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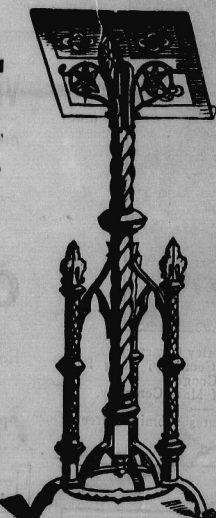
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Current Topics.

The "Times" in a recent issue has discussed the question of Foreign Missions in War time. Evidently there has been expressed the opinion, in some influential quarters, that missionary work should be curtailed, and the contributions transferred to War funds! The "Times" in a fine article on "The Nations and the Gospel," canvasses this opinion and is sympathetic with the vigorous prosecution of the Church war. One missionary society secretary has examined the figures, and finds that the total contributions of British Protestants would only suffice to pay for the expenses of the War for ten hours. This is a fact that should startle Christians generally, for we, too confidently, alas! hazard the opinion that even Christians are willing to make greater sacrifices for the defence of their nation than they are prepared to make for the extension of the kingdom of the King of kings. When are we going to get the true perspective? It may be that the War with its constant call to large self-denial in God's providence lead us to a right sense of proportion.

"Why is the Church advancing so little in her great world task?" was a question dealt with by one of the speakers at the big Gleaners' Union meeting in London the other week. In attempting the answer, Mr. Bardsley laid down the three primary conditions which must be fulfilled before the Church can attempt to evangelise the world:—(1) The Church must be possessed with a desire to evangelise the world; (2) We must understand more fully what evangelisation involves; (3) We must have courage to aim at nothing less than triumphant obedience to the commands of Christ and complete consecration to the fulfilment of all his purposes. He said:—

"Nothing less than a return to the conception of loyalty to Christ which possessed the early Church will enable the Church today to redeem the opportunities among the outcasts in India, the students in China, the accessible multitudes in every land. "Let us go back in thought to the early Church. The disciples of Christ were vividly conscious that they were His, that He counted upon their allegiance. They had to set new standards for the world, to think out what discipleship meant, in the home, the market, the profession. And they did it, with the result that the Church spread from village to village, from city to city, from region to region. Is not this exactly what we need—to think out afresh all that being a Christian means and involves: to set new standards; to be consistent in applying the teaching of Christ to the whole of life. The early Church, fresh from the hands of Christ, throbbled with missionary life. There was true Christianity—the real thing—and so there was witness and extension. The Church needs to be Christian, more Christian, and yet more Christian in its breaking away from all that is merely conventional, in its readiness to adopt new methods and to follow untried paths if the Spirit guides, in its compelling conviction that the will of

Christ is the salvation of all men and the redemption of the world, and that what He wills the Church in His Name is able to achieve. "The early Church was vividly conscious of the leadership of Christ. Let us lift up our eyes. The triumphant Christ is leading His Church to-day; we are linked with Christ, the Risen Lord, unto Whom all power has been given."

An interesting letter occurs under Dunedin (N.Z.) news, from the Minister for Defence. The idea of the Hon. J. Allen was a very happy one. The Christmas message to the soldiers and sailors of New Zealand who are engaged in the War contained a suggestion most practical, many an anxious friend, and many a far-off fighter got a glimpse into the reality of the communion of saints and all its comfort. "There is a spot where spirits blend And friend holds fellowship with friend: Though sundered far by faith they meet

Around one common mercy seat."

Now that the vote has gone against Conscription, other methods have to be employed to keep up our due supply of reinforcements in support of our lads who are at the Front. There are disquieting rumours about

that that supply is woefully deficient, and that we appear to have come to the end of our resources in volunteers for the cause of humanity and Empire. Vigorous steps are being taken to arouse the eligibles of the Commonwealth to a sense of duty; and the Government are making the terms of remuneration as good as possible in order to make the way easy for men who have financial responsibility. The appeal has gone forth, "Every One a Volunteer," in order to get all right-minded citizens into line and step in connection with this momentous question. It is a serious matter indeed to seek to urge men to go in jeopardy of their lives to partake in this great conflict; but the position is such that it is the manifest duty of those who are fit to place their lives at the disposal of their Empire. While we deplore the suffering and death and sorrow that are multiplying in our midst, we believe that it is all a sore necessity in order to save future generations from sufferings infinitely more terrible. The "dogs of war" have been unleashed by our adversaries, and only by supreme sacrifice can that mad act be remedied and reiteration made impossible. The hope of every patriotic Australian will be that we should keep our faith with the lads who have gone, and manfully bend our neck to the yoke of responsibility to defend that Empire whose aegis has safeguarded our national birth and our growth to national manhood.

The statement made a week or two ago by the N.S.W. Director of Educa-

tion at the Teachers' Conference "that there were to-day in Sydney 27,000 boys between the ages of 14 and 19 left to the chances of the hour and the accidents of their environment to be prepared to become the citizens of the State," is one that demands the urgent notice of every right-minded citizen. The words practically mean that there is a rising male generation in our great city without direct purpose or evident aim for their life. The question is one of grave significance and affects not only the city of Sydney, but all the great cities in Australasia. Are we to be satisfied with thousands of lads coming to manhood in our cities without trade or efficient training, simply to fill the already overcrowded ranks of unskilled labour, or to become a kind of flotsam and jetsam in the life of the community? Every child has a right to full development of his whole personality. If crowded city areas and home influence and life are such as are no help to growing children, it is the bounded duty of the State to deal with the question. Trade schools should be established, adequately equipped and efficiently controlled, so that boys with their special aptitude may be trained and started on life's journey. Never in the history of our land has the call come more urgently to parents and State to do all they possibly can and more, for the men and women yet to be.

No doubt the task of focussing the minds of the youths of our great cities upon a purpose and aim in life raises a bigger question. Australia is a land of freedom. She not only cherishes the principles and methods of democracy, but she boasts that she is the most democratic place in the world. Liberty to think as you like, say what you like, and do what you like is constantly being claimed on the part, not only of the young and thoughtless, but also of the great mass who style themselves "the true democrats." It is good to have liberty, but liberty has its limitations. And one of the greatest problems before the leaders in the educational and ecclesiastical world of Australia will be to reconcile great individual liberty with national well-being and efficiency. Liberty can very easily run into licence, and democracy become an anarchy. If the future generations of our fair land are to be thoroughly efficient and able to meet the demands which shall be made upon them in the competition and trade between nations, such as shall inevitably come during the next fifty years, they must at once put themselves under restraint, discipline and thorough training. A nation must have ideals—ideals of citizenship, ideals of work, ideals of nationhood. But these ideals are not formed in a haphazard fashion. There must be

objective in our young people's outlook. There must be strong prayerful parental oversight. The State, through her educational system, must play a great part, while the Church must inculcate those spiritual standards without which the youth of our land will never be truly efficient. In a word, there is a strong insistent call for parents, clergy and educationists, to get together and find such a method of co-ordination of aim and method that the best things may be done for the thousands of young life in our land.

We call our readers' attention to the Bishop of Willochra's article on The Church and the Labour Party, which we reprint in this issue from "The Willochran." The Bishop's protest is very timely and just: because there certainly is a rapidly growing interest on the part of the Australian Church in the ideals of Labour. There are some good men who get impatient with others, who fully sympathise with their ideals, because they refuse to be so obsessed by one side of a question as to forget the weaknesses of that side and the excellencies of the other. The Church's ideal is "to present every man perfect in Christ Jesus"; the rich as well as the poor, and the poor as well as the rich. Consequently we have no right to become partisans with aught but Truth. It is not always realised by zealous Christian social reformers that the over-emphasis of the ideals of comfort, ease and leisure are just as prolific of practical paganism on the part of the poor as of the rich. The Church's function is to bear witness against all materialising tendencies to the great fact of the spiritual, and to seek by every right means possible to lift up the lives of all men to it.

WHAT IS A "BLIGHTER"?

"Blighter" and "Blighty" are words which entered the daily vocabulary of our soldiers, and recently invaded the High Court. A witness used "Blighter," and counsel said he did not understand what was meant by the term. Mr. Justice Darling, who is always equal to the occasion, replied, "I have been told that the word 'Blighty' as used by soldiers means London, so I suppose a 'blighter' is a Londoner."

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English Church Notes.

Manchester Diocesan Conference.

The Conference was one of the best attended and most businesslike ever held. The Bishop, in his opening address, speaking of the continuance of the work begun at the Mission, emphasised the great importance of special preparation for the Holy Communion, which he said was often much neglected. He appealed to the laity to take over the secular work of the parish and leave the clergy free for spiritual work alone.

Canon Peter Green opened the discussion on "Work after the Mission," and urged the clergy and laity to change their attitude towards the work that lay before them, and in the matter of the times of services they should make the needs of the people their first consideration, like a wise shopkeeper, as, he said, it is not possible for the mother of a little family to attend the Holy Communion at 8 o'clock in the morning. This statement met with a good deal of applause from the laity.

In the course of an excellent paper the Rev. T. R. Sale quoted a saying of St. Augustine, that the time of the celebration did not affect the Sacrament. This brought a "Catholic" protagonist for "Fasting Communion" to his feet, who said that he was surprised at Mr. Sale's statement, and quoted another saying of the Saint, about the sacrament being the first food of the day, but the Bishop smilingly observed that he was not in the least surprised at sayings of St. Augustine being produced that were not always easy to harmonise.

Mr. Illingworth Lay suggested that a league of Family Prayer should be formed, while another layman, Mr. Howard, earnestly asked the clergy to consider the convenience of the poor by giving them the opportunity of communicating in the evening.

War Memorials.

The question of war memorials is exercising the minds of several bishops, and a commendable control is likely to be exercised in several cases. The Bishop of Chelmsford, speaking on the subject in his Diocesan Magazine, discountenances individual memorials, his strongest reason being their manifest unfairness:—

If the relatives of a lad dying can afford it, a memorial tablet is erected, but in this war the "Jack Cornwells" are by no means rare, and one striking feature of the war is the union between "Jack's son and cook's son." They fight together and they die together. Are they to be separated in the parish church? Is the one to be commemorated and the other not? The heart says "No," and the heart is right. The Bishop therefore strongly urges that, instead of the individual tablets, there should be preparations made for the erection in each parish church, at the end of the War and not before, of one roll of honour, on which shall be inscribed the names of the men from the parish. This will then serve for a lasting memorial as to the part which the particular

parish took in the world-wide war. The Bishop is certain that such a course is more in accord with the spirit of the age, and, more important still, with the spirit of the church, which should know no class distinctions.

A Complete Witness Required.

Christ laid upon His Church the duty of witnessing to Him and His redemptive love and power. The world needs the proclamation of the Gospel. Everywhere we must uplift the Cross of Christ. But also the world needs a complete witness; the Gospel must be revealed in its fulness; there must be the object lesson of applied Christianity. A spiritual movement which casts out pettiness, parianism, jealousies and rivalries from our congregations, our Rural Deaneries, our Dioceses and our whole Church life; which fills our homes with happiness and love, which purifies and ennobles our civic and political life, our commercial and industrial life, would mean that revealing of Christ for which the world is waiting. As never before the great words of St. Paul are true, "For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God."—Rev. G. C. Bardsley, at G.U. Annual.

High Commissioner of Egypt.

General Sir Francis Reginald Wingate, G.C.B., Sirdar of the Egyptian Army and Governor-General of the Sudan, has been appointed High Commissioner of Egypt. Sir Francis has long taken a sympathetic interest in missionary work, and when at home was much sought after as a speaker at "May Meetings." He was a keen and active supporter of the Khartoum Cathedral project.

Dean of Capetown.

It is announced that Canon Cecil H. Rolt, Vicar of Huddersfield, is to leave shortly for South Africa, in order to become Dean of Cape Town.

Dr. Foakes-Jackson.

Dr. Foakes-Jackson has left Cambridge and has settled in America. He crossed the Atlantic a year ago to deliver a course of lectures at the Lowell Institute in Boston, and since then he has been offered and has accepted the Charles Briggs Professorship at the Union Theological Seminary, New York. Dr. Foakes-Jackson has so many friends and has been for so long one of the interesting and striking personalities of Cambridge that his departure is a real loss. The Union Seminary has an inter-denominational constitution.

The Church's Witness.

The Central Board of Missions, under the sanction of the Archbishops, is initiating a special missionary effort throughout the Church next Lent.

Protest Against Abuse of Statesmen.

In the course of a sermon at St. Paul's Cathedral on Sunday the Dean (Dr. Inge) is reported to have said:—

"If the country is to be more democratic after the war than it was before, we must treat our public men properly, or we shall end by getting the sort we deserve; and we must check by all means that violent partisanship which is the curse of democracy. 'We must resist the tendency to make the nation a house divided against itself. I do not know whether we can do without impolitics—an Englishman falls into politics as he takes up sides in a game—but if it is played I trust it will be played in a very different spirit from what it was before. 'Our newspapers, in their political articles, have not been a credit to us. Abuse of indi-

vidual statesmen, who are for the most part upright and honourable men, has been far too common, and in some cases gross injustice has been done."

The Conversion of Lincoln.

The Bishop of Lincoln, addressing a great gathering of clergy and other workers in Lincoln Cathedral in November, said the desire was to convert Lincoln itself in all the aspects of its busy life; to change the city, and make it what it ought to be—a clean, holy, happy, pure place. The business and the amusements of Lincoln would have to be converted to Christ. And the home life of the people was as important as their church life, for wherever there were not Christian homes there could not be Christian life. The whole social life of the city must be converted.

Death of the Rev. C. W. Clapham.

The death is recorded of the oldest and one of the best known and most respected of the Sheffield clergy, the Rev. George William Clapham, at the great age of 93 years. He retired from the Vicarage of St. Matthew's, Sheffield, nearly five years ago.

Exeter's Farewell Gift.

The presentation to Bishop Robertson from the clergy of the Diocese of Exeter took the form of a purse of £250 and a small silver tray bearing the inscription:—"Presented to the Right Reverend Archibald Robertson, sixty-fourth Bishop of Exeter, by the clergy of the diocese, in affectionate thankfulness for his episcopate, 1903-1916."

Acknowledging the gift, the Bishop wrote: "I am quite overwhelmed with your two letters and the gifts that accompany them. My relations with the clergy of the diocese have been of so many kinds, and in many cases so intimate, that they must have had exceptional opportunities for knowledge of my shortcomings; that, in spite of this, they have shown such unfeigned sorrow at my departure, and have made their affection manifest in this striking way, touches me to the very heart."

The University of Cambridge has conferred the degree of D.D. (honoris causa) upon the Rev. M. H. Maxwell-Gumbleton, Bishop-designate of Ballarat.

THE LORD OF ALL GOOD LIFE.

(By the late Second-Lieut. Donald Hankey.)

Lord of the strong, when earth you trod,
You calmly faced the angry sea,
And fierce unmasked hypocrisy,
The traitor's kiss,
The rabble's hiss,
The awful death upon the tree.
All glory be to God!

Lord of the weak, when earth you trod,
Oppressors writhed beneath your scorn;
The weak, despised, depraved, forlorn,
You taught to hope
And know the scope
Of love divine for all who mourn.
All glory be to God!

Lord of the rich, when earth you trod,
To Mammon's power you never bowed,
But taught how men with wealth endowed
In meekness' school
Might learn to rule
The demon that enslaves the proud.
All glory be to God!

Lord of the poor, when earth you trod,
The lot you chose was hard and poor;
You taught us hardness to endure
And so to gain
Through hurt and pain
The wealth that lasts for evermore.
All glory be to God!

Lord of us all, when earth you trod,
The life you led was perfect, free,
Defiant of all tyranny.
Now give us grace
That we may face
Our foes with like temerity,
And glory give to God!

THE WORLD'S RELIGIONS.

The latest estimates of the world's religions are as follows:—Christians, 564,340,000; made up of Roman Catholics, 272,890,000; Protestants, 171,650,000; Greek Catholics, etc., 120,000,000; non-Christians, 1,647,388,846, made up of Confucianists and Taoists, 300,830,000; Mohammedans, 221,825,000; Hindus and Brahmins, 210,540,000; Animists, 158,274,000; Buddhists (all sects), 138,031,000; Shintoists, 25,000,000; Jews, 13,052,846; others, unclassified, 15,280,000. In the fact of these figures how great is the need for united, earnest unremitting and self-denying effort on the part of the Christian people of the world to meet the call of humanity's need.

Don't Worry.

(By "A Student in Arms.")

This is at present the soldier's favourite chorus at the Front:—

"What's the use of worrying?"

It never was worth while!

Pack up your troubles in your old kitbag,

And smile, smile, smile!"

Not a bad chorus, either, for the trenches! You can't stop a shell from bursting in your trench, even if Mr. Rawson can! You can't stop the rain, or prevent a light from going up just as you are half-way over the parapet, so what on earth is the use of worrying? If you can't alter things, you must accept them, and make the best of them.

Yet some men do worry, and by so doing effectually destroy their peace of mind without doing any one any good. What is worse, it is often the religious man who worries. I have even heard those whose care was for the soldier's soul deplore the fact that he did not worry! I have heard it said that the soldier is so careless, realises his position so little, is so hard to touch! And, on the other hand, I have heard the soldier say that he did not want religion, because it would make him worry, strange, isn't it? If Christianity means worry and anxiety, and if it is only the heathen that is cheerful and free from care? Yet the feeling that this is so undoubtedly exists, and it must have some foundation. Perhaps it is one of the subjects which ought to engage the attention of Churchmen in these days of "repentance and hope."

Of course, worrying is about as un-Christian as anything can be. "Don't worry about your life"—is the Master's express command. In fact, the call of Christ is a call to something very like the cheerfulness of the soldier in the trenches. It is a call to a life of external turmoil and internal peace. "I came not to bring peace, but a sword," "take up your cross and follow Me," "ye shall be hated," "he that would save his life shall lose it." It is a call to take risks, to risk poverty, unpopularity, humiliation, death. It is a call to follow the way of the Cross. But the way of the Cross is also the way of peace, the peace of God that passeth understanding. It is a way of freedom from all cares, and anxieties, and fears; but not a way of escape from them.

Yet worrying is often a feature of the actual Churchman. The actual Churchman is often a man whose conscience is an incubus. He can do nothing without weighing motives and calculating results. It makes him introspective to an extent that is positively morbid. He is continually probing himself to discover whether his motives are really pure and disinterested, continually trying to decide whether he is "worthy" or "fit" to undertake this or that responsibility, or to face this or that eventuality. He is full of suspicion of himself, of self-distrust. In the trenches he is always wondering whether he is fit to die, whether he will acquire himself worthily in a crisis, whether he has done anything that he ought not to have done, or left undone anything that he ought to have done. Especially if he is an officer, his responsibility weighs on him terribly, and I have known more than one good fellow and conscientious Churchman worry himself into thinking that he was unfit for his responsibilities as an officer, and ask to be relieved of them.

There must be something wrong about the Christianity of such men. Their over-conscientiousness seems to create a wholly wrong sense of the significance of their own actions and characters which is as far removed as can be from the child-like humility which Christ taught. The truth seems to be that we lay far too much stress on conscience, self-examination, and personal salvation, and that we trust the Holy Spirit far too little. If we look to the teaching of Christ, we do not find any recommendation to meticulous self-analysis, but rather we are taught a kind of spiritual recklessness, an unquestioning confidence in what seems to be right impulses, and that quite regardless of results. We are not told to be careful to spend each penny to the best advantage; but we are told that if our money is preventing us from entering the Kingdom we had better give it all away. We are not told to set a high value on our lives, and spend them with care for the good of the Kingdom. On the contrary, we are told to risk our lives recklessly if we would preserve them. A sense of anxious responsibility is discouraged. If our limbs cause us to offend, we are advised to cut them off. The whole teaching of the Gospels is that we have got to find freedom and peace in trusting ourselves implicitly to the care of God. We have got to follow what we think right quite recklessly, and leave the issue to God; and in judging between right and wrong we are only given two rules for our guidance. Everything which shows love for God and love for man is right, and every-

thing which shows personal ambition and anxiety is wrong.

What all this means as far as the trenches are concerned is extraordinarily clear. The Christian is advised not to be too pushing or ambitious. He is advised to "take the lowest room." But if he is told to move up higher, he has got to go. If he is given responsibility, there is no question of refusing it. He has got to do his best and leave the issue to God. If he does well, he will be given more responsibility. But there is no need to worry. The same formula holds good. Let him do his best and leave the issue to God. If he does badly, well, if he did his best that means that he was not fit for the job, and he must be perfectly willing to take a humbler job and do his best at that. As for personal danger, he must not think of it. If he is killed, that is a sign that he is no longer indispensable. Perhaps he is wanted elsewhere. The enemy can only kill the body, and the body is not the important thing about him. Every man who goes to war must, if he is to be happy, give his body a living sacrifice, to God and his country. It is no longer his. He need not worry about it. The peace of God which passeth all understanding simply comes from not worrying about results, because they are God's business and not ours, and in trusting implicitly all impulses that make for love of God and man. Few of us perhaps will ever attain to a full measure of such faith; but at least we can make sure that our "Christianity" brings us nearer to it.

[This article appeared in the "Spectator" just after the writer, Donald Hankey, was killed at the Front.]

The Revised Lectionary and Psalter.

It has been said "The Church of England moves slowly but surely." This witness is true, we believe, in both its parts, though certainly in the former. It was high time that some effort should be made to release the members of our communion from the singing of imprecatory Psalms and from listening in the hour of public worship to chapters from the Old Testament which are unedifying, however valuable from the historical point of view as witnessing to the gradual evolution of spiritual religion.

We welcome, therefore, the Revised Table of Lessons (with proper Psalms for Sundays and Holy Days), approved by the Lower House of Convocation of Canterbury, 8th July, 1914, and now "reprinted for use in Australia by authority of the Archbishops and Bishops given 14th October, 1916."

We are not asked to consider this revision as final. Convocation suggests its experimental use for two years. That period is over in England; we shall perhaps hear the result shortly. But the period of experimental use is now to begin in Australia. Two things seem necessary: the experiment is to be properly tried:—

1. The clergy should at once acquaint themselves with this revised system, and the new Lessons should be employed in every Church throughout the Commonwealth. Some Bishops, we understand, have taken pains to recommend or enforce the new usage in their respective Dioceses. Others have left it to the caprice of their clergy, or to their individual initiative, shall we rather say? This is a pity. In such a matter, simply because it is an experiment, we should all act together, and divergent uses should not be made a possible matter of comment by the laity, as they pass from one congregation to another. If, of course, conceivable that some of the clergy in remote parts may not know of the secret session of the Bishops last October. The only remedy therefore is that each Bishop should see that the request reaches every incumbent.

2. The Revised Table should be speedily re-issued in a cheaper form. The price is not stated on our copy, but the charge fixed by the Melbourne Book Society is 1/- for 23 pages of matter in an earthy-coloured cover. It is doubtful whether the laity will send for the booklet in any large numbers. From the first it should have been issued in thousands and as cheaply as "The Churchman's Almanack" for, say, 1d. or 2d. Then a good number might have been brought to every Church door, and either distributed freely to the congregations or a small charge asked. But the clergy and churchwardens can hardly be expected to distribute free of charge a booklet costing 1/-! We have to remember that this new Lectionary is not merely a clerical affair; it essentially concerns the laity. They are provided for each day of the Christian year. The present might have been made a splendid opportunity for a Bible-reading campaign. On the whole the Lessons are shorter, especially those for Saints' Days, which are, in

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our opinion, admirably chosen. To grasp the spirit of a few verses thoroughly day by day is more essential than the mechanical reading of a long chapter. The publication of the Revised Table in a cheaper form and its wide-spread distribution is of paramount importance for the success of this new effort.

I.—The Psalter.

Coming now to a perusal of the changes involved, we can treat in this article only of the revision in the use of the Psalms for Sundays and Holy Days, leaving our comments on the Lectionary for our next issue.

Undoubtedly the revision of our Psalter usage was the easier task, but it constituted in our mind the more pressing need.

(1) The daily use of the Psalter is not interfered with. Those who are in the habit of attending Mattins and Evensong on weekdays will still be taken through the Psalter in its regular monthly course.

(2) The Sunday use of the Psalter in the course of the year embraces every one of the 150 Psalms except 22 of them. We venture to think that nobody will regret the excision of these 22 Psalms, because they are either wholly unfit or at any rate largely unsuitable to be recited or sung by the followers of Jesus Christ.

The greatest relief of all is that we need never sing again Psalm 109, when Sunday falls on the 22nd day of the month. It is the most dreadful of all the Imprecatory Psalms. It contains sentiments which find a counterpart only in Prussian frightfulness to-day. Psalm 69 ought to have gone with it, at any rate from its 19th verse onwards. We are glad that this Psalm only occurs once in the list. Other Psalms that are not to be used on Sundays are the following:—10, 11, 12, 14, 52, 53, 58, 59, 60, 70, 74, 78, 79, 83, 105, 108, 120, 129, 137, 140, 141. It is not possible here to comment upon the reasons which may have led to the exclusion of these Psalms. Many contain sentences of imprecation like those of 109, such as 58 (Break their teeth, O God, in their mouths) and 137 (Blessed shall he be that taketh thy children and throweth them against the stones). It is impossible to turn these into Christian hymns by the addition of a Gloria Patri. Others, such as 78 and 105, are historical Psalms, rehearsing the mercies of God in the deliverance of His people from the Egyptian plagues and the ferocity of their foes. The former of these (78), containing 73 verses for the 15th evening, has been the occasion of much testing of the patience of Church choirs. But it only needs a cursory glance through all the Psalms above-mentioned to make one feel thankful for their omission.

Of the 128 Psalms still retained for Sundays, most are set down for use at least twice during the year, whilst some Psalms which are deservedly popular in the best sense are to be employed thrice or even four times, such as 19 (The heavens declare the glory of God), 23 (The Lord is my Shepherd), 40 (I waited patiently), 46 (God is our refuge and strength), 139 (O Lord, thou hast searched me out).

The Psalms which are included as Canticles in Morning Prayer are not elsewhere requisitioned, but those of Evening Prayer (67, 98) are employed on both occasions.

There is very little alteration, except by curtailment, in the special Psalms for the great Festivals of the Christian Year. For generations we have felt that no better selection could be made, but have found that on

such days when Mattins is followed by a second Eucharist that three fairly lengthy Psalms, however appropriate, have been burdensome. But even when some of the well-known Psalms for these high Festivals have been dropped, it will be observed that they have been included on some day night unto the Festival. Further, it should be noted with special thankfulness that the Psalms selected for ordinary Sundays have not been set down at random; on the contrary, endeavour has been made as far as possible to catch the distinctive note of each Sunday. Take, for instance, the Psalms appointed for the three Sunday mornings preceding Lent. What could be more felicitous than the choice of 104 for Septuagesima, 139 for Sexagesima, 15 and 26 for Quinquagesima? Then also we should be grateful for the suggestions made for the Epiphany and for Rogationtide.

(3) For the Saints Days special provision has been made. Seven Psalms do duty for all these eighteen occasions, two being set down for the morning, the other five being divided between a first and second Evensong. Here again we are bound to admire the choice of all seven Psalms, especially that of Psalm 91, for the morning, and of Psalms 1 and 15 for the evening. (We presume that these Psalms are to be employed also on the three Festivals following Christmas Day.)

If we may express one regret in connection with this part of the Revision, it is that even now on too many Sundays the Psalms are too long, especially for the morning service. Why should it be thought necessary to sing three Psalms or even two one after another, when we have just sung the Venite? We do not sing three hymns one after another. If we did we should feel that the effect of one would be spoiled by the others. Why, then, three Psalms? Each Psalm is complete in itself. If those that have been selected could be regarded as alternatives, we venture to think a great need would be met in Australia. The craving for short services is not to be lightly set on one side. If people can concentrate their attention for one hour and a quarter at a time during the Australian summer, they have done pretty well. We urge to be intense, and the various elements of each service to be in due proportion. We ask our choirs to take infinite pains in the preparation of it. The writer well remembers in bygone days the thrilling effect of Psalm 42 sung to a simple chant, unaccompanied, by a choir of male and female voices, which endeavoured to bring out the meaning of the questions it contains, and the answers given. Now the men's voices, now the women's, brought out these various features; then they would combine in unison. The Psalm lived! All Psalms may not be capable of such treatment, but a great deal more might be done to bring out the meaning of these Hebrew hymns by such methods. And the Psalm for the day would then be eagerly looked forward to. And if one only were attempted, the choir would have some chance of doing justice to it.

C.M.S. Summer School, South Australia.

The Third Missionary Summer School, held at Brighton under the auspices of the Church Missionary Society, was opened on December 26 and closed on New Year's Day. The residence known as "Yanalla" was again secured, where accommodation was provided, and where, in addition to the house, several large tents were erected in the spacious grounds. The Rector (Rev. C. J. Whitfield) very kindly granted the Committee the use of the Parish Hall, where all the principal meetings were held. The weather, though warm at the beginning, was

delightful throughout. At the opening meeting the Rev. F. Webb (President in S.A.) stated that he had approached the Bishop and had asked him to give the opening address, but that owing to other pressing engagements he (the Bishop) regretted that he could not do so. The Bishop had expressed to him his full sympathy with the School, and the earnest wish that it would be a success. Mr. Webb said that he could thank God for the happy circumstances which had permitted them meeting together for their Third Summer School at Brighton; he expressed the thanks and indebtedness of the Committee and the students to the Rector for granting the use of the Parish Hall for their meetings.

The Rev. C. J. Whitfield said it was a great pleasure to him to welcome the members of the Summer School to Brighton. He assured the visitors that he and his parishioners should consider they were the real debtors. If there was anything he could do to facilitate the workers in any way he would do it; he trusted many of his parishioners would endeavour to attend the meetings of the School.

The Rev. F. Brammal, of Victoria, was the Chairman. His cheeriness, tact, foresight, boundless energy, and deep spirituality left nothing to be desired. His closing meditations each evening were uplifting and inspiring.

The daily programme commenced with Morning Prayer in St. Jude's Church at 9.30. At 10 o'clock two Study Circles were held, one to study "The Gospel and the world," under the able leadership of Mr. G. W. Halcombe, B.A.; and the other to study "The Outcasts' Hope," under the leadership of Miss H. M. Scott. The discussion in the Circles was interesting and helpful. The presence of missionaries from the field in each Circle tended to increase the usefulness of the gatherings.

The chief theme for the Bible Readings was "The Kingdom of God." The Readings were held at 11.15 each day, and were allocated as follows:—(1) "The Nature of the Kingdom," Rev. F. Webb; (2) "The Kingdom and the Church," Rev. J. T. Phair; (3) "The Spread of the Kingdom," Rev. J. S. Moyes; (4) "The Triumph of the Kingdom," Rev. F. Brammal (in the absence of Rev. D. J. Knox).

At 8 p.m. each evening some very inspiring messages from the field were delivered by Miss H. M. Scott, of Amritsar, India; and Miss V. C. Mannett, of West China. Mr. Timony of Mission work in China. On two evenings most interesting letters were read, one from Miss K. E. Erwood, of Bombay, and one from Miss Mabel Miller, Uganda. As both these ladies were with us at the last School, it was interesting to have them thus linked on to us this time.

A very profitable Conference on Home Organisation was held on the morning of New Year's Day. There was a meeting in the grounds at "Yanalla" in the afternoon, and in the evening the closing meeting of the School was held, when Miss Scott and Miss Mannett told of the way in which they were led to take up Missionary work. We will not soon forget their testimonies, and the power of their witness. God's presence was felt at the gathering, but this was true of all the meetings of the School. Those who were privileged to attend the School carried away hallowed experiences, sacred memories, and thankful hearts for blessings received.

At the closing meeting the Rector bore ungrudging testimony to his deep appreciation of the spirit that had prevailed in the School. The household arrangements were in the capable hands of Miss Munton and Miss Lee. Mr. R. V. Davis proved an indefatigable secretary. (Communicated.)

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January 19, 1917.

Personal.

Rev. H. McWilliam, Registrar of the Diocese of Grafton, has been spending his holidays at Wahroonga.

Canon Davies, late vicar of Maryborough, Vic., has been inducted as Vicar of St. Paul's, Ballarat East.

The resignation of the Rev. H. S. D. Portus from the parish of Waratah North has been accepted by the Bishop of Newcastle.

Rev. W. Newmarch, Rector of St. Oswald's, Haberfield, is still an inmate of a private hospital at Darlinghurst.

The Bishop of Manchester has appointed the Rev. N. L. Aspinall, M.A., Rector of St. Edmund's, Whalley Range, as Archdeacon of Manchester. The "Record" says that this appointment is a really popular one, and, judging from the expressions of approval on all sides, the new Archdeacon will be heartily welcomed by the clergy and laity of the Archdeaconry. Archdeacon Aspinall is a Commissary of the Bishop of Grafton.

Rev. R. G. Nichols (warden of the Divinity Hostel, Sale) has succeeded in obtaining the Diploma of Education, at the University, Melbourne.

A memorial brass in memory of the late Dr. Bryan Pockley, who was killed at Rabaul in the early days of the War, is to be erected in St. Andrew's Church, Wahroonga.

Dr. and Mrs. Bateman, of the C.M.S., Egypt, are the proud possessors of a baby girl. We congratulate them and rejoice with them in the health of the mother and daughter.

At the December meeting of the New South Wales General Committee of C.M.S., the following resolution was passed:—"That this Committee expresses its sincere regret at the great loss sustained by the Church generally and the C.M.S. in particular in the sudden death of Mr. John Kent, its late highly-esteemed Honorary Treasurer; and also places on record its appreciation of his sterling character and the splendid services rendered by him to the missionary work of the C.M. Society in Australia, of which he was one of the original founders."

By the death of Mr. Kent bore position of Hno. Treasurer of the C.M.S. and of the N.S.W. Branch became vacant. Mr. J. McKern has been elected to fill the vacancies.

To the vacancy on the Board of Trustees of the N.S.W. Branch, Mr. W. E. Shaw has been appointed.

Rev. G. H. Cranswick, B.A., rector of Chatswood, N.S.W., has been offered the rectorship of St. Paul's Cathedral, Bendigo. This is practically the most influential post in the diocese after that of the Diocesan.

We regret to hear that Canon Betts, of Cootamundra, N.S.W., has been under a severe operation in a private hospital at Chatswood. He is doing well. The Canon is now over 70.

The Bishop of Newcastle is in receipt of a cable from the War Office, saying that his son Noel, of the Machine Gun Corps, was admitted to No. 7 Stationary Hospital, Boulogne, on December 15. His case has not yet been diagnosed.

Dr. Mervyn Archdall, son of the revered Canon Archdall, has resigned from the staff of the Sydney Hospital, in order to proceed on active service.

A private cable message was received in Perth on Friday week stating that Archbishop Riley, of Perth, Chaplain-General of the Australian Forces, who was on board the Ivernia when the troopship was torpedoed, was rescued from the vessel. This was confirmed by a cablegram received by Mrs. Riley from the Archbishop containing the two gratifying words, "Safe—well."

Captain Christopher Carrington, New Zealand Artillery, who is reported to have died of wounds received in action, was the second son of the Very Rev. Charles W. Carrington, Dean of Christchurch, New Zealand. Captain Carrington was born at Lichfield on October 11, 1893, and was educated at Winton House, Winchester, and Christ College, Christchurch, New Zealand. He took part in the Gallipoli campaign and was stricken down with fever and sent to Malta. He insisted on returning to duty, and had two further attacks of enteric, which left him very weak. Nevertheless he was able to accompany his brigade to another front, where he met his death. He was buried by a shell which struck his dug-out, and although alive when exhumed, he lived only a few hours. Dean Carrington has two other sons serving at the front.

The military camp at Armidale has been closed. The Rev. W. J. Owens, who was chaplain, has been appointed to the incumbency of Mungindi.

The Bishop of Bunbury (W.A.) has been offered and has accepted the parish of St. John's, Hampstead, the old parish church of North-west London.

Rev. A. G. Rix has been transferred from Moruya to Yass.

Rev. A. R. Macelan, of St. Saviour's, Redfern, was to leave Sydney last Wednesday for Lord Howe Island, at the instance of the Home Mission Society of the diocese of Sydney, and will take service on the island. He expects to be away a month. The Rev. J. A. Reynolds, of Emu Plains, will be in charge of St. Saviour's.

Rev. Augustus Barkway, formerly rector of St. Paul's, Launceston, Tas., reached, on St. Thomas' Day, the sixty-third anniversary of his admission to the diaconate.

At All Saints', Sutton Forest, last Sunday week, the rector, the Rev. A. C. Corlette, made reference to the death of Mr. Christopher Bennett, who, he said, had been a churchwarden and a worshipper in their church, besides being a benefactor in giving them the East window, and an old resident, whose many kindly deeds were affectionately remembered.

The Bishop of Willochra spent the first Sunday of the New Year at Port Pirie. He was acting as Chairman of the Missionary Summer School at Port Elliot from January 8 to 15, and is leaving for a short holiday, returning for a confirmation at Petersburg on February 11.

The death on the battlefield is recorded of Mr. E. B. Andrews, Churchwarden and Synodman of Melrose (Willochra). Mr. Andrews, who gave a splendid example of loyal service to the Church, was killed instantly by a shot while on patrol duty in France.

His death will be a great loss to the Church.

Rev. F. Hugh Hordern, L.Th., is going as curate to St. George's, Hobart.

Archdeacon Gunther, under medical advice, has resigned the Archdeaconry of Camden which he has held since 1887. Archdeacon Martin has been appointed to the vacancy. Principal Davies has been appointed Archdeacon for general diocesan purposes.

Rev. W. G. M. Murphy, Rector of All Souls', St. Peters, S.A., has been appointed by the Bishop of Adelaide as honorary canon of St. Peter's Cathedral, in succession to the Rev. John Lumsden, resigned.

At the conclusion of the services at St. Bartholomew's, Alstonville, on Christmas Day, Mr. W. H. Tomlins, on behalf of the parishioners, presented Archdeacon A. B. Tress, the vicar, with a cheque, as a Christmas present.

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Our Released Missionaries.

(Extracts from a letter from Rev. E. W. Doulton to Rev. P. J. Bazeley.)

"On August 6, 1914, and preceding days, we were gathered together at Kingwa for an Executive Committee Meeting. Our business was finished, and we had said good-bye to Archdeacon and Mrs. Rees on their way to Darassalam, for the Exhibition and Missionary Conference, and from there bound for home on furlough. They had not proceeded far on their way to Mapawa, when they were met by a messenger with letter from the officer at Mapawa bringing the news that England had declared war on Germany. After conferring together, we decided that Dr. Westgate and Mr. Briggs should proceed to Dodoma, and there enquire from the District Officer as to our position, etc., in the colony, and what were the wishes of the Government concerning us. I did not go to Dodoma myself as I was anxious to return to Bugiri and remain with my wife, who was seriously ill. We learnt from our brethren on their return from Dodoma that the Government ordered all our work to cease and that we should remain quietly on our stations. On September 11, Mr. Nanhans, of the Berlin Mission, paid us a visit at Bugiri. We were pleased to see him, and his visit was helpful. He told us that the Government had no desire to remove us from our stations. From Mr. Nanhans we learnt that some malicious persons had tried to injure us at Morogoro, the chief military centre, by accusing us of disloyalty. We have little doubt as to who these persons were. Sufficient to say here that the accusation was absolutely groundless, and that I immediately wrote a letter to the Governor repudiating the charge, to which I received a satisfactory reply. We have good reason to believe that had we been only in the hands of the Governor our lot would have been better, but the civil authorities have ever been in conflict with the military.

About this time some of us began to feel that the time of allowing us to remain on our stations was drawing to a close. Now we know this privilege was only given us to suit the Germans' convenience. On May 21, 1915, we received an intimation from the Government that all missionaries were to be put into a Concentration Camp on May 30, 1915 (Trinity Sunday). A German soldier, accompanied by black soldiers, came to arrest us, and that day we were taken to Kibombo Railway Station, en route to Kiboriam, our own C.M.S. Sanatorium, which the Government had taken and turned into a prison camp. Our native Christians and many others were somewhat despondent at our arrest, but we had prepared them for it and bade them be of good cheer. Poor people; they have had to suffer much since then!

Our journey to Kiboriam was a trying one. We arrived there shortly before midnight, and thus our imprisonment began. I must try and sum up our time there from May 31, 1915 to February 2, 1916, in a sentence or two. On the very first morning after our arrival we discovered the kind of man who was placed over us, our guard, in fact, or head gaoler we used to call him. He flew into a violent temper because of our late arrival on the previous night, and wanted to flog the natives who had carried my wife up the hill. I will not dwell on this man's character, sufficient to say, that so far as any one has ever been able to discover there is not one redeeming feature in it. I understand this man is a prisoner himself now; if so, I think it will go hard with him, as some very serious charges have been preferred against him by some of the English and Italian ex-prisoners.

On April 22, late in the afternoon, when everyone was preparing for Easter and looking forward to spending a joyful day on the morrow, in spite of our circumstances, came a sudden and peremptory order that in one half-hour we must all be ready to leave for the railway, each person allowed one box. You can imagine the shock this was to us, but it had to be done. I do not hesitate to call this a brutal order because it was absolutely unnecessary. We just threw into our boxes a few of the most necessary things, and in half an hour we had actually left our second place of imprisonment en route for Kibombo Railway Station, where we learnt that our next place of imprisonment was to be Tabora. On arrival at Kibombo we were all packed into an iron shed together with 42 natives, and there we spent a very rough 22 hours. It was many hours before we got anything to eat, when we received some fat pork and rice, which we had to eat without plates or knives and forks. And now I have to mention one incident which happened while we were in the prison camp at Tabora which is altogether the most serious, and might have had a tragic ending. On May 26, 1916, I was called into the office, and before a judge—who held the appointment of chief judge over

courts martial—was charged with having taught some natives heliography, which knowledge they had made use of to communicate with the English; also that I had incited the natives to rise against the Germans; that I had instructed our Christians to run away to the English when the latter reached a certain place named; disloyalty to the Kaiser, etc., etc. Dr. Westgate after me was similarly charged. I need scarcely say that with regard to each and every charge we are both innocent as new-born babes. And incredible as it may seem, the malignity and hatred of the Germans was such that they most brutally flogged many of our native Christians (who even now bear on their bodies the marks of the brutal treatment to which they have been subjected) to force them to commit perjury and say that we had taught them heliography, etc. One Christian received 110 lashes from two black soldiers, but this torture failed to compel him to lie against us. The charge against us is ridiculous, and now we can smile at it (I have never seen a heliographic apparatus in my life), but at one time our lives were in real danger, for under pressure, cruelly, and threatening to take their lives, some natives did say at Dodoma that we had given instructions in heliography, incited the natives to rise, etc. This they afterward denied, and by God's mercy, and in answer to many prayers we have escaped, and thank God, we are now out of the clutches of these unprincipled men. How determined these Germans were not to let us go if they could possibly find a reason for condemning us is seen in the fact that at the beginning of last July another judge was sent to try us at the prison camp. The whole case was gone through again, and ended as the first did. You will judge of the danger in which we were in when I tell you that some time before we arrived at Tabora, one of the prisoners, a Greek, was accused of having signalled to the English. From what I have heard from men who know of the case, the man was absolutely innocent, but he was shot. We believe that God in answer to prayer interposed on our behalf, and now, thank God, we are free and out of the power of these men. September 19, 1916, will be remembered by us with thanksgiving, for on that day came deliverance from our long imprisonment. The previous night the Germans evacuated Tabora, and on the following day the Belgian army entered and took possession.

The Church & the Labour Party.

The Bishop of Willochra has written the following reply to an article by the late Varden of St. Barnabas College in the "Challenge" of August 25, 1916:—My friend Rev. W. Wragge has, I think, somewhat missed the mark in his strictures on the Australian Church contained in his comments on my pamphlet "Australian Missions and the War." I did not say that the "White Australia" cry was selfish, nor did I say that it was incompatible with missionary enthusiasm, though I did think that a higher and nobler ideal was possible. The position I have always taken up, both in private and in published charges and addresses is that White Australia is a policy practically forced on Australia by the danger of unrestricted immigration of Asiatics, with a low standard of living, who would reduce wages, below the level of a decent livelihood, and that with regard to the Northern Territory only two policies were possible: (1) a costly attempt to encourage white settlement; (2) indentured coloured labour with the return of the labourers; and that of the two I preferred the former. I hold that this attitude is justified if Australia is prepared to take up the white man's burden, and regard the coloured races as younger brethren whom it is her duty to protect and to endeavour to raise to a higher social and political level. Hence the support of Missions is a duty which follows from the acceptance of a superior sort of policy. Surely there is nothing in this position to justify Mr. Wragge's sneer about assuming the position of a superior sort of critic of the ideals of the Australian Labour politicians. I think I know the ideals of Labour as well as Mr. Wragge. I have at least had over thirty years' opportunity of ascertaining them. I think, on the whole, that the Labour Party has done more for Australia than any other party. I say in my pamphlet that we owe them a great debt. Although I am an Australian Bishop, I have (pace Mr. Wragge) publicly stated over and over again that it is to the Labour Party that we owe the absence of poverty in Australia and the general distribution of wealth, though, like Mr. Wragge, I fail to see that this fact of the absence of poverty has of itself done much to advance our higher and spiritual life. I do not stand alone among the Australian Bishops and clergy in acknowledging frankly all that the Labour Party has done. Has not Mr. Wragge read the

present Bishop of Tasmania's Moorhouse lectures? Did he never hear the late Bishop speak? Does he not know that the present Bishop of Goulburn was more than once invited to address 'Labour' gatherings in Sydney? Has he never heard of Canon Hughes and his social work or its recognition by a Labour Government? I must utterly deny that "the prevailing temper of the Australian Church . . . is inimical to Labour and bitterly contemptuous of its ideals and programmes." My own belief is that the Australian-born clergy a very large majority are in strong sympathy with Labour ideals on the whole, but neither they as Australians nor I, as an Englishman, consider that we are bound to regard Labour programmes as something sacred and above all criticism. Especially do we reserve the right of protest when they seem to us to run counter to Christian ideals of justice or truth. The attitude of the majority of the Labour Party with regard to the late Referendum on Compulsory Service is a case in point—an attitude taken up in direct opposition to the advice of Mr. Hughes and other once-trusted leaders. The Labour Party based their main position on the grounds that an affirmative answer was in opposition to the interests, not of Australia, but of the Labour Party organisation, and supported it by so-called arguments that made one blush for one's country. I suppose Mr. Wragge will say that the Church ought to have docilely followed the lead of Labour on this occasion, and will quote the fact the General Synod unanimously advised the Church to vote for the affirmative as a proof of his theory. I can only say that in my belief there is much sympathy with Labour ideals among the Australian-born clergy, and among a minority at least of the English clergy working in Australia; but that they are not prepared to adopt all ideals without criticism simply because they come from the Labour Party. Mr. Wragge would apparently claim for the Labour politicians an infallibility greater than that of the Mediaeval Church, but surely the Australian Church is not to be blamed for retaining some right of private judgment. As to the theory that the missionary cause is, in the opinion of Australia, to be identified with opposition to the White Australia policy, I believe it to be a pure chimer. I always found that when any question arose between the rights of the aborigines and the rights of the landowners, that the Labour Party always took what was from the missionary point of view, the right side, and as regards Missions overseas the Labour men have taken just as much interest in them as any other party in the Commonwealth. I dislike to differ from Mr. Wragge, for whose courage, social enthusiasm, and ability I have the highest regard; but I do think that he has unintentionally misrepresented the point of view of the Australian Church and its episcopate.

Yours faithfully,

GILBERT,
Bishop of Willochra,
From "The Willochran."

Notes on Books.

We have received a copy of the 55th Annual Report of the New South Wales Institution for the Deaf and Dumb and the Blind. The Report shows that the number of pupils in the Institution at the close of the year on September 30 was 121 (90 deaf, 30 blind, and one deaf and blind). The object of the Institution is the education and maintenance of children afflicted with deafness or blindness, to enable them to earn a trade by which they can earn their own living and prove themselves useful and self-supporting members of the community. The past history of the Institution has proved beyond a doubt that it can do and has done this, and in this way it has repaid an inestimable blessing not only to these persons who are deprived of one or more of their faculties, but to society in general.

For about twenty years the Directors have been calling attention to the necessity for a Compulsory Educational Act for deaf and blind children, and on many occasions have strongly urged that action should be taken in the matter; but up to the present time, they regret to say, no definite action in this direction has been taken by Government.

Yates' Garden Guide (published by Arthur Yates and Co. Ltd., Price 6d.). We can quite believe the statement in the introduction that "this little publication seems to have met a long-felt want." The book is a regular miltum in parvo of most useful information for amateur gardeners. Within its 156 pages are contained directions for treatment of soils, seed-growing, both vegetable and flower, raising and propagating plants, green houses and bush-houses, fruit trees, garden-pests and their remedies, etc., etc. There are a number of good illustrations. We cordially recommend our readers to send for a copy. It is only sixpence post free.

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EDITORIAL NOTES.

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

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

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The Church Record.

JANUARY 19, 1917.

DEMOCRACY AND THE CHURCHES.

The minds of thoughtful Churchmen are turning more and more earnestly to the consideration of the present and future relations between democracy and the Churches. They are conscious of an ever-increasing aloofness between the two, which is somewhat difficult to analyse. There is no doubt that modern democracy, particularly that of Australia, is secular and materialist in its tendencies. It is equally certain that not all the fault lies with democracy. While the Protestant Church has repudiated for ever that ambition for temporal power which was the curse of the Middle Ages, it has moved towards the other extreme of separating, with over-emphasis, man's secular life from his religious being. Unfortunately, all modern developments have intensified a cleavage never intended by the Creator of all things. Commercialism has led men further away from the application of religion to the life of every-day. The workers, on the other hand, have pinned their faith more and more to merely material improvements in their well-being. Sadly enough, the Church has often contributed to this unnatural discord between the sacred and the secular by neglecting to study, in the light of God's wisdom, the social and economic factors busily at work creating the modern world.

Surely both these extreme views of life are wrong. The salvation that comes from God must embrace all that is good and true in human life. Christ Himself laid down the divine principles of social welfare, which have been the guide and inspiration of all reformers down the Christian era. When we think that our Master's teaching supplies the inspiration of even those who think to repudiate Him, we should search our hearts very closely as to our faithfulness to His Spirit. It is a lamentable fact that the vast majority of working-class leaders in all countries have despised and rejected the Church, and though by no means all the blame rests upon the Church, we must confess that the Church has always been a more comfortable place for the master than for the man.

We are far from suggesting that the Church should enter the political arena, or preach the doctrines of particular economists, but we do claim that the Church is vitally concerned with the establishment of justice on earth. How otherwise can she build the Kingdom of God upon earth than by seeking to infuse into every action of individuals and every institution of society that spirit of justice and love, which is

the essence of the Christian religion? The ministry of Christ constantly emphasised the inseparable nature of the spiritual and material in human life. Modern democracy is in danger of attempting to re-build society from the dry bones of material things, while the Church is perilously near attempting to accomplish human salvation while neglecting those things. It is the function of the Church to breathe into the dry bones of the new social system the spirit of devotion to something beyond that system, without which it can never endure.

What, then, must Churchmen do? There are two things absolutely essential; one is to get right amongst the workers and realise the social problem as they see it, and the other is to view all problems of the day as parts of the practical Christian life. What a world of reform after God's own heart lies ready for Christian men and women who will remember constantly the lesson of the sparrow sold for a farthing, the tender care of Jesus for the hungry multitude, His indignant denunciation of those who devoured widows' houses. Christ taught nothing less than the perfection of human conduct, and as this embodies itself in the acts of every day as well as in the reflections of the soul, there is no moment or activity of life in which the spirit of the Church, as bestowed by its Master, cannot operate for the purification of the world.

One of the greatest dangers of democracy is its tendency to assume a standard of human conduct more comfortable than exacting. It is liable to be content with the idea that if a man "does nobody any harm" he has fulfilled his functions as a citizen. Only the Christian Church can fully teach democracy how to be positively holy rather than negatively decent. Religion knows no limit to times and opportunities of service, it recognises an ideal no less than God's will. No lower objective than the service of God can ensure that devotion to the community, upon which true democracy is based. Again, if we aim merely at what is called the ethical standard of conduct, we fail to appeal to the vast majority of the human race, who are guided by spirit and emotion rather than profound intellect. God's avenue to social salvation lies in the human heart rather than the intellect. Modern democracy is in danger of relying entirely upon the mental faculty, whereas what it needs to fulfil its great aims is spiritual power rather than philosophic doctrines. Religion can alone provide the driving force which will ensure the building of an enduring democracy—a social body animated by the breath of the living God.

We plead then, for greater interest and earnestness on the part of Churchmen in approaching and dealing with the problems of modern democracy. The end of the great War will bring upon us all the old problems and many new ones in an intense form. If the world is to be saved from becoming dazzled by the cult of economic efficiency and military conquest, the Church must be up and doing. She must denounce the glorification of material success. But she cannot play so worthy a part by standing aside as if the affairs of this world were not her vital concern. She must put behind her all spiritual complacency, and resume the fight against evil with closest study of all that constitutes the modern world. The Church has within her and in the blessed teachings of her Master the power to build the only true democracy, the "ecclesia," the Kingdom of God upon earth, in which all men and brothers because God is their Father.

Consecration of the New Bishop of Ballarat.

The consecration of the Rev. M. H. M. Gumbleton, D.D., as Bishop of Ballarat, took place in the Cathedral, Melbourne, on January 1.

After the Processional Hymn, "Thy Kingdom Come, O God," was sung, Archbishop Clarke commenced the service of the Holy Communion, the Epistle was read by the Bishop of Warraratta, and the Gospel by the Bishop of Gippsland. After the sermon the Bishop-elect was conducted by his chaplains to the vestry, where he put on his rochet. During his absence the anthem, "Thou wilt keep him in Perfect Peace Whose mind is Stayed on Thee" (Lee Williams), was sung. At the conclusion of the anthem the Bishop-elect was met by the Bishop of Bendigo and the Right Rev. Bishop Green, LL.D., at the Cathedral door and presented by them to the Metropolitan.

The Litany was said by the Metropolitan with proper suffrages inserted. Then followed the questions of examination as set forth in the Ordinal. The Bishop-elect retired to put on the rest of the episcopal habit. During his absence the anthem, "How Lovely is Thy dwelling-place, O Lord of Hosts" (Brahms). On his return at the close of the anthem he knelt in front of the Metropolitan's chair. The "Veni Creator Spiritus" and the following prayers were then said. Then the Metropolitan and the Bishops present laid their hands upon the head of the elected Bishop kneeling before them, the Metropolitan saying the words of consecration.

The aims of the bishops were presented separately, and then the aims of the people, which were given to the Diocese of Ballarat. The Archbishop continued the Communion Office, the consecration being led by the Bishop of Ballarat.

Bishop Green took his text from the 9th and 15th verses of the 4th chapter of the first epistle to the Corinthians, "For I think God hath set forth us the Apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels and to men." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers. The preacher said that the bishop's office was necessarily one of considerable difficulty. The responsibility of securing the men and means to carry out the work entrusted to him was ever upon his shoulders. The maintenance of a high spiritual standard and outlook, and the resisting of the temptation to develop into a mere administrator of affairs and a chairman of boards and committees, were among his struggles. A bishop of Melbourne once said that the special attraction of the work in the Australian Church lay in the fact that one man of parts and power counted for so much here. Their Australian system was fortunately still plastic, enabling their leaders to shake off much of the narrowness and class provincialism of older lands. Their gratitude was owing to Bishop Perry for his bold organisation of the Synod, with bishop, clergy and laity meeting together in confederation to wipe out party lines and spirit in western Victoria. A false view of a bishop's office was that which considered that a bishop must occupy a large and costly house, receive a very considerable income, employ many domestics, travel in first-class carriages, and entertain widely and lavishly. True, a bishop should be financially independent, and his house should be a centre for good works and religious organisation. But could there not be more bishops—and he confidently declared that there could be—content with residences which could not be the most vivid imagination, be described as palaces, and modest revenues? Victoria had only five bishops, whereas it should have seven, if not eight.

In conclusion, Bishop Green spoke a few words of welcome to Bishop Gumbleton, assuring him that the diocese would rally round its new leader, rejoicing to uphold his hands. The diocese had its difficulties and blessings. Its clergymen were a united and happy family. Its spirit of sturdy independence might be regarded as God-given compensation for its exclusion from those rich revenues that other dioceses shared. It was good that new blood should come to them from the motherland now and again, lest one good custom should corrupt the world. Bishop Gumbleton was no novice, but had been tried and proved in church activities that were wider and greater than those in Australia. They prayed that the strength of the Divine Spirit might be given to him, filling him with wisdom, power and gentleness, so that he might lead his people in the temper of the Great Shepherd who was able to lead his sheep because he knew them and loved them.

The Enthronement.

The enthronement of the Bishop took place on Thursday, January 4, at the Cathed-

January 19, 1917.

ral. The customary declarations were made by the Bishop, who was conducted to his episcopal chair by the Administrator of the diocese. Dean Lewis preached the sermon. In the evening the Bishop was accorded a public reception in the Chapter House, when addresses of welcome were delivered. Letters of congratulation were received by the Bishop from Bishop Thornton, Bishop Green, Sir Alex. Peacock, and Dr. Foley, Roman Bishop of Ballarat. The Archbishop of Melbourne acknowledged an address of thanks for his help during the interregnum in the diocese.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Archbishop's Letter.

"We must soon decide whether we intend to hold the Church Congress in Sydney during the coming year. The war was not dreamed of when we accepted the invitation to hold it here. Since, as I am informed, we are not expected to provide hospitality on a large scale, it may be feasible. Otherwise I fear that we should be compelled to pass our chance, having had the General Synod in 1916, and being due for the Provincial Synod in 1917.

"To those who support the Missions specially associated with A.B.M. I commend the effort promoted by the General Secretary, of setting apart one day's wage on one day of the coming year for the purpose of forming a capital sum which would prevent the costly annual overdrifts during a part of the financial year, on behalf of these missions. Also in the current account the New Guinea needs and deserves much larger support, as also the Missions to the Aborigines."—Diocesan Magazine.

Mission Zone Christmas Trees.

About four thousand toys were distributed to as many children at the Christmas Tree entertainments of the Mission Zone Fund. Of this army of children about one thousand were children of our soldiers, who with their mothers were regaled at special gatherings arranged for them at St. Peter's, Woolloomooloo, St. Silas', Waterloo, and Holy Trinity, Erskineville. In all seven entertainments were given, and at each centre Christmas greetings were given to the children by the Organising Secretary (the Rev. A. A. Yeates).

C.E.M.S. Notes.

It is most important that every member should not only attend the Commemoration of the First Christian Service to be held on Sunday, February 4th, but that he should endeavour to secure the attendance of other Churchmen. The procession will start from St. Andrew's Cathedral at 2.30 p.m., and the service commence at 3 p.m.

Leichhardt.

At the close of the Wednesday evening service on the 10th inst. an interesting presentation was made to the rector, the Rev. H. G. J. Howe, LL.Th., from those who had recently been prepared by him for confirmation. It took the form of a cheque to meet the expenses of his trip from Wellington, N.Z., to his native town, Kokitika, the capital of the West Coast, that he had not visited for over 30 years. The presentation was made by the Rev. N. M. Lloyd, the assistant minister. The rector, in returning thanks, said he was looking forward to his trip to his native country—thanks to their cheque and another one from "a parishioner." He hoped to visit Wellington, Auckland, Nelson, Christchurch, Dunedin, Kokitika, Grey-

mouth, and other places of interest. Mr. Howe is to sail on the 25th inst. on the "Riverina."

New Guinea Mission.

The Appeal to meet the deficit has met with a generous response; £1000 out of the £1600 required is now well within sight.

NEWCASTLE.

Death of Canon Crime.

Minor-Canon Sydney Calvert Jackson Crime died last Friday morning, after a short illness, due to cerebral hemorrhage.

Deceased was educated at St. Augustine's, Canterbury (England). In 1873 he went to New Zealand, where he was admitted into the deaconate in 1878, and to the priesthood by the Bishop of Dunedin a few years later. He was curate at Oamaru, and then became a member of the Riverina till 1884, when he received the appointment of curate to the Christ Church Cathedral, Newcastle. He was appointed a Minor Canon in 1909, and held that position till the time of his death. He leaves a daughter, who is at present in England, and four sons, three of whom are now either serving at the Front or on their way, whilst a fourth has recently returned from the Front through having lost the sight of an eye.

Summer School for Clergy.

In accordance with the resolution passed at the last Clerical Meeting, it was decided to invite the clergy to gather together in some secluded spot for rest and devotion before Lent begins. With this object in view, four of the clergy, including the Organising Secretary (Rev. E. H. Burgmann), met at Woyah, where they took ship (rather motor launch) down the creek and across Lake Tuggerah to Norahville. They are all unanimous in their praise of the place as an ideal spot for the Summer School. The School will be held from February 12 to 18.

VICTORIA.

C.M.S.

The total income for 1916 was nearly £9000—the largest total income yet received. It was sufficient to meet all the expenses of the year.

The Rev. C. P. Young, B.A., was officially dismissed at the thanksgiving service of the Summer School, when the Rev. T. Quinton gave the charge. The N.S.W. Branch of C.M.S. has most generously agreed to provide Mr. Young's maintenance for one year. This help is deeply appreciated by Victoria.

C.M.S. Summer School.

A delightful missionary week has just concluded, January 6-13, at Lilydale, where the Victorian members of the C.M.S. held their 10th Annual School. The programme when issued some weeks ago was a guarantee in itself in regard to the platform—the Bishop of Gippsland, Rev. G. H. Cranswick, and Rev. G. E. Aickin, and several missionaries. The consequence was that 120 people came with high expectations, and they were not disappointed. It was undoubtedly one of the best Schools ever held. The weather was perfect, the spiritual atmosphere was most helpful, and the addresses were scholarly and deeply spiritual. The Rev. A. M. Capper, Rector of St. John's, Lilydale, and his wife, with their people, gave us the warmest possible welcome. The Church, which is beautifully complete, was an ideal one for such a gathering, and the spacious Atheneum Hall was most suitable for the meetings.

The Rev. G. H. Cranswick gave the morning Bible Readings on the Epistle to the Romans. They were scholarly and illuminating, and at the same time they were

searching and utterly faithful in their teaching. It was altogether refreshing to have old truths presented under the present War conditions. Mr. and Mrs. Cranswick were most welcome visitors, and they made a great contribution to the School.

The Rev. G. E. Aickin, in his missionary retrospect and prospect, was at his very best. It is safe to say that no previous School has had such addresses. They were superb. The closing devotional addresses at night were given by the Rev. A. R. Ebbs, on the Ascended Christ. The missionary representation was strong—the Revs. J. W. Burton and G. H. Cranswick, Miss Mannett, of West China, Miss H. M. Scott, of India, Miss Bond, of Fuhkien, and Miss Crome, of the Roper River.

The Bishop of Gippsland was, as usual, an ideal chairman. Everyone felt it was a high privilege to have him present.

The secretarial duties were most ably carried out by Revs. H. Raymond and E. C. Frewin, as Hon. Secretaries, assisted by a most capable committee of ladies—Misses Southwell, Hiscock, Gibbons, and Lewen. One of the features of the School was the large number of Theological Students who attended. The School was undoubtedly one of high ideals, and, under God, will be rich in results to the whole work of the C.M.S.

Exchange of Greetings.—The members of the C.M.S. Summer School unanimously agreed to send the following telegram to the members of the Adelaide Diocesan Missionary Association Summer School, meeting at Port Elliott (S.A.), at the same time as that in Victoria. It was addressed to the Bishop of Willochra, who acted as chairman, and read:—"The members Victorian Branch C.M.S. Summer School at Lilydale send most cordial greetings you, Bishop Adelaide, and members." It was signed by the Bishop of Gippsland. The reply, signed by the Bishop of Willochra, was as follows:—"Members Summer School thank you heartily for cordial greetings, and pray earnestly God's blessing on Church Missionary Society's work at Summer School and everywhere."

MELBOURNE.

An Interesting History.

St. George's, Royal Park, is an Anglican parish with an interesting history, which is recalled by the completion of the new church.

In 1851 Governor La Trobe reserved for church purposes the two acres on which the church buildings now stand. Victoria was then part of New South Wales, and was known as Port Phillip. In 1854 a wooden school building was erected, and was used

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for day and Sunday School purposes. In those days the school was often without a teacher, and the church services were irregular. The building fell into a state of disrepair and was often used as a sleeping place for miners from the diggings. Finally it was sold.

In 1875 the late Canon Potter, then in charge of St. Mary's, induced residents of the district to erect the nave of what has been used for worship up till the new church was built. Later on the side gables were added.

The first to take charge of the church was Mr. T. H. Armstrong, now the Bishop of Warraratta, who was then a lay reader. Bishop A. V. Green also interested himself in the church in those early days, and was a frequent worshipper.

This old building served for 41 years. A smaller, but substantial brick building, which has stood beside the main church for some years, was used as the nave of a new church. Two transepts, a chancel, vestry and organ chamber were added, at a cost of about £1000.

Among the gifts to the new church are three stained-glass memorial windows (in memory of the late Mr. Joseph Ellis), the Holy Table, pulpit, lectern, and Credence table. The church has just been consecrated by Dr. H. Lowther Clarke, the Archbishop, who conducted the ceremony, including the unveiling of the memorial windows, in the presence of a large gathering of clergymen and parishioners, and a supplied choir.

The Rev. C. H. Raymond, Th.L., who succeeded the Rev. C. A. Brewer, is the vicar.

WILLOCHRA.

New Lctionary.

Whereas the Bishops of Australia and Tasmania, at a meeting held in Sydney on October 9, 1916, agreed to permit the optional use of the Revised Lctionary, published in the Report of the Lower House of the Convocation of Canterbury, together with the selection of Psalms for Sundays, as printed with the Lctionary, and further that during the time of the war evensong may, where desired, be concluded at the third Collect, with a view to the use of the authorised services of intercession, I, Gilbert, Bishop of Willochra, do hereby auth-

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GILBERT.

Bishop of Willochra.
Petersburgh, December 1, 1916.

Bishop's Change of Residence.

Pending the fulfilment by the Diocese of the resolution to erect or purchase a Bishop's residence, the Bishop has taken a house in Gladstone, on a three years' lease from March 1. He has made the change from Petersburg partly because Gladstone is a much more convenient centre for the clergy and members of Standing Committee to meet than is Petersburg, and partly because he wishes to be nearer to the only large centre in the Diocese, Port Pirie.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Political Righteousness.

Recently the Government has appointed Mr. McCawley, a solicitor who has not hitherto practised at the bar, as the presiding judge of the Industrial Court, over the head of Mr. Justice McNaughton. Mr. McCawley is some 20 years his junior. It is thought that this may be because of religious influence. Bishop Le Fanu voiced the opinion of a large number of Queenslanders when, on a recent Sunday, he spoke with regard to the encroachment of sectarianism at the present time.

Strong Criticism of Government.

Bishop Le Fanu, preaching in the Cathedral last Sunday week, strongly indicted the State Government for their "Americanising" of the political life. He said:—

"We are drifting into the American method of State and local politics. In that country it is notorious that politics are hopelessly corrupt, and the main cause of corruption is that all State officials are appointed according to their political views. When a party goes out of power the Civil servants, down to the ordinary constable and letter-carrier lose their jobs. In England such a state of affairs is not dreamed of. The Civil Service of England and India attracts the most brilliant men of the nation, because it is a recognised principle that the permanent officials of the State know no politics. Political jobbing is bad enough, but when racial and religious qualifications are admitted, as is constantly the case in Ireland at the present day, the possibility of decent public life is practically gone. Now, rightly or wrongly, there is a very strong belief that Queensland is going in the same direction. It is no question of jealousy of the success of clever or well-taught competitors. It is simply a question of the admission of political or religious views, where such things should be absolutely barred."

The Bishop very plainly stated that Roman Catholic influence is strongly at work in the matter of State appointments.

The sermon has attracted a great deal of notice and we hope the effect will be to stir up our easy-going Protestants to the dangers that threaten our national life because of this

underground engineering on the part of the Church of Rome. Naturally Archbishop Duhigg is replying to the criticism, and deploring the sectarian war which Bishop Le Fanu was stirring up. It is necessary for us to understand that Rome never ceases this sectarian warfare, but her methods are absolutely Germanic—underground, treacherous, until she feels sure that the time has arrived for an open offensive.

Ministering Children's League.

About 200 children assembled at All Saints' Church at Wickham Terrace on Saturday afternoon, November 25, when the Annual Festival Service of the Ministering Children's League was held. The Heralds of the King joining in with them. Bishop Le Fanu took part in the service, and the Rev. J. Jones, of A.B.M., addressed the children on missionary work, taking for his text the words, "Wist ye not that I must be about my Father's business." The collection, which was in aid of the Yarrabah and New Guinea Missions, amounted to £5 12s. 11d.

English Church History Prizes.

The Diocesan Sunday School Committee has received an anonymous offer of four annual prizes for English Church History—one for teachers and three for Sunday School scholars. The teacher's prize is of the value of £2, and the scholars three prizes of £2, £1 and 10/- respectively.

NORTH QUEENSLAND.

Bishop's Letter.

"What the nation needs now is not skilful management by astute politicians, but such an increase of real religion that it may be able to respond to the lead of its best men."

"The Church grieves over the failure of a people whom God has set her to influence and teach, but she wastes no time in useless lamentation, only returns to her task of preaching and exhibiting the Gospel of the Cross with greater earnestness than ever. She knows that each soul converted and turned to God accepts its obligations to man and becomes a force for the fulfilment of duty in the nation, and that prayer can inspire men to undertake tasks that they cannot be moved to attempt by the most cogent arguments addressed to their ambitions or their fears."

"Now at last the Sisters of the Holy Advent are coming. We have bought a fine house for them in Townsville for £1400, and they will begin in June and open their school in July, so our girls will at last have a religious education offered to them other than that of the Roman Convent."

CARPENTARIA.

William Lee-Bryce.

By the death of William Lee-Bryce, Government Resident, which took place on December 1, 1916, the Church in the Cathedral parish, Thursday Island, and in the Diocese of Carpentaria has lost the services on earth of a self-sacrificing son; the State has lost the services of a high-minded official; while there are very many people in the North who will feel that they have lost a kind friend who could always be depended upon for help and advice.

[A CARD.]

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The Conference.

The Bishop hopes that the Conference will be held at Thursday Island in July or August. The exact date cannot be fixed at present, as it depends on the time when the Metropolitan is able to pay his visit, and also on the dates of the steamers coming to and leaving Thursday Island. The Archbishop of Brisbane expects to be able to visit the Diocese at the time of the Conference, and it is hoped that it may be possible for him to visit some of the Islands in the Straits, and also the Mitchell River Mission.

TASMANIA.

Appointments.

Rev. E. C. Spink, Th.L. (Durham) has been appointed by the Bishop to the rectorate of Brighton; the Rev. H. Sargison to be rector of St. Helen's; and the Rev. W. H. Willis rector of Zeehan.

Rev. D. Sherris, Th.L. (A.C.T.), having been nominated by the Anglican Senior Chaplain for a military chaplaincy, has gone on transport duty. The Rev. C. T. Lynch has been appointed a supernumerary chaplain during the continuance of the War.

Canon Shoobridge, Th.L. (A.C.T.), to the rectorate of Port Cygnet.

Dean Kite's Loss.

The tidings of the death in France of Captain Ralph Kite must have come as a shock to the friends of our late Dean and Mrs. Kite, for although news had been received of the young soldier being seriously ill, a sufficient interval had elapsed to give rise to the hope that the crisis had been passed. The bereaved father and mother will not need to be assured of the deep sympathy their sorrow has called forth in Tasmania, and the consolation is theirs—as of thousands of other parents—that they have indeed been called upon to make a supreme sacrifice in the cause which we all are privileged to believe is that of righteousness as well as of the Empire.—"Church News."

NEW ZEALAND.

AUCKLAND.

Synod Address.

The Bishop, in his Synod Charge, noted with thankfulness a substantial increase (nearly thirty per cent.) in the number of confirmations, indicating faithful work on the part of the clergy. "As confirmation is the ordination of the laity to their priesthood in the Church of God, and the public acknowledgment of the responsibilities of the Christian life, I sincerely hope that the future will reveal a still greater development in this direction and a still larger body of Church workers and faithful communicants."

His lordship referred sympathetically to the action of the Board of Theological Studies in making it possible for men to pass the grades without the knowledge of Latin and Greek, and to give the Bishop the opportunity of ordaining candidates under special circumstances who have not qualified on those subjects. The Bishop-Elect of Exeter is quoted in this reference as follows:—

"One can well hope that the number of soldiers who long to preach the religion which has been such a support to them in their suffering will be considerable. What is to be feared is that enthusiastic Christians will be refused because they have not had a classical education, and that, turning from the Church, they will find a ready welcome in a hundred Nonconformist sects. Judging by the experience of the past, the Church of England has in this way again and again thrown away her opportunity. She has said to the enthusiastic convert, who longs for permission to preach in her name, 'We esteem your faith, and we can even tolerate your enthusiasm, but you do not know Greek, and therefore, if you want to preach, you must go elsewhere.' People are not converted by Greek irregular verbs, but by enthusiasm. Is there not now an opportunity for abolishing the knowledge of Greek and Latin as a necessary preliminary to Ordination? Let us go back to a primitive model and adopt the maxim, 'Holy men for holy things'; let the main requirement for Ordination be not knowledge, but holiness."

In reference to the post-war problems, the Bishop said:—

"The days to come are fraught with tremendous opportunities and tremendous dangers. As an Empire controlling one-third of the habitable globe, and with a possible increase of territory after the War, we have need to relearn the meaning and responsibility of Empire as a sacred trust, and to unlearn the popular conception of Empire as a means of worldly power and enrichment. We profess to be fighting for Christian ideals

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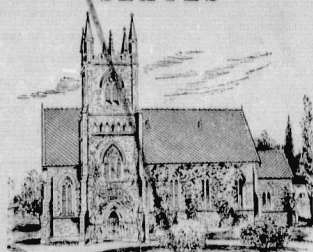
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—Bishop Home.

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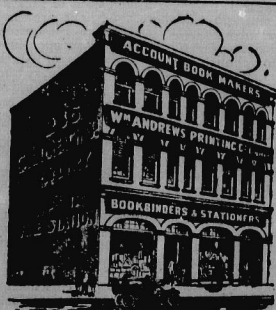
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Spanish Reformed Church.

NEW PRESIDENT.

At the meeting of the Synod of the Spanish Reformed Church, the Rev. Don Fernando Cabrera was elected President by a two-thirds majority of the votes of the full Synod. The new President, second son of the late Bishop Cabrera, is a graduate with first-class honours of the University of Madrid, a writer of distinction, with marked power of organisation. As a preacher and pastor he has won by his devotion to his Master the respect and affection of the central congregation in Madrid.

What is True Prayer?

Having described the nature of true Prayer as being sincere and earnest communion with God the Father through Jesus Christ by the help of the Holy Spirit, we now would briefly indicate the various departments or provinces of prayer. As soon as the Holy Spirit, who is the origin of all religion and Christian faith, has so influenced the heart of a man that he sees Christ as his Saviour, in all the beauty and perfection of His Divine and human nature, and by contrast feels bitterly his own imperfection and sinfulness, he is then sincerely converted. He repents in the true evangelical sense of the word. He experiences the great change of heart—the "Metanoia," as in the original Greek—which signifies a complete transformation of character; the new birth, the receiving of the new nature which our Lord so clearly taught in his interview with Nicodemus. No one can be truly said to pray, as we have already pointed out, unless he undergoes this experience. "If any man is in Christ he is a new creature (or 'a new creation,' as the R.V. has it in the margin); the old things have passed away; behold they are become new." Directly this great change takes place, there comes the first earnest expression of grief arising from a heartfelt sorrow for sin and agonising prayer for forgiveness and pardon at the hands of God. Such was the cry of true repentance on the part of Job when he exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." It was the same sense of sin which led St. Paul to exclaim, "Oh, wretched man that I am, who shall deliver me from the body of this death?" or out of the body of this death. This he exclaimed even after his conversion and in his saved state—but he thanks God through Jesus Christ—that is, that he was saved although he felt his own wretchedness. That this is the first essential of true prayer is most definitely taught us by our Prayer Book. The exhortation at the opening of Divine Service tells us that the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should "confess them with an humble, lowly, penitent and obedient heart—that we may obtain forgiveness of the same"; and in the General Confession we acknowledge that "we have erred and strayed from thy ways like lost sheep." All through the prayer there is a profound confession of personal sin, but perhaps nowhere in the Prayer Book, beside the reiterated expression that we are "miserable sinners," as in the Litany, is there so fervent a humiliation as that contained in the service of Holy Communion when all communicants say, "We acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word and deed against thy Divine Majesty." "We do earnestly repent, and are heartily sorry for these our

Troubled Soldiers.

Y.M.C.A. Secretaries' Good Work.

One or two of the many phases of the work of a military secretary of the Y.M.C.A. on service with our troops abroad are touched upon by Secretary George G. Bray in a letter just received by the National Committee of the Association in Australia.

"One evening," he writes from France, "I noticed an Australian apparently gloomy and despondent. He took no interest in the billiards, music or singing. Although in a crowd he was lonely. I contrived to open a conversation, saying casually, 'Well, old boy, how's things?' He replied, 'Oh, not bad,' but his demeanour thawed as we talked of Australia. I found this man was almost broken-hearted; to him the world was gloomy. His wife had died during his absence, and there were three children in Queensland. We had a cup of tea together and a heart yarn, and I subsequently learned that I had made him a brighter man. I am still in touch with him, and he is finding great spiritual comfort.

"Many men are desperately worried about those they have left behind them, thoughts of the loved ones causing deep anguish of spirits. A good talk with someone in sympathy with this state of mind is a wonderful relief, and I am pleased to say that with the Master's guidance I am able to do much of this glorious work.

"An English soldier sought me," continues Mr. Bray. "He had been a munition worker, earning £2 10s. a week and supporting an invalid wife, a paralysed father and a blind sister. He fell ill, and when he recovered was passed as fit for home service duty at 1/- per day and 12 1/2 allotment for his wife. This caused him a deep and genuine worry, as his responsibilities were unaltered. On his behalf I saw the camp medical officer, and after all the facts were explained the soldier was put back on munition work."

Splendid accounts of the service being rendered by the secretaries of the Y.M.C.A. are being received in Australia from all the battle zones. Lord Radstock, one of the most enthusiastic admirers of the Association in Egypt, writes: "It is a matter for great thankfulness that such men have been found for these posts. If only the supporters of this work could see what I have seen they would rejoice at the opportunity of helping it forward."

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[A CARD.]

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lines to thank you. After a march we
always used "Biff," and found it to be
absolutely the best remedy for ease, and
also for corns. We tried everywhere in
London to obtain some more "Biff," but
could not get any. There were other
mixtures, but nothing compared to
"Biff." We used it in Liverpool Camp,
Sydney; also on the boat from Sydney to
England, and then in the Rolleston
Camp, Salisbury Plains, where we were
camped, if you, or any of your friends
know of anyone about to leave for the
front, impress it upon them to bring
plenty of "Biff." We are completely
run out now, and we can find no relief
whatever; but in the event of either of
us returning to Sydney we shall call and
see you to thank you personally. Hoping
to receive a reply from you, we shall
conclude—Remaining yours faithfully,
No. 5140, PRIVATE ROBERT D. G.
MARJORAM, 15th Rpts., 19th Batt.,
5th Brigade, 2nd Aust. Division,
A.I.F. On Active Service Abroad.
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Young People's Corner.

"Thanksgiving Street."

(By an Unknown Author.)

I knew a man whose name was Horner
Who used to live on Grumble Corner—
Grumble Corner, in Cross-Patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He grumbled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at
night;
And to grumble and growl were his chief
delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about,
He'd grumble because of a threatened
drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
Or else he hadn't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then with a scowl
At something or other begin to growl.

One day, as I loitered along the street,
My old acquaintance I chanced to meet;
His face was without the look of care,
And the ugly frown it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived so long on Grumble Corner!"

I met him next day; and I met him again,
In melting weather, in pouring rain;
When stocks were up, and when stocks were
down;

But a smile somehow had replaced the frown.
It puzzled me much, and so, one day,
I seized his hand in a friendly way,
And said, "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear,
For it told of a conscience calm and clear;
And he said, with none of the old-time drawl,
"Why, I've changed my residence, that is
all!"

"Changed your residence!" "Yes," said
Horner,
"It wasn't healthy on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now in Thanksgiving
Street."

Now every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

A Brave Son.

Touching Letter.

In the current number of St. James-the-
Less, Bethnal Green, Parish Magazine, the
following touching letter is printed from
Private James Wastell to his parents. The
Vicar, the Rev. E. A. Dunn, says Private
Wastell, before he joined the Colours, was a
Sunday School teacher, communicant and
member of the Sidney St. Club. The letter
was written on the eve of battle, and for-
warded with an explanatory note by a com-
rade—

"My own darling mother, dad and all the
children,—

"I am writing these few lines as it were
on the eve of battle, and mother, darling,
if you receive this letter you will know I
have laid down my life for my country.

"Mother, darling, please do not mourn
over my death, for you will know Jim died
the death of a Christian soldier, trusting
God till the end. Oh, mother and dad, I
know just how you would feel; still, mother
and dad, go to God in your quiet time and
He will comfort you in your sad trouble.

"Oh, mother and dad, you know I love
you as only a son should love you, and,
mother and dad, kindly give my love to all,
and may God keep and bless you till we
meet above.

"Now, just a line to the children.

"Dear children, as mother and dad will
tell you, Jim has laid down his life for his
country, and as my farewell wish I want
you, for Jim's sake, to do your utmost to
cheer and comfort mother and dad; by all
means stick close to God, and He will help
you in everything of your life. Now, kid-
dies, I will bid you good-bye, and may God
bless you until we meet above.

"Fondest love and kisses, your loving son,
"JIM."

A MOTHER'S POWER.

A moment's work on clay tells more than
an hour's labour on brick. So work on
hearts before they harden. During the first
six or eight years of child-life mothers have
full sway; and this is the time to make the
deepest and most enduring impression on
the human mind.

Washington's mother trained her boy to
truthfulness and virtue; and when his mes-
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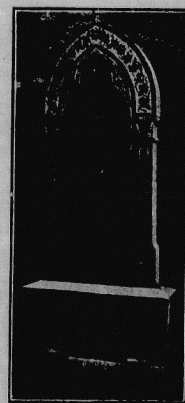
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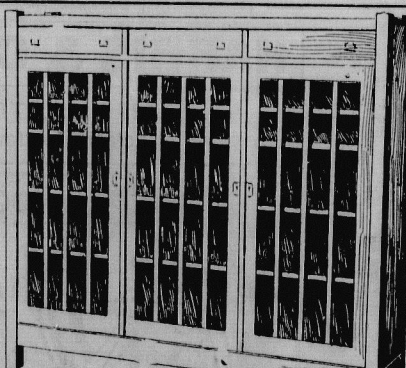
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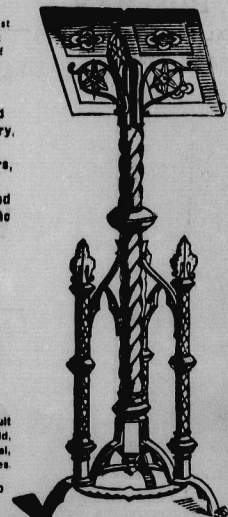
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VOL. IV., No. 3.

FEBRUARY 2, 1917.

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Current Topics.

President Wilson's suggestion of "Peace without Victory" does not seem to find much sympathy among the Allies and their sympathisers. Certainly the sentiment of the British people is strongly in favour of fighting on until victory crowns our arms. Lord Derby was only expressing what all are thinking when he said "We shall fight until we have won. We entered the War in a righteous cause, and are not going to stop until our aim has been achieved. There may be criticism as to method but there will be no weakening of the nation's determination to carry on the War to a successful conclusion." We feel convinced that Australia generally will echo these sentiments, for certainly over seventy per cent. of its population is loyal to the Empire that has given us birth and fostered our growth from childhood to national manhood. We hope every one of our readers will cut out the enrolment form which we printed in our last issue and again print, and so swell the number of those who are pledging themselves to fullness of service for the Empire. We do well at this time of remembrance of our birth as a nation to remember and practically acknowledge the responsibility we share in regard to our wider national life. The "Win the War" League has chosen the true British motto, "I serve," a motto emblazoned thrice upon our national flag in the Crosses that betoken the self-sacrifice that ever animates the truest service. Thank God the high principles of righteousness and regard for the weak have been the motive principles that have led us into this War, and in His Name we will go on until the wild beast of national selfishness and cruelty has been effectually enchained.

Thus fittingly the daily papers describe the political situation in the Commonwealth to-day. The tangle which ultimately arises from the strength of party and personal motives at play would be lamentable at any time, but at this most crucial point of the War—when the matter of sending a representative to the Imperial Conference is hung up—no words of condemnation can be too strong for those whose low and sordid ideals of statesmanship are responsible. The feelings of the average patriotic Australian will be in hearty accord with the message on the point from the Official Commonwealth War Correspondent:

"It is inconceivable that Australia's parties and party politicians should be so infinitesimally small-minded and incapable of grasping the meaning of current events, and of playing Australia's big part in them, that they should put party considerations before the fullest, most solemn, and most

powerful representation of Australia at the forthcoming conference.

"For two and a half years, Australian soldiers have sweated, fought, and died for one great object, and one alone, namely, to end this war, in accordance with the ideals of Australia, and now, when that object is in view, Australian politicians suddenly fail them. It is thought that if ever party politicians in Australia should put aside their party differences, so as to let the cause of Australia be represented directly by the most powerful representative the country could find, they would do so now.

"The Australian soldier, looking across the oceans, sees party politicians fighting party concerns. If party organisations are so incapable of rising to the one solemn occasion in all history, when all Australia ought to speak with one voice—if party politicians are so small of stature that they are unable to allow the first statesman in Australia to speak for the ideals of Australia now, when the time draws near for securing them—if party leaders allow the sacred and only cause for which the Australian army has fought and died to go by default of the strongest possible representation in the council called for deciding the position to be taken up by the British Empire in the settlement, then it will be treachery to the dead and living, such as will make the Australians rise and fling such obstacles to the winds."

For our own part we feel that the Prime Minister has never wavered in his determination to subordinate all minor issues to the great call to throw the whole weight of Australia into the War. We wish him success in his endeavours to blend all conflicting elements into one great Win-the-War Party. And we would add that if ever there was an urgent call for prayer for guidance and grace for our national leaders the time is now.

There can be no doubt that the influence of the War upon the social conditions of our Empire is set in a right direction.

The War and Social Conditions. The recognised unity of interest manifested, if it can only be "stereotyped" in the life of the nation, will assuredly work out for the betterment of life that at present obtain. We must, however, not take it for granted that a thorough-going reformation in this regard has taken place. There is still, unfortunately, abundant need for such a warning as was given by the well-known social reformer, Mr. George Lansbury, in his lecture recently delivered at St. Martin-in-the-Fields, London. Perhaps he of necessity took a pessimistic view of the matter, but in any case there is too much truth in the indictment he made that "The War had left the industrial problem, and the social problems resulting from it, untouched. All the profiteering and money-grabbing were going on in excelsis. No one should be mak-

ing money out of the slaughter and misery of multitudes. The present state of things was part and parcel of an industrial life. They had all been brought up to think they ought to make money. They were all considered failures in life if they did not make money.

The one thing set before us is to be rich, the one thing that we bow down to and worship is riches! The one thing we fear, most of us, is not having money! It was that fear that brought about nearly all the material evil that there was in the world. Mr. Lansbury insisted on the necessity for substituting the principle of co-operation—the recognition of fair employment by each and all of every man's particular gifts and powers—for the present wasteful and unjust system of industrial competition. Men with physical strength ought not in the race for wealth to be allowed to bludgeon the man less strong but possessing more brains, and equally the man who had more brains ought not to use them to exploit his fellow man—or woman—who had less. Instead of imagining we are here for our own individual good we have to understand this: that we are part of a great whole. In place of the principle of competition based on selfishness, we have to place the principle of love."

The Convention of the Episcopal Church of America has been in session at St. Louis. Two members of the English Episcopate were present as representing the English Church. Bishop Montgomery who, it will be remembered, is the Secretary of the S.P.G., preached the Missionary Sermon of the Convention. In the course of it he referred to the Week's Conference, now being held in London, under the auspices of the "National Mission" Committee, for the consideration of our duty to evangelise the world. In response to his appeal for representation of the American Church at the Conference, Bishop Tuttle and the Bishops of Pennsylvania and Harrisburg were appointed delegates.

Two valuable reports were presented to the Convention. (1) The report of the Commission on Faith and Order, which showed good progress. The aim of the Commission is ultimately to obtain a world-wide Conference on all questions of doctrine and ecclesiastical order which now divide the various religious bodies. (2) The triennial report of the Commission on Social Service. One of the Bishops who presented the report said: "We are going to insist that human life must always take precedence over property rights, and that the principal object of business is not to produce things and profit but human character and happiness." The Report had some strong things to say on this topic. It advocated nothing less than re-construction of the entire social scheme to abolish poverty, and emphasised the importance of co-operation in social service in the part of the Church, whose inspiration was necessary in any movement to