be expected in an ordinary London hotel, and on the girl bringing him the meat which he had ordered he was supposed to smell it, whereupon the girl said indignantly, "This is not Milperinka, my lord." It had to be explained to her, gently that the bishop was only saying his grace! The point was that that girl did not know what it meant to say grace. The

people could not be blamed for their ignorance—they were so isolated. They had been so cut off for years from all religious things that they did not know the very elements of Christianity, and some of them never uttered the name of God except in an oath. They needed to be ministered to.

The bishop went on to speak about Broken Hill, with its silver and lead mines, and a population normally of thirty-five to forty thousand. Here there had been a strike lasting eighteen months; it began among the different unions, who quarrelled among themselves. When this strike was in full swing the bishop was asked to lay the foundation stone of a parish hall at South Broken Hill. He found that the walls had already been built in reinforced concrete, but a place had been left for the foundation stone. Now, that parish hall, which was nearing completion, had been built entirely by voluntary labour, and, moreover, by men of opposing unions. The miners, who belonged to an antagonistic body, did the overseeing, and the draughtsmen and others also gave their services. They were all working together, and nothing made this possible but the spirit of Jesus Christ our Lord. In a closing appeal, after a reference to his joy that a man had just been found for the scattered district of Wilcannia, he reminded the meeting that all the Australian soldiers who went to the war volunteered to go, and that sixty thousand died. One clergyman out there, Canon Verso, had been helped for many years by the Society, lost his only son in the war, and just before the bishop left Australia the canon charged him to visit his son's grave. Unfortunately, the directions given him proved of no use; the marks in this locality had been obliterated, but near by was a great cemetery with the names of thousands of many of them recording that an unknown soldier lay beneath. Was he wrong in thinking that symbolically—perhaps actually—Lieutenant Verso had been buried in Westminster Abbey that day?

The Back Blocks of New Zealand.

The Rev. Canon Dart, of Nelson, claimed for New Zealand that it had set an Imperial example in the South African war, when it was the first to send a contingent to help the Mother Country. Moreover, in the recent struggle, New Zealand was the first to send a contribution to the British Navy, and the battleship New Zealand gained some worthy scars. He also spoke of the pride with which the Dominion welcomed Admiral Jellicoe as its Governor. The population of New Zealand was only a little over a million, but many of its sons were "Unknown Soldiers" in France. He came from a comparatively small diocese—the northern portion of the South Island—but it would be difficult to find a diocese which presented such variety of work as Nelson. He was vicar of a parish which had ninety miles of coast line. There was an out-district in that parish which had been neglected for years.

The bishop appealed to the Colonial and Continental Church Society for help, and grant was given, so that he himself was not only able to continue his occasional visits, but a curate was found, and whereas services used to be held there once in four months it was possible presently to have them once a month, and now they were held every Sunday. Without such help Sunday was in some danger of being effaced altogether in these communities. The Society was the means of getting that district served regularly. On the long sounds or indentations of the northern coasts there were many isolated families getting a precarious living by fishing. Two or three years ago the bishop started a mission launch, and in memory of the apostle of New Zealand it was called the G. A. Selwyn. He himself had taken several trips in her. In one bay, having gathered together the little congregation, he found no response when he gave out a hymn, and he suggested to the young lady teacher whom the Government had sent there on the understanding that the people would provide her with accommodation that she might teach the children some hymns. She said she had never done such a thing in her life, and could not do it; but on the next occasion of his visit, when he gave out a hymn, the children joined in heartily, as they did in several others, and it was due to the efforts of the teacher, who would never have thought of it had it not been for the suggestion of the visiting clergyman. At the present time New Zealand was suffering from the effects of materialism, which was having a depressing effect upon the work. It was only a phase, but it was necessary to remind the people at home that the Empire could only be held together as its uttermost parts—its growing edge—were spiritually cared for.

"All through life I see a cross  
Where sons of God hold up their breath;  
There is no gain except by loss  
There is no life except by death."



## Young People's Corner.

## TO THE HOLY BIBLE.

O Book! life's guide! how shall we part,  
And thou so long seized of my heart?  
Take this last kiss; and let me weep  
True thanks to thee before I sleep.

Thou wert the first put in my hand,  
When yet I could not understand,  
And daily didst my young eyes lead  
To letters, till I learnt to read.  
But as rash youths, when once grown strong,  
Fly from their Nurses to the throng,  
When they new Comforts chose, and stick  
To those till either hurt or sick;  
So with that first light gain'd from thee  
Ran I in chase of vanity,  
Cried dross for gold, and never thought  
My first cheap Book had all I sought.  
Long reign'd this rogue, and thou cast by  
With meek, dumb looks didst woo mine eye,  
And oft left open would'st convey  
A sudden and most searching ray  
Into my soul, with whose quick touch  
Refining still I struggled much.  
By this mild art of love at length  
Thou overcame'st my sinful strength,  
And having brought me home, didst there  
Shew me that pearl I sought elsewhere.  
Gladness, and peace, and hope, and love,  
The secret favours of the Dove;  
Her quick'ning kindness, smiles and kisses,  
Exalted pleasures, crowning blisses,  
Fruition, union, glory, life.  
Thou didst lead to, and still all strife.  
Living, thou wert my soul's sure ease,  
And dying, mak'st me go in peace.  
Thy next Effects no tongue can tell;  
Farewell, O book of God! farewell!

Sillex Scintillans, 1655.

## BE VICILANT.

About a hundred and fifty years ago, when the English and French were fighting each other in North America, both of them wickedly used to hire savage Red Indians to help them in the war. The English army lay encamped on an open plain which was surrounded by dense forest. It was autumn, and the nights grew long. Sentinels were stationed all round the camp, with their watch-fires burning, to give alarm in case of any attack. One morning, the sentinel at a particular post was found dead and cold, stabbed with an Indian knife in his back. It was thought he must have fallen asleep, and his comrades said that he was justly punished; for, as you know, it is death for a soldier on guard to sleep at his post. And this is quite fair; because the carelessness of one sentinel may destroy a whole army. But next morning, the sentinel at that same post was again found dead. He had been killed in exactly the same manner—stabbed in the back. It seemed impossible that two soldiers should have fallen asleep on two following nights, especially when the second one had such a fearful warning before him. Yet it seemed quite as impossible that an English soldier, with his loaded musket and fixed bayonet, could have been attacked by an Indian and killed while awake. The whole affair caused, as you may imagine, a great commotion in the camp.

On the third night, one of the steadiest men in the regiment was told off as sentinel at that particular place, and he went on duty determined to solve the mystery. Well, what was the surprise and alarm in the camp when, next morning, he also was found stabbed in the same way!

The General in command declared that he could not afford to have his men sacrificed in this fashion, and gave orders, therefore, that the following night—which was the fourth—two soldiers should be set together to keep watch. But a young officer went to the General and begged to be allowed to take the duty himself; he said, it was a disgrace that two Englishmen should be needed to fight an Indian. The General at last, very unwillingly, gave consent, and the officer took his post. You may imagine how carefully he looked to the lock of his musket and to the fixing of his bayonet, and how, as his watch went on, he took care to keep plenty of fire-logs burning on his fire.

Well, in the deadest time of the night, between two and three o'clock, the young officer noticed, about twenty yards off, a large black hog rooting up the ground this way and that, after the manner of those beasts. Now hogs were very common in that part of the country, so he thought little about the matter, and quietly continued pacing up and down his beat. Presently he noticed the animal again, this time about ten yards from him, very busy feeding. Still he went on marching slowly up and down for a few minutes more; and behold, there was the creature again, this time not more than five yards away from him. Moreover, he observed that whenever he turned his back in marching, the thing, though

still rooting up the ground diligently, moved a little closer in his direction. "I don't quite like the look of that beast," he said to himself; and so he levelled his musket and fired. Instantly an Indian sprang up with a wild yell, and fell dead on the spot. It seems that the Redman had disguised himself in a hog skin; and, as all Indians possess a wonderful power at imitating animals, he had contrived to get close up to the sentinels without their suspecting anything wrong, and then, just when they were turning round, he had leapt forward and stabbed them.

## CHILDREN AT SUNDAY MORNING SERVICE.

## "ON HIS SERVICE" STAMPS AND ALBUMS FOR THE LITTLE ONES.

Some years ago this method of attracting the children to church services was inaugurated, and ever since it has been gaining ground. It always takes a new system time to prove itself—but it is now settled beyond dispute that this method of gaining the interest of children and so making them like attendance at religious instruction, is one of the best yet tried. Last year some 32,000 children were collecting the "On His Service" Stamps, and early as it is this year another 18,000 have been enrolled as collectors. Great preparations are being made to commence these collections in a number of parishes on the first Sunday in Lent (where they were not started in Advent) and the attendance on the six Sundays during Lent will give the children a good start for the year. It has been proved in many cases that the children will make great sacrifices rather than miss their "stamp for the day" as you know each stamp has its own special place and number in the album, and great is the grief of the small holder of the album at having to count blank squares as the weeks go on, and he or she turns over the pages of the treasured album. The pleasures, and griefs, of childhood are very poignant, very real, and much can be done by watching, encouraging and directing, without actually appearing to do so, even in such a matter as collecting tiny certificates, each indicating attendance at religious instruction. And who knows what may lie beyond? Often are we reminded, "It doth not yet appear."

Further particulars in connection with this system appear in another part of this issue.

## PROMISED.

"He will be our Guide even unto death,"—Psalms xlviii. 14.  
"The Lord will perfect that which concerneth me."—Psalms cxxxviii. 7.

Oh, Jesus, Thou hast promised  
To be my faithful Guide,  
Right on to Death's dark river,  
And to the other side.  
My promises are worthless,  
Like clouds, they fade away,  
Or like the dew of morning,  
Which melts before the day.

But, Jesus, Thou hast promised—  
The Faithful and the True,  
And what Thou once hast promised,  
Thou canst not fail to do.  
And Thou, O Lord, hast promised  
To make Thy work complete,  
The work of grace to finish,  
And make for Heaven meet.

Then, Saviour, I will trust Thee,  
And leave the work with Thee;  
My part is just to follow  
Where'er Thou leadest me.  
To watch Thy faithful guidance,  
And never turn aside,  
And, then I know Thou'lt lead me  
Safe to the other side.

—Fairlie Thornton.  
x. 23. "He is faithful that promised."—Heb.

## Humane Sunday

30th Jan., 1921

Recognition Authorised by Diocesan Authorities.

The Society for the Prevention of Cruelty to Animals appeals to the Clergy to bring under the notice of their Congregations on the above date, the need for the better treatment of the animals that serve the community.

GEO. B. DUFF, Secretary.

70 P.O. Chambers, 114a Pitt Street, Sydney.

## "ON HIS SERVICE" STAMPS AND ALBUMS.

Try this method of attracting the children to Church Services.

Do you find that worldly attractions prove too strong for the children—that they stay away from Church to go swimming, fishing, playing out-door games?

Do you realise that you must give them some definite attraction until you have been enabled to make them understand where their duty and their salvation lie?

Try this system of collection of special little stamp certificates—the possession of 48 of which entitles each child to a beautiful coloured Certificate, and 52 to a better Certificate still.

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2. Training Farm, Hawkesbury River. Men helped till found a position. Here they are revolutionised.
3. Out and out to help every service man in need.

4. Deals with many emigrant soldiers.  
5. Is arranging to take over a hostel to accommodate and deal with 100 emigrants.  
6. Hundreds clamoring for work. Many have been placed in positions and about 85 on farms.

WHY IS IT? 4000 soldiers out of work in Sydney. Many starving. Many are becoming beaten because they are unemployed.

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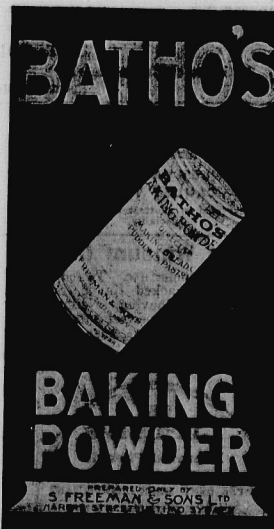
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Vol. VIII, No. 3

FEBRUARY 11, 1921.

Price 3d. (7s. 6d. per Year Post Free.)

**Current Topics.**

In furtherance of the forward move-  
ment the C.E.M.S. is making a national  
appeal, and the Rev. A.  
R. Ebbs, rector of Lis-  
more, has been set apart  
as organiser for the ap-  
peal fund. The potenti-  
ality of the Society is  
such that the appeal of  
the Bishop of Bathurst,

as chairman of the executive, should  
find a willing response from church-  
people. Once and for all we hope  
that the financial difficulties of the  
society will be overcome, so that its  
real work may not be impeded. The  
personnel of the membership is such  
that the branches should not be pest-  
ered with financial appeals. The  
society is composed of parochial  
branches, the members of which are  
all the time impressed with their own  
parochial needs, and in many cases  
unable to appreciate the incessant  
claims that in the past have been made  
upon them. It has always seemed to  
us regrettable that a society so invalu-  
able to a parish when rightly worked  
should be hampered parochially with  
any financial strain over and above  
that which the fees of membership  
can easily supply; and where expan-  
sion is desired that will entail greater  
expense, a special appeal should be  
made to C.E.M.S. members and  
other well disposed church-people  
who are in a position to make available  
the necessary funds. There are many  
churchmen and churchwomen whose  
resources enable them to respond to  
such appeals, and we may well pray  
to God that their hearts may be opened  
to give liberally of their God-given  
abundance for this work of the Lord.

Some wonderful displays of the oc-  
cult science were in evidence in the  
Emmore Dispensary Hall,  
Sydney, when Sir Conan  
Doyle gave his farewell  
address to the "Spiritual-  
istic" elite—at least according to the  
good lady who was in charge of the  
"service." The importance of the  
revelations from the unseen visitants  
is striking. "These embraced solici-  
tous advice as to methods of breath-  
ing, and their effect upon the general  
health, exhortations to 'seek the light'  
and other intimate matters." These  
revelations are somewhat in advance  
of the twaddle which "Raymond" ad-  
dressed to his father, but they are still  
twaddle in comparison with the im-  
portant issues that are really connected  
with "the other side of the veil."

Sir Conan was hailed as "a specially  
chosen leader endowed with power to  
command attention from the most ob-  
durate minds," and as one who has  
decided to consecrate his life "to the  
spread of our glorious gospel, which  
contains more proof of the eternal love  
of God than any truth yet revealed to  
man." Surely he was guilty of the

grossest bathos when, after this de-  
scription, he set out, first, to amuse his  
audience by comparing his opponents  
to the laughing jackass, and then to di-  
late upon the financial success of his  
campaign. But then the whole cult is  
a gross bathos beside the gospel of the  
Saviour for the helpless sinner.

We some time ago had occasion to  
draw our readers' notice to the strange  
prejudice the "Church  
Times" editorial had  
against the Prohibition  
campaign. At that time  
ridicule was the weapon  
employed. But later issues of the  
paper show that, from looking upon  
the campaign as utterly impossible of  
success, the editorial has come to the  
conclusion that there is, after all, some  
danger of the campaign being success-  
ful. Consequently we find in a recent  
issue certain facts about Canadian  
Prohibition brought forward and cer-  
tain inferences drawn. In reprinting  
the "Church Times" note we warn  
our readers to keep clearly distin-  
guished the facts published by the  
Council for Social Service of the C. of  
E. in Canada, and the inferences drawn  
and observations made by the editorial  
of the "Church Times." The note is  
as follows:—

"The Council for Social Service of the  
Church of England in Canada has been col-  
lecting opinions from the various dioceses  
respecting the Prohibition system. Prohibition  
has been in force over the greater part  
of Canada for four years, and that is thought  
to be a long enough period to provide an  
adequate test of the effects of the policy.  
Naturally the reports and opinion are widely  
divergent. In some places Prohibition is  
declared to be a glorious success; in others  
a dead failure. Altogether 346 replies were  
received to the Council's questionnaire, and  
looking over them one cannot fail to be  
struck with the reiterated assertion that  
Prohibition has not stopped drinking, but  
has in fact made drunkards worse and in-  
creased secret drinking among young men;  
further, gambling appears to be on the in-  
crease. Lying, stealing, deceit, evasion of  
and contempt for the law are all regarded as  
legitimate means of countering State inter-  
ference with the conscience of the individual.  
How far the taking of drugs as a substitute  
for liquor has become habitual it is difficult  
to say, but the official returns of importation  
of drugs into Canada provide startling figures.  
We give, for example, some comparative  
figures. In 1912 thirty-five ounces of co-  
caine were imported into Canada. Last year  
the quantity reached the huge total of 12,333  
ounces. Similarly 440 ounces of morphine  
in 1912 grew in 1919 to 30,087 ounces, and  
the import of crude opium increased over  
the same period from 5017 pounds to 34,200  
pounds."

First of all we note that Prohibition  
has been in force in Canada for four  
years, and there seems to be no desire  
on Canada's part to go back. Secondly,  
four years take us back to 1916, and  
the figures for the drug importation  
are for 1912 and 1919. The increase  
is very great, but we should like to  
know what the figures for 1914 and  
1915 were, so that we might  
know when the great increase came  
about. The "Church Times" shows  
too much credulity in its antagonism  
to this method of liquor traffic reform.

It actually says, and seems to expect  
its readers to believe, that the Lord's  
Day Alliance are presenting a Bill to  
Congress by which a man is forbidden  
to "kiss or beat his wife on the sab-  
bath." We shall be interested to hear  
what report on the whole subject will  
be returned by the Council for Social  
Service of the Church of England in  
Canada.

Since writing the above we learn  
that an Anglican Conference, held at  
Ottawa and attended by three arch-  
bishops, thirteen bishops, and two  
clergy and two laymen from each di-  
ocese, unanimously carried a resolution  
pledging the Anglican Church to Prohi-  
bition.

Consequently it would seem as if the  
Council for Social Service reported very  
favourably on the benefit of Prohibition.  
We frankly fail to understand the  
"Church Times" attitude and tac-  
tics.

America is nothing if hot up-to-date.  
Naturally the Church in America is not  
uninfluenced by this up-  
to-dateness, and methods  
of advertising are occa-  
sionally utilised which  
might be looked upon as  
rather oute in more conservative  
places. An illustration of these meth-  
ods is supplied by the Anglican Lay-  
men's Church Attendance Campaign,  
which recently was responsible for the  
following advertisement in an American  
paper:—

"To go to Church each Sunday is 'Good  
Business' for the Man of Affairs.

"It takes him outside the world of busi-  
ness and its worries for the while and gives  
him different and interesting problems to  
think over and consider."

"It appeals to his spiritual and better self,  
and exerts a broadening and elevating in-  
fluence not met with in daily affairs."

"It offers congenial and welcome associa-  
tions, and it makes life better worth the  
living."

"Why not make a start this Sunday?"

"Any church of any denomination will  
have a welcome for you."

"Anglican Laymen's Church Attendance  
Campaign."

In view of the "Go-to-Church-Sun-  
day" movement the above is sugges-  
tive. One point that is well worthy of  
notice is that the laymen of the Church  
in America are moving themselves for  
the increase of church attendance.

From England, however, there comes  
an advertisement even more striking,  
for we are told that recently a big dis-  
play advertisement outside a Chester  
church read: "It is not enough for  
your WIFE to attend Church services.  
YOU ought to be something more than  
a BROTHER-IN-LAW to the Church."

Alas! such brothers-in-law are far  
too common.

We are rather astonished to read the  
following notice in the Brisbane Church  
Chronicle:—"Marriages  
During Lent.—Church  
With Burdens!" people are reminded  
that Lent begins this  
year on 9th February, and that from