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## Current Topics.

The subject for the Second Sunday after Trinity is "Fear and Love." The epistle continues the Second Sunday theme of the previous Sunday After Trinity, day, and again reminds us that love of our neighbours is the practical test of our love to God. The parable of the Great Supper is the subject of the Gospel, representing God's loving invitation to all men to partake of the Gospel Feast, and showing how many, who neither fear nor love Him, disregard His gracious call, not through exceptional wickedness or unbelief, but on account of undue absorption in worldly cares and pleasures. We should not forget to obey the command of the Lord, "Go out into the highways and hedges and compel them to come in, that My house may be filled." There should be more earnest efforts put forth to gather in those who are outside the Church of God. On the other hand there is the solemn warning to all who neglect the great salvation: "For I say unto you that none of those men that were bidden shall taste of My supper." In the Collect we appeal to God as our never failing help, and pray that we, unlike the men in the parable, may never fail in the fear and love of His Holy Name.

Sometimes we meet with Church people who think that the fear of a Romeward drift within the Church of England is quite unfounded, and that those who speak of it are guilty of much exaggeration. Recently the Bishop of St. Albans dealt very firmly with the Catholic League, under whose auspices a service permeated with Mariolatry had been held in his Diocese. Some considered that the Bishop acted with undue severity.

In the "Catholic," which is, we believe, the official organ of the Catholic League, occurs the following passage: "We owe a debt of gratitude to the Bishop of Manchester for the expression 'a Romeward Drift,' as descriptive of the present state of what was formerly called the 'Oxford Movement.' Both titles express a condition of advance, the one naming its starting-point, the other its final resting-place. We have, then, episcopal authority for saying that at last there is a Romeward Drift, a movement towards a return home to the Mother who bore us. We must reverently and quietly reply, 'Deo Gratias.' The Ecclesia Anglicana, as the Church of the English people has been called since Magna Charta, is essentially a Roman Mission."

We freely admit that words such as the above represent the attitude of a small body of extremists, but the publication of such sentiments by a guild of members of the Church of England fully justifies every warning which the Bishop of Manchester has given us.

It is with sincere pleasure that we learn of the remarkably successful year, which has just been concluded by the British and Foreign Bible Society. As one of the triumphant issues of the great Evangelical revival of a little over a century ago, we are justly proud of the notable results which the society has achieved. And it is gratifying to know that the interest and support of past years are not only being sustained, but are being eclipsed inasmuch that last year was phenomenal. During the year the Society has sent into different parts of the world 1,006,281 Bibles, 1,275,040, New Testaments, and 6,676,912 portions, making a grand total of 8,958,233 volumes of the Scriptures. The figure is over a million in advance of any previous record. The circulation this year has been more than 13 per cent. in advance of the highest previous record. The Society has been sending out throughout the year an average of over 28,000 volumes of Scriptures on every working day.

Not only so, the Society has 456 languages on its list of versions. The whole Bible is in 112 languages, and the New Testament in 111 more and at least one book of the Bible in 233 more. Six new versions have appeared in print during the year for the first time, while the Society has made special efforts to print the Bible in embossed type for the blind—in 35 different languages. Space forbids our dealing with the many agencies of the Society in prosecuting its work—but we can rejoice that the Word of the Lord is having free course and is being glorified. Much has been accomplished—but greater things remain to be done. We would like to see the income of the great Society increasing—so that it could meet the growing demands. An open Bible with a free and rapid circulation is a glorious feature of this Twentieth Century, and in this we rejoice, knowing that the Word of the Lord is not only comfort to every needy heart, but it endures for ever.

Just now the Sydney Diocesan Committee for Religious Instruction in State Schools are conducting their Annual Scripture Examination in the Schools in and around the city. Many of the Schools have already been examined,

some ten thousand taking part, while the last stage of the work will be, when some 700 children come to the Chapter House in sections for written examination.

There is no need for us to point out the importance of this work. Each week, every school in city and suburb is visited by the clergy, and salaried teachers—for the purpose of imparting Scripture and Church teaching. What we desire to do however, is to commend this work to the prayerful sympathy and practical support of Church-people as a whole. We cannot estimate the value to the community of this instruction in this secularistic age. Indeed we would hope that the day will come when much more time can be given to systematic Biblical instruction of our children. The young life of the community needs all the spiritual fortifying we can give it—but if the present work receives that adequate backing in the home, which it should, then we go patiently forward striving for the day when spiritual teaching will form a part of the daily instruction of all children. At the best, the present system is only a minimum—but it is something for which we are glad, and count it a privilege to make the most of.

In this connection we commend to the prayers of the whole Church of Australasia—the endeavours which are being made in Victoria and New Zealand, to introduce the Bible and Religious Instruction into the State Schools of these respective places.

## PRESS AND PULPIT.

At a great public demonstration at Washington, Dr. Campbell Morgan, of Westminster, made an interesting statement concerning the Bible and the newspaper. He said:—"On one of the highways near the heart of London City stand two great publishing houses. The one is that of 'The Times' newspaper, and the other is that of the British and Foreign Bible Society. Over the first is a clock and figure of Father Time, suggestive of things transient and passing. On the facade of the other is an open Bible, with the words of my text inscribed thereon, 'The Word of the Lord endureth forever'; a reminder in the midst of transient and passing and perishable things of the things that abide."

"There is a value and a suggestiveness in these facts. The newspaper is a record of the practices of time. The Bible is a revelation of the principles of Eternity. There is a closer inter-relation between these two matters, or must I amend my sentence, and say, there ought to be inter-relation between these two matters? John Wesley said, 'I read my newspaper to see how God is governing the world,' and that is the true way in which Christian men should read the newspaper."



## Problems and Principles.

By the  
Rev. E. Digges La Touche, Litt.D.

### XIII.—Quit Ye like Men.

There is nothing of such vital importance to Anglicans of the historic type as to be warned in time of the necessity of closing their ranks and preparing for a vigorous defence of the Faith once for all delivered to the saints against the encroachments of the mediaevalists and the rationalists. Things have rapidly been coming to a head in the Home Church. To-day we see the forces of mediaevalism and rationalism in order of battle, and are, thank God, beginning to hear the sounds of hurried preparation in the camp of historic Anglicanism. The recent proceedings in the Canterbury Convocation afford sufficient proof of this. The mediaevalists, the rationalists, and the historic Anglicans, have all memorialised the Bishops with regard to the present crisis, and their memorials have more or less clearly defined their essential principles. The mediaevalist petition, presented by the Bishop of London, is a frank assertion of Zanzibarism. It rightly asserts the necessity of resisting modernism; but conjoins with this position the un-historical and unscriptural assertion of the essential character of episcopacy. The memorialists, following the lead of the Bishop of Zanzibar, have with some astuteness attempted to secure the recognition of the essential character of episcopacy and of the mediaeval character of the Church of England under cover of a defence of the things most surely believed among us. Thanks, however, to the efforts of Sir Edward Clarke and the Dean of Canterbury, the people of England have refused to be hoodwinked into pre-reformation beliefs, and the petition has failed to achieve its end.

### A Real Danger.

Nevertheless, the petitioners have emphasised a very real danger. The Church is faced with the peril of a modernism which does not hesitate at holding the creeds in merely a secret sense, and many of its representatives have, with equal ingenuity to that shown by the Neo-Anglicans, attempted to conjoin a just protest against the mediaevalist conceptions of the Church and ministry with a plea for the rationalising of the Church of England. Things have come to such a pass that avowed unbelievers have actually had the impertinence to approach the Bishops of the Church of England with an assertion of their right to exercise the privileges of its ministry. When men like the Revs. Professor Kirsopp Lake, Hubert Handley and others of similar views, who believe that our Lord never rose from the dead, dare to approach the Convocations of a Christian Church with the demand that they should be admitted to its ministry and are supported by many others in so doing, it cannot be denied that things are in a parlous condition.

The question we must ask ourselves in such circumstances is, are we, or are we not, Christians? Our answer to it will make clear where we stand. If Christians, we must take our stand with Christ without the intellectual camp if need be and drive away these erroneous and strange doctrines from the flock of Christ. The only legitimate reason for the nominally Christian Church existing is to secure the purity of the faith and to provide the conditions of a truly Christian life. If it fails to do this, the sooner it is blotted off the face of the earth the better. Bishops, priests, and deacons are not expensive commodities to be preserved for doing badly what the press could do better—the preaching of a weak and motiveless morality. The only excuse for their continuance is that they should do the work which

they have been called to do—the preaching of Christ and Him crucified. If they will not bear the reproach of Christ, the world is very much better without them. Their function is the witnessing to the Divinely authenticated revelation of God in Christ, and the Church should see that they do this, or else that they frankly and avowedly join the anti-Christian forces of the world.

### The Truth of God.

The only bright thing in the present state of affairs is the uncompromising and yet judicious protest of the National Church League, to which the local Anglican Church League is affiliated. Sir Edward Clarke and Dean Wace have entered a vigorous and dignified protest on truly Scriptural lines which has won a considerable amount of support in the old land. It would be faithless to doubt their ultimate success. God does not desert His people and, though heaviness may, as at present, endure for the night, joy cometh in the morning, and those who have gone without the camp to Christ will also triumph with Him and in Him. Historical Anglicanism stands for the truth of God. It stands for finally authoritative and objective revelation; for the Cross of Christ as redemption from sin; for the Risen Life of Christ, as mediated through the Holy Ghost, as the deliverance from sin's power and the new life of the new humanity. It stands for the freedom wherewith Christ has made us free and, therefore, demands the uncompromising avowal of all intelligent Christian people.

The question again rings out, as it has sounded recurrently throughout the ages. Who is on the Lord's side? Let him come unto Me—and the men and women of the Church of England must now decide whether they will stand fast in the liberty wherewith Christ has made them free; whether

they are ready to quit them like men; to be manly in the defence of truth as the heroes of the past were manly; or whether they will, in a mistaken policy of peace at the cost of honour, betray their Lord's cause and rob the children which are yet unborn of their birthright of a pure and ennobling Christian Faith rather than endure hardness as good soldiers of Jesus Christ.

If this series of articles which now closes has done anything to draw attention to the perilous situation in which we now are, they will not have been written in vain.

### Mr. C. R. Walsh at the C.M.S. Anniversary.

Mr. C. R. Walsh, Chairman of the Church Missionary Association of New South Wales, was one of the speakers at the C.M.S. Anniversary in London. We reprint from the "Record" the substance of his address.

"In 1892, when you approved of a constitution which linked us on to you and gave us our Church Missionary Associations in New South Wales and Victoria, we had no missionaries in the field. When I spoke to you in 1899, the centenary year, we had about a dozen, and we were raising about £3,000 in New South Wales. To-day we have twenty-one missionaries in the field, and an income of £6,000. Several others have gone out. Some have returned. Some have fallen asleep in Christ, at their posts. One name I mention, that of Dr. Maynard Paine, that brilliant young doctor, who, in giving heroic attention to a Moslem patient, lost his own life. His wife lies buried out there. I thank God that their lives are an inspiration to us in Australia to-day. Very shortly after the news of his death came, a brilliant young Melbourne man, Dr. Kellaway, offered to go out to Cairo to fill his place, and I had the message this morning that we have another young doctor going through our hospital in Sydney who is willing to go to Cairo, or wherever else the C.M.S. may send him. It is not always a loss when missionaries have to return from the field. There was one whom we had out in Bagdad. She did fine and splendid work there, but the hand of sickness fell upon her. She was struck by fever, and she was obliged to return to the homeland, and the doctors forbade her going out again. L. she is doing splendid service in New South Wales, going here and there wherever Missionary Missions are held, with the peace of God and of heaven in her face, and with a full knowledge of the need of the Mohammedan world, and pressing home the claim of Jesus Christ for service. Then I mention another. Twenty years ago we sent a missionary out to China, a lady who was a fully trained nurse. Shortly after her work began there, God touched her heart with the needs of the blind in China, and He dowered her not only with the gift of feeling for their needs, but with an ingenuity which enabled her to adapt the Braille system for the blind. That led to the establishment of the Blind College in Fuchow, over which she now presides, where there are upwards of 100 blind Chinese now being trained. The results are so effective and so successful that the Chinese Government has in the most marked way recognised the attainments of the pupils of that college. You of the C.M.S. robbed us of that missionary. You did it in a very neat and very scriptural way. You married her to one of your own missionaries. She is now the wife of your honoured missionary, Dr. Wilkinson, at Fuchow, and we rejoice to know that her life is still spared, and that she is doing such effective service there.

I mentioned her specially just now because at the end of this year you will be celebrating the centenary of that splendid event, Marsden taking the Gospel of Jesus Christ to the Maoris in New Zealand. I understand that you will be sending out representatives of your Society to take part in the demonstration. I myself hope to be back in New South Wales before then, and it will not be my fault if I am not over at the Bay of Islands to take a share in it, too. It does seem to me that it would be a most appropriate thing, now that you have Dr. George Wilkinson and his wife in England, and as they will be going back at the end

of the year, that you send them round by New Zealand, so that they may take a share in that celebration. Why? Because Mrs. Wilkinson is the granddaughter of Samuel Marsden.

Then there is one other very blessed thing, a joy that we have had out there in New South Wales since I last spoke to you. A young lad of nineteen or twenty, with his health bad, came out there. That lovely air, which we have, impregnated with eucalyptus, built him up, and all signs of weakness vanished, and within four or five months he was able to do his twenty or thirty miles on the Blue Mountains. But, better than that, while he was there God spoke to him. As he himself has said to me, it was in New South Wales that he learned to know the reality of Jesus Christ as his own personal Saviour. Furthermore, in New South Wales, in Sydney, he came to the resolve that he would devote his life to God for work in China. It was a noble resolve. There, now, the Rev. James Stewart, a son of the hero who fell in China, is one of your own missionaries in Si-Chuen."

### The Missionary Enterprise.

#### Union of the Churches.

In various parts of the foreign mission field different bodies of Protestant Christians are joining together in work among non-Christians. Thus we read in the May number of "Awake," one of the C.M.S. magazines: "At Hiroshima, an important garrison town in Japan with 160,000 inhabitants, a joint preaching-hall has been opened, in which Anglican Churchmen, Methodists, Presbyterians, and Congregationalists have united to preach the Gospel. Every night preaching is carried on, and a goodly number of people have been led by it to give in their names, as wishing to hear more about Christianity."

#### A Leprosy Preacher.

Of all the people in the Far East the Chinese are the most prone to leprosy, and it is estimated on reliable data that there are over a quarter of a million lepers in China. Soon after the C.M.S. Hospital at Pakhoi, in South China, was opened in 1887, lepers were received as out-patients, and in 1890 a small ward was set aside for the exclusive use of male lepers. There are now four buildings, each sixty feet by twenty feet, for the accommodation of lepers. Most of the patients are taught a trade. Many of them become Christians. Recently the Bishop of Victoria (Hong Kong) appointed two of the leper teachers as lay readers. A missionary writes in the "C.M.S. Gazette" for May: "It is usually my privilege to be present at the leper women's service on Sunday mornings, and I only wish I could give you a true picture of Ng Nga Po, himself a leper, speaking to the women and testifying that God in His great love allowed him to have leprosy that he might come to the hospital and so become a Christian. His life is a faithful witness, and he has such a bright, happy face, though disfigured by disease."

### THE WORLD IS GETTING BETTER.

It has been my opportunity during the past twenty years to make three extended journeys around the world, and in addition to visit many nations more frequently. This has enabled me to observe changes and tendencies and also to get a line, as it were, on world situations. In the light of these repeated journeys and investigations, I have no hesitation whatever in stating that on every hand signs are multiplying that show the world is getting better. I would gladly had I time, mass the facts in support of this impression and statement, but you will appreciate how busy I am after my long absence.—John R. Mott.

#### DAILY BIBLE READING.

"I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."—Woodrow Wilson, President U.S.A.

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## Notes on Books.

Addresses delivered to the Synod of the Diocese of Melbourne, 1909-1913, and other addresses by Henry Lowther Clarke, D.D., D.C.L., Archbishop of Melbourne, published by direction of the Synod, 1913.

In accordance with the decision of the Melbourne Synod last year, the Archbishop has published all his addresses to the Diocesan Synod during his episcopate. There are also included the Archbishop's addresses to the Provincial Synod of Victoria, and his opinions on the use of Incense, of Vestments, and of Ceremonies and Liturgical Forms. The book is well printed, and will be most useful for reference.

**Prophecies of the Old Testament** concerning Our Lord and Saviour Jesus Christ, in verse, by Frederick Taylor.

This pamphlet is not for clergy nor for learned divines, but for young Bible scholars. It takes the various prophecies of our Saviour in the Old Testament and explains them in verse. There is much excellent spiritual teaching in the book. The printer is Geo. Whitehurst, 241 Bridge Road, Richmond, Victoria.

## Helps for Quiet Moments.

## The Master's Touch.

In the still air the music lies unheard,  
In the rough marble beauty hides unseen;  
To wake the music and the beauty needs  
The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with Thy skilful hand;  
Let not the music that is in us die;  
Great Sculptor, hew and polish us, nor let  
Hidden and lost, Thy form within us die.

Spare not the stroke, do with us as Thou wilt,  
Let there be naught unfinished, broken, marred;

Complete Thy purpose, that we may become  
Thy perfect image, O our God and Lord!  
—Dr. Bonar.

## Law of Edification.

"Let every one of us please his neighbour for his good to edification." Just as the law of humanity bids us be kind to our neighbour, try to lighten his sorrows and to increase the joys of his life, help him when we can, and pity him when we cannot help, so this law of edification bids us try to promote our neighbour's growth in goodness and usefulness. So far as in him lies, each is to make the moral and spiritual growth and progress of the neighbourhood in which God has placed him, an object of his earnest personal effort. . . . Carry out the same precept in daily life. How its general adoption would tend to make homes happy, because the homes of pure, true, helpful people. You may think that your influence is but small, and so conclude that this responsibility is not laid upon you. Do not rashly come to this conclusion. It has been truly said that there are none so strong, but they may be edified, none so weak but they may edify others. Of all, this is true—that a consistent Christian life, a life from which the light of Christian example shines forth naturally and spontaneously, is the best contribution which they can offer for the edification of their neighbours.

—J. B. Pearson.

## Personal.

Some years ago, when Rev. D. Deasey was Vicar of St. Philip's, Collingwood, Victoria, two young men, Mr. J. K. Taylor and Mr. T. Lawrence, were members of his Young Men's Bible Class. Both were led to give up their employment in Melbourne to study for Holy Orders, and they were both ordained on Trinity Sunday, Mr. Taylor in Wangaratta, and Mr. Lawrence in Adelaide.

Dean Stephen, Bishop-Elect of Tasmania, is to be presented with his episcopal robes by the past and present students of Trinity College, Melbourne.

Dean MacCullagh, of Bendigo, celebrated his 82nd birthday on Saturday, June 6, and was the recipient of many congratulatory messages from friends in Victoria and other States of Australia. The jubilee of Dean MacCullagh's ordination to the priesthood will be reached on December 18th next. Since his appointment to the incumbency of St. Paul's, Bendigo, the Dean has officiated at 3,013 marriages, baptised 11,295 children, and has conducted burial services numbering from 100 to 150 each year.

Rev. P. C. Shaw and Mrs. Shaw, of the New Guinea Mission Staff, have come to Sydney to undergo medical treatment. They hope to return to New Guinea on July 14.

Rev. C. M. P. Heath, Vice-Principal of the Brotherhood of the Good Shepherd, and Rector of Bourke, N.S.W., having completed his five years of service in Australia, is returning to England at the end of this month. He hopes eventually to return and again take up work in the Diocese of Bathurst.

Rev. F. Rogers, who recently left Sydney for Uganda, as a missionary of the N.S.W. Church Missionary Association, was, on the arrival of the ship at Durban, presented with a purse of sovereigns by the passengers, as a recognition of the work done by him during the voyage. Mr. Rogers intends to buy a bicycle with the money. He spent a very happy time in Durban with the Rev. R. C. Handley Ensor. He preached in Christ Church, Addington, and also took a service 40 miles out in the country, reached by motor-car.

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Rev. Canon Archdall arrived in Melbourne last week. He has given two lectures at St. Mary's, Caulfield, under the auspices of the C.E.M.S. On Sunday he preached at St. John's, East Malvern, and at St. Mary's, Caulfield. And on Tuesday he read a scholarly and exhaustive paper on "The doctrine of the Church," before a conference of clergy. He is the guest of Rev. H. T. Langley, at Caulfield.

Rev. A. J. H. Priest arrived in Melbourne per express on Saturday last. He preached at St. Mary's, Caulfield, and at St. Columba's, Hawthorn, on Sunday, and on Tuesday read a paper before the Conference of Clergy in the Chapter House.

The Rev. W. P. H. Hubbard, recently Superintendent of the C.M.A. Chinese Mission in N.S.W., has been appointed Curate of the parish of Lutwyche, in the Diocese of Brisbane.

St. Paul's schoolroom, Bendigo, was crowded to its utmost capacity on Monday night when Dean McCullagh was entertained by the parishioners at a social in celebration of his 82nd birthday. In the absence of Bishop Langley, who, owing to indisposition, is still detained in Sydney, Rev. J. Crookston, Moderator of the Presbyterian church in Victoria, presided, and there were also present ministers representing other denominations in the city. The dean was made the recipient of tangible tokens of esteem in which he is held by all classes of the community.

The Rev. J. A. Priestly, Rector of North Fremantle, has been rather seriously ill. He is now much better, and has resumed his duties, though he will have to go slowly for some time.

## The Late Rev. J. H. Mullens.

In the somewhat sudden, though not unexpected death, of the Rev. J. H. Mullens, Rector of St. Anne's, Ryde, Sydney, the Church in Australia has lost one of her finest and noblest types of men. A student of Moore College in its earliest days, Mr. Mullens was ordained in 1868, and placed in charge of Rylstone, from whence he became Incumbent of Dubbo. Here he was the friend and pastor of a people scattered over a wide area of country, and though in those days the roads and means of conveyance were very different from to-day, he was never known to miss an engagement or to be unpunctual in any appointment. A short stay in England and Victoria followed his incumbency of Dubbo, after which he became Rector of Sutton Forest, in Sydney Diocese, followed by a vigorous and zealous ministry—first in Pyrmont and then at St. Peter's Woolloomooloo. It is in this latter parish that he did perhaps his noblest work.

The deep devotion and thorough going zeal of his life in this great parish are treasured memories—while his pulpit ministrations, his open air services come back as phases of his work never to be forgotten. Soon after this Mr. Mullens became Locum Tenens at St. Columba's, Hawthorn, in the Diocese of Melbourne, followed by a year's strenuous work as Diocesan Missioner to the Diocese of Bendigo, after which he returned to Sydney and soon afterwards became Rector of St. Anne's, Ryde. Here he exercised an earnest and quiet ministry of great faith and hope, covering a period of almost eight years. And now his people have been bereft of their Spiritual leader.

He was in harness right up till Saturday last, when at 5 p.m. he passed into the presence of his Lord.

The funeral took place on the Monday, and was marked by a large attendance of mourners and sympathisers who gathered first in St. Anne's, Ryde, and later at Rookwood. His Grace the Archbishop officiated throughout, assisted at the Church by the Rev. Canon Bellingham, and at the graveside by Rev. Dr. Manning, Rev. Canon Charlton and Rev. J. Best. The whole of the funeral obsequies were quiet and solemnly impressive. His Grace in simple but earnest words at the Church, spoke of Mr. Mullens, his long and faithful Christian ministry. He dwelt upon his evangelistic zeal, his consistency of life and the cheerful hopefulness which ever characterised his service for his Master. After which His Grace spoke of the glorious Resurrection with its message of hope and victory. And now another of the pioneer clergy of New South Wales has gone to his rest. All too quickly the old leaders of many a battle in the earlier days of the Church in this land are passing into the presence of the King. Of the many who have been called away in recent years, no memory will be so fragrant in Christian experience, devotion and service, as that of our late Brother Rev. J. H. Mullens.

He leaves behind a widow, five sons, two of whom, Revs. H. W. and F. B. Mullens, are in the ministry in the Sydney Diocese, three daughters, one of whom is the wife of Rev. R. A. Pollard, C.M.A. Missionary in China.

There was a very large attendance of clergy at Church and graveside.

## Our London Letter.

(From Our Own Correspondent.)

### May Meetings—C.M.S.

The May Meetings this year have been uniformly successful, with excellent attendances, responsive audiences and some good speeches. First in interest and importance is the C.M.S. It was thought that the congregation at St. Bride's, when Bishop Handley Moule of Durham preached, was equal to the largest known. The Queen's Hall, with its two big galleries, was certainly full for the Annual Meeting when Sir John Kennaway presided, and a very welcome speaker was Mr. C. R. Walsh, of Sydney. The Albert Hall Meeting in the evening presented a splendid sight and the addresses were of the deepest

interest. Special mention should be made of three ten-minute lantern addresses by the Revs. J. H. Linton (Persia), J. C. Mann (Japan), and W. T. Greenshield (Baffin's Land). There were many private functions as well, including the Laymen's breakfast and luncheon, the hosts being Mr. Herbert Arbuthnot, and Colonel Robert Williams, respectively. The luncheon was noteworthy for the address given by Dr. H. White, of Yezd. A most helpful Conference of delegates took place on the following Friday, the Medical Missions' Auxiliary Meeting taking place the same day at Queen's Hall.

There was no elation, but a spirit of thanksgiving pervaded every gathering. Now the call is for workers. This was the burden of the Committee's "Review of the Year" circulated at the Annual Meeting and read in part by the Society's Honorary Secretary, the Rev. Cyril Bardsley. It may be said that the doors of Salisbury Square stand wide open for offers of service. The difficulties and the retrenchment of late years have cut deep and left their mark on the Church's service abroad, and the number of C.M.S. Workers in the field stands very much as it did ten years ago. It may be confidently be-

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lieved that the dawn of a new period is upon us and that there are forces in reserve which will now be called forward.

#### London Diocesan Conference.

The London Diocesan Conference had a very successful Session last week. It was the first Session of a newly elected body, consisting of 1 find, of 221 clergy, 442 laymen, and 161 ex-officio members, or 824 altogether. Most of the ex-officio membership is nominal only, and there are a good many absentees and partial attenders among the remainder, that is among those elected. The attendance at the first meeting of a new Conference is, however, always good, and it was so on this occasion. The Bishop's opening address was, as usual, interesting and, also as usual, rather trying in parts to Evangelical feeling. He thoroughly misrepresented what he termed "undenominationalism," quoting some prominent lay Churchman unnamed, and then, somewhat plagiarizing the Bishop of Zanzibar, proceeded to show what he considered the Church of England stands for, namely (a) Spiritual Truth (b) Catholic Order (c) Evangelical Zeal. No fault can be found with these divisions, but the Bishop's treatment of them was far from satisfactory. He confused the Order of the Church of England and the terms of our Memorial in a hopeless sort of way, and bade Evangelicals learn from Catholics, and Catholics from Evangelicals, in the latter case apparently in missionary zeal only. This light and plausible way of putting things has attraction for some people, but it fails to take note of the fact that principles count for something. Catholic exclusiveness with regard to other Christian bodies can never characterise Evangelicals.

The feature of the Conference was undoubtedly the debate on Sir Edward Clarke's motion to the effect "that the published proposals of the Houses of Convocation for the Revision of the Book of Common Prayer are not calculated to promote the unity of the Church." His speech, and that of the seconder, Professor Beresford Pite, together with one from Mr. G. A. King, in support, made a profound impression on the Conference, though this was not a little dissipated by a speech from the Rev. J. G. McCormick, son of the late Canon McCormick, who, though an Evangelical by conviction and tradition, as he told us, protested against the motion as being "the blank negation of progress." The motion was, of course, aimed at the Romanising proposals in the direction of Vestments and Reservation, but Mr. McCormick did not explain how these could be considered to be in the line of progress. These proposals were originally made by the Rev. Dr. Robinson, one of the London representatives in Convocation and brother of the Dean of Wells (late

Dean of Westminster) and of the editorial Secretary of the S.P.G. Dr. Robinson spoke very strongly in their favour in seconding an amendment moved by Canon Pennefather, the other representative of the Diocese in Convocation. A very interesting division took place, first by "orders," when 82 clergy and 103 laity voted for the amendment, with 48 clergy and 105 laity against. As there was not a majority for it in both orders, the amendment failed, and a vote of the Conference as a whole being taken, the motion of Sir Edward Clarke was ultimately carried by 151 votes to 149. There was some cross voting, but we considered the result satisfactory.

#### National Church League.

I could not get to the Annual Meetings of the National Church League, but from all accounts they were excellent. Sir Edward Clarke, the President, had something to say to Bishop Gore, than whom he did know anyone in the Church of England who had weakened the authority of Scripture more. The charge is true, and related, of course, to what the Bishop had stated in his open letter. The Dean of Canterbury spoke ably and trenchantly, as is his wont, while a new accession to the League's platform was Dr. H. B. Gray, late Headmaster of Bradfield College, an important public school in Berkshire. He took quite the right line, and made what the "Record" calls a fine speech. Among those present was Mr. C. R. Walsh.

#### New Bishop of Bristol.

The appointment of Dr. Nickson to the Bishopric of Bristol is thankfully welcomed in Evangelical circles, not on party grounds, but because of the manifest harm that must happen to the Church if Evangelical Churchmanship is not represented on the episcopal bench. The position in the Southern Province until Dr. Watts-Ditchfield was appointed to Chelmsford has been ridiculous, because for years there had been no Evangelical in the Upper House of Convocation at all. The Upper House practically governs the composition of the Lower House, the majority of the members of which are the Bishop's nominees. It will take a good many Evangelical appointments and a long period to redress the voting position in either House, but the fact that there are now Bishops able to give expression to views so largely held in the Church, yet voiceless, is a sound step forward, too long delayed, of course, but better now than never. Dr. Nickson, as Bishop of Jarrow, has been suffragan to Bishop Handley Moule, of Durham, and when he had to withdraw his acceptance of the see of Southwark some two years ago, because of a sudden breakdown in health, it was feared that his opportunity of diocesan rank had gone.

## The Evangelical Movement.

### XV.

John Newton (Continued).

While at work in the Custom-house at Liverpool, Newton found time to apply himself to Hebrew and Greek to such effect that he was able to read the originals of the Holy Scriptures. He also tells us that he there became acquainted "with the best writers in divinity, in Latin, French and English." Meanwhile the desire was forming in his mind to find "a public opportunity to testify the riches of Divine grace, thinking that he was, above most living, a fit person to proclaim that faithful saying, that Christ Jesus came into the world to save the chief of sinners." In a word, he desired to enter Holy Orders.

The difficulties were formidable. His past life was the chief, but he had also to overcome the obvious lack of educational advantages. However the united influence of Richard Cecil, of the Earl of Dartmouth, and of Young, the author of "Night Thoughts," enabled him to find admission to the ministry of the Church of England. He was accepted by the Bishop of Lincoln and in his thirty-ninth year, the erstwhile slave-trader became at once a deacon, and Curate (or as we should say, Vicar) of the parish and town of Olney in Buckinghamshire.

#### His Parish Work at Olney.

Here he laboured with characteristic energy and thoroughness for sixteen years (1764-1780). Olney was a seat of a decaying industry, lace making, in which the use of machinery was superseding the older manual processes. The problem of poverty was becoming acute, and the unfortunate workers tried to drown their miseries in drunkenness and vice. Newton obtained funds from Lord Dartmouth and John Thornton to relieve the bodily wants of his suffering parishioners, while he

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himself attended to their equally urgent spiritual needs. His diary of regular meetings is instructive. Sunday, 6 a.m., Prayer Meeting. Morning, Afternoon, Evening, Full Service with Sermon; 8 p.m., Meeting for Prayer and hymn singing in the Vicarage. Monday Evening, Men's Bible Class. Tuesday, 5 a.m., Prayer Meeting (good average attendance); Evening, Prayer Meeting (the largest meeting of the week). Wednesday, Classes for Young People and Inquirers. Thursday, Afternoon, Children's Meetings; Evening, Service in Church with Sermon—attended by people from many neighbouring villages. Friday Evening, Meeting for members of his Society. Balleine says, "When we remember that he had no curate, and so had to take every meeting himself; that he held many cottage meetings in outlying corners of the parish, and was constantly announcing additional meetings on one excuse or another, we gain some idea of the amount of work he accomplished every week."

#### Personal Dealing.

Preaching was not his strong point, though his intense earnestness drew overflowing congregations. "His highest gift was the power of dealing with individuals. He was a specialist in sin . . . . To Olney there came a constant stream of men who were struggling with temptation, and they found in him one who had been a worse sinner than themselves, one who could understand and sympathise, one who was able to speak with authority as to the way of salvation. Those who could not come to see him sat down to write, and from all parts of England letters poured in from men of every station, and they seldom failed to receive a helpful answer. He was the St. Francis of Sales of the Evangelical Movement, the great spiritual director of souls through the post. "It is the Lord's will," he said, "that I should do most by my letters." They were collected and published as "Cardiphonia." "And as we read those that have been preserved and printed, it is quite easy to understand his power; such gentle sympathy, combined with such sturdy common sense, made him a friend in whom it was indeed good to confide."

#### Olney Hymns.

This was the case with William Cowper, the poetic genius of the Evangelical Movement, a genius, moreover, who was the herald of a new school of English poetry. Cowper found in Newton the spiritual leadership he longed for. Their friendship greatly enriched the hymnody of the Church. It was Newton's custom to provide a new hymn every Tuesday evening for his prayer meeting. Sometimes Cowper wrote it, sometimes Newton himself contributed. Thus arose the famous "Olney

Hymns." Of the three hundred that were written for this purpose several have become universal favourites. Among Newton's contributions we may notice: "How Sweet the name of Jesus Sounds," "Glorious things of Thee are Spoken," "Come, my soul, thy suit prepare," "Begone unbelief, my Saviour is near," "Quiet, Lord, my forward heart," "Approach, my soul, the Mercy Seat." Newton also published many sermons and a brief survey of Ecclesiastical History. Truly he was a standing miracle of Divine grace.

After sixteen years of hard work Newton felt that a change of sphere was desirable. His feeling grew into determination as the result of an outbreak of popular feeling aroused by his somewhat indiscreet attempt to put down certain local celebrations which were more riotous than reasonable. His friend, John Thornton, procured for him the Rectory of St. Mary Woolnoth, in the heart of the city of London, whither he moved in 1780. There he laboured till the year 1807, when he died in the eighty-third year of his age.

#### A Fruitful Life.

What shall be said of his work? He was no preacher, nor was he conspicuously successful as a parish priest in spite of his energy and method. It was his personal work with individuals that made him the spiritual father of a brilliant progeny—Claudius Buchanan, one of the apostles of India, William Cowper, the first poet of his day, Thomas Scott, the incomparable commentator, Joseph Milner, whom he induced to write the "History of the Church." His influence was also great upon John Thornton the Evangelical philanthropist and merchant prince, and upon William Wilberforce, in many ways the mightiest man of the whole movement, a man who might easily have become Prime Minister, the valued friend of William Pitt. His letters were a treasury of spiritual sustenance to men and women of all stations and circumstances. To us he is the outstanding example of the power behind the Evangelical Movement, a power that still speaks through those hymns that body forth the song that sings in the hearts of men and women who have experienced in themselves the worldwide miracle of saving grace.

#### RUSSIAN JEWS IN PALESTINE.

A remarkable phenomenon is now witnessed in Russia. Many rich Jews have gone to Palestine to spend the Passover holidays there, and hundreds of young Jews have recently left the country to settle in the Holy Land. The emigration through Odessa to Palestine has increased fivefold, and now numbers 250 persons per week.—"Jewish Chronicle."

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## The Church Record.

JUNE 19, 1914.

## THE NEED FOR A POLICY.

The most serious feature in the present ecclesiastical situation is, as the Bishop of Manchester has recently remarked, the amazing apathy of the great mass of Evangelicals with respect to the destructive changes which it is proposed to introduce into our formularies. We are faced to-day with a deliberate attempt to alter the whole doctrinal balance of the Church of England. The conspiracy of those most sincere and godly men, who have drawn their inspiration from the Oxford Movement and who have consistently been ready to suffer for their beliefs, has now reached its height and we are confronted with almost unanimous proposals from the Canterbury Convocations to alter the Prayer Book in such a manner as would have driven Latimer and Ridley, Parker, Jewel and Hooker, and even Bishop Hall out of the fellowship of the National Church. Such an achievement reflects the highest credit upon its authors. They seem to be on the verge of gathering in the fruits of the self-sacrifice and far-sighted policy of over eighty years of work. They have set an example of devotion to their cause which is as worthy of imitation as the ends for which they work are not. They have, as a body, counted all things as dross if haply, their ends might be attained and they seem now to be on the eve of accomplishment.

Why is it that, even in view of these things, those who hold a purer faith, who represent the historic Church of England for three centuries and a half, who have tasted of the sweetness of Christ, and know the liberty wherewith Christ has made us free, are apathetic in respect of all this? They include, there is no need to say, the overwhelming majority of the laity both in Australia and at home. They contribute far more than their share to the spiritual, social and missionary life of the Church, and yet, though certainly not unloyal to the truth as it is in Jesus, they seem helpless and powerless to repel these and similar attacks upon the faith committed to them.

The problem is certainly a very serious one and deserves the prayerful consideration of all Christian people. Yet the answer lies close at hand. It

is to be found in the fact that there is an unwillingness to endure hardness, to go without the camp, to endure reproach for the sake of principle; that there is an appalling lack of leadership and a still more serious unwillingness to follow such leadership as there is.

Hence Evangelicals are without a constructive policy. They only stand together when they are attacked. They do not evolve a positive policy for the Church of England in accordance with their own principles, yet they are surprised that those who have done so and are willing to make sacrifices for its accomplishment determine in practice what the Church of England is going to do. Yet they wonder that the vast mass of Church people who cordially detest anything approaching Ritualism are led in such matters as Prayer Book revision and our relations to the Reformed Churches by the very men whose views are abhorrent to them! Yet this is simply inevitable. Men cannot for ever stand by mere negations. They will not make great sacrifices for an everlasting no. Whether in secular or ecclesiastical politics the party whose policy is simply a policy of obstruction cannot possibly hold the confidence of the people. Mere moral character cannot make up for the lack of intelligent leadership. The latter we must have or we die.

What, then, can be done to meet the present needs? A wise and constructive policy should be formulated and the attempt made to express Evangelical opinion both positively and negatively. Much could be done educationally. Our Colleges languish for lack of funds. Moore Theological College continues to try to supply an adequate Gospel Ministry with an inadequate staff and in financial embarrassment. Ridley College, Melbourne, is doing noble work and going far towards producing a learned ministry despite a paucity of support which would discourage smaller men than its brilliant Principal and his Council. Yet this is the key of the situation. The Colleges that give the most generally satisfying education will be the Colleges which will produce the future leaders of the Church in these lands. The Colleges that are best supported will, of necessity, be the Colleges which will do this. Here then lies a great need. Individual effort cannot overcome the inertia and decay of general indifference. Surely the need of provision for the future ministry of the Church of England ought not to pass unheeded?

Similarly, much might be said with respect to the Schools. The basis of character is laid in our school days and, apart from a positive constructive Church policy in this direction, the outlook is very gloomy for the Church as a whole. Yet much is being done here. Such admirable secondary schools as Holy Trinity, Dulwich Hill, Parramatta Grammar School, and the Caulfield Grammar School, give an education which is second to none, in a positively Christian and Evangelical atmosphere. More, however, should be done. We should have schools by tens instead of units. We should have a Grammar School for every group of parishes in the cities, and a whole system of cheap and efficient Boarding Schools throughout the States. Only thus can we hope to secure the presentation of the Truth of God in all its

satisfying fulness to those who come after us.

Considerations of space will not permit any further elaboration of the need for a policy. Our relations with Nonconformists sadly want reconsideration in the light of God's Word. Were the Bishops of Mombasa and Uganda right or wrong in attempting to federate with our non-episcopal brethren? What is to be our position with regard to them? Are we prepared to take the same stand nearer home before our unhappy divisions lose Australia to the Christian name? These are among the numerous questions on which our position needs defining. This, however, can only be when we are ready to look on the things of others and are willing to sink our individual preferences for the common good.

## The Church in Australasia.

## NEW SOUTH WALES.

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## New Church for Auburn.

The campaign for the erection of a new Church at Auburn is being actively carried forward. The Rector, Rev. A. J. A. Fraser, in the "Parish Messenger," says: "His Grace the Archbishop has promised to visit us and address a meeting of parishioners in the Town Hall, Auburn, on Thursday, August 13. It is hoped by then that the plans for the proposed edifice will be in existence and will be exhibited at that meeting. Meanwhile, it is hoped that the fund will be increased to the £700, which was our aim for Easter."

## New School Hall for Wahroonga.

At a meeting of the parishioners held in St. Andrew's Church, Wahroonga, details of the proposed School Hall were submitted. It was unanimously resolved that the building should be erected at a cost of £300, including furniture. About £100 is already in hand, and the Churchwardens have appealed to the parishioners for donations towards the remaining £200.

## Second Advent Conference.

At All Souls' Church, Leichhardt, there will be a Conference on the subject of our Lord's Second Coming, on Monday June 22, which will be a public holiday for the Prince of Wales' Birthday. Special speakers have been invited, and "Hymns of Consolation and Faith" will be used. The Holy Communion will be celebrated at 9.45 a.m., and the sessions of the Conference will be from 10.30 to 12, from 2.15 to 3.30, and from 4.15 to 5.15. Hot water will be provided for all visitors.

The Rector, Rev. H. S. Begbie, asks for "the prayers of God's people that this gathering may be much blessed in preparing the way for the Coming of the Lord."

## A.B.M. Report.

The June number of the "A.B.M. Review" contains the Annual Report of the work done and of the receipts and expenditure. We have already reported in our columns that the amount of money received during the year was the highest on record. The Executive Council mention other "grounds for encouragement" as follows: (1) Increase of Intercession, (2) Increased Supply of Candidates for Mission Work, (3) Striking demand for Missionary Literature, as well as advance in many other directions. Under the heading "The Outlook" it is stated that £2,070 additional income is needed to adequately carry on the work.

## Sydney University Christian Union.

The report of the Sydney University Christian Union to the end of first term, 1914, shows a decided activity in the work. In January the union sent 57 delegates to a students' summer conference held at Tweed Heads, and six to a similar conference in Adelaide. A camp was conducted by some of its members for boys of the great Public Schools, at which about 50 boys were under canvas. The union did all in its power to welcome incoming students to university

life. Public addresses were given weekly on problems which specially concern students, and a special course of lectures on "The Philosophy of the Faith," delivered by Dr. E. Digges la Touche, were well received. During the term 160 students were engaged in systematic Bible study.

St. Barnabas' Day.  
Melanesian Mission.

There was a good attendance at St. Andrew's Cathedral on St. Barnabas' Day last week, when the annual service in connection with the Melanesian Mission was held. The Precentor, Rev. E. N. Wilton, preached the occasional sermon, referring particularly to the history and work of the Mission, and the call which comes to the Church in Australia to give the work both prayerful and financial support.

## The Mothers' Union.

A quiet morning in connection with the Mothers' Union will be held in St. Andrew's Cathedral on Wednesday, June 24th, the conductor being Rev. P. Stacy Waddy. There will be Holy Communion at 10 a.m., with two sessions, with an address each, at 11 a.m. and 11.45 a.m.

## Bankstown.

On Saturday last, His Grace the Archbishop visited Bankstown and dedicated the Church of St. Paul, over which the Rev. W. R. Newton has been placed in charge.

Immediately after the dedication His Grace inducted the Rev. W. R. Newton to the charge of the District. Both Services were singularly impressive, and were an augury of what is hoped to be a bright future. The district has recently been cut off from the parish of Belmore.

## Prize Givings.

On Wednesday, 17th inst., and Thursday 18th, His Grace the Archbishop has promised to go to King's School, Parramatta, and to the Sydney Church of England Grammar School for Girls, for the function of the Annual Prize Distribution.

The Church in this Diocese is singularly fortunate in having two schools of such a high educational standard.

## Kiama.

A new pipe organ in Christ Church, Kiama, was dedicated at a special service on Friday last, the Rev. E. W. Wilton, Precentor of St. Andrew's Cathedral, preaching the dedicatory sermon.

## St. Clements', Marrickville, C.E.M.S.

The annual meeting of St. Clements', Marrickville Branch of the C.E.M.S. was held on Tuesday night. The report presented showed an excellent year's work. The Branch has just on 100 members and is marked by aggressive and true spiritual fervor. An important feature of the year's work has been the inauguration of Saturday night open air meetings, conducted by men only.

## St. Michael's, Surry Hills.

The Annual Social gathering of parishioners was held on Tuesday last, in St. Michael's Parish Hall. The Rev. F. Elder presided, and the opportunity was taken to bid farewell to Miss Holman, Deaconess, who has been appointed to a similar position at St. John's, Balmain, and also to welcome Miss Doyle, who has been appointed to the staff of St. Michael's. The Rev. S. H. Denman came across and spoke a few words of encouragement.

## ARMIDALE.

## Ordination.

On Trinity Sunday, in St. Peter's Cathedral, Armidale, the Bishop ordained Rev. E. J. Holmes, Th.L., to the priesthood, and Mr. T. F. T. Foyan to the diaconate. The sermon was preached by Rev. F. T. Perkins, M.A., Headmaster of the Armidale School.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent).

The Association for Missionary Service which represents the A.B.M. in Melbourne has issued its report for the year ending 31st March last. The figures are encouraging inasmuch as they show an increase of £550 over total receipts for the previous year. The total income was £2,875, of which

£2,250 was remitted to the A.B.M. in Sydney. Of this fund New Guinea gets the larger share—about £1,037, and Melanesia about £500, while Yarrabah and Mitchell River absorb about £280. Carpentaria Diocese gets £53, and the New Venture, Shantung, is down for £28. Jerusalem in the East, and the Oxford Mission to Calcutta also benefit to a small extent. We congratulate the energetic secretary, Rev. E. J. Withycombe, on the results of the year's work.

## Hampton.

The Church-people at Hampton, under the energetic leadership of Rev. H. F. Sors, are making an effort to add to the Sunday School Buildings. A hearty Social gathering was held on Thursday week, which was addressed by Rev. H. Norwood (Vicar), and Revs. H. T. Langley and H. B. Hewett. There is every possibility that Hampton will soon be separated from Sandringham as an independent centre of Church life.

## St. Paul's Cathedral Organist.

No appointment has yet been made to permanently fill the position of organist at St. Paul's Cathedral, rendered vacant through the death of Mr. Ernest Wood. While Mr. Wood was ill Mr. A. McConachie, organist of Christ Church, St. Kilda, officiated at St. Paul's, and is at present organist there. In musical circles speculation is rife (says the "Herald"), as to whether an English organist is to be imported or a selection made from among Australian organists. The appointment is in the hands of the Chapter of St. Paul's Cathedral.

## Convention at St. Matthew's, Prahran.

The Annual Convention will be held in St. Matthew's Parish Hall, Prahran, on June 30th, July 1st, 2nd, and 3rd. Already the following have promised to speak: Revs. D. Ross, S. Beckingham, E. Isaac, Dr. McColl, and Mr. Ettman. The meetings will be at 3.30, 6.30 and 7.30. Tea will be provided by the Guild at a charge of 6d. The last day will be Missionary Day.

## Quiet Morning for C.E.M.S. Men.

On Monday, June 8, a Quiet Morning was held in Melbourne, under the auspices of the C.E.M.S. At 8 a.m. the men attended at St. Paul's Cathedral, a celebration of the Holy Communion.

Afterwards breakfast was served in the Chapter House, and members of the Society keenly appreciated the privilege, granted by the Archbishop, of having the breakfast under the shadow of the Church, instead of going to a city restaurant.

The Archbishop, who is the President of the Society, said that it filled his heart with joy that, on a day set apart as a holiday, 300 men had responded to the invitation to partake of Holy Communion. In such actions as this he saw great hopefulness regarding the work of the Church. He saw in it a growing spirit of reverence and devotion on the part of laymen. Such a thing as that he now witnessed was absolutely impossible until the Men's Society was formed.

There were certain Dioceses in Australia where the life of the Society was somewhat

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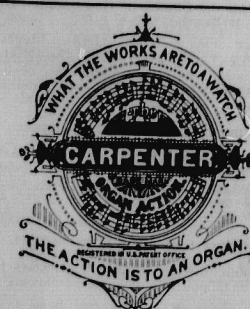
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still. It either progresses or retrogresses, and such will be the history of your Society. There is very much to make us feel proud when we reflect on what has been done in this Diocese. As you look forward to the future, there are triumphs still unwon, work for you to do of which you have but a faint conception at the present time. Therefore, I say, after this solemn service, be true to the principles of the Society and true to the Church to which you belong, and, as this truth manifests itself in your actions and your lives, there is no saying what you can do for the Church of God and the Diocese of Melbourne.

During the morning, Dean Stephen, Bishop-Elect of Tasmania, delivered two helpful addresses in the Cathedral, dealing with the ideals of the C.E.M.S., and the best methods of attaining those ideals.

#### Church Missionary Association.

The Victorian Church Missionary Association which celebrated its Twenty-second Birthday on Monday last, has since its inception supported some 80 missionaries and expended £90,000.

#### Scripture Lessons in State Schools.

A public meeting held at Inglewood last week, unanimously carried the following resolution:

This meeting records its conviction that the programme of the Scriptural Campaign Council is eminently fair in providing for secular, non-sectarian or denominational teachings according to the varied wishes of the parents, without partiality among the churches, or adding to the financial burdens of any; and further declares it to be the absolute right of electors to vote by a referendum on the introduction, or otherwise, of this system, which works so well in four Australian States, into Victoria, and determines to seek the recognition of the democratic principle of majority representation with a safeguarded majority, from all Parliamentary candidates at every State election.

#### Rev. Dr. Adeney.

The Rev. Dr. Adeney, the eminent British Congregationalist was last week welcomed in Melbourne. Anglican leaders were unable to be present, but sent apologies, while the Melbourne College of Divinity sent a message of "brotherly regard." Dr. Adeney has since spoken on Church Union and Biblical criticism and has thereby given much food for thought.

#### Gippsland.

July 10th will be the 11th anniversary of the formation of the Diocese of Gippsland.

#### Ordination.

The Bishop, the Right Rev. Dr. Pain, will hold an ordination at St. John's, Bairnsdale, on Sunday, June 28th, when it is hoped that Mr. F. J. Evans will be admitted to the Diaconate and the Rev. H. O. Watson to the order of the Priesthood. The Bishop will preach the sermon.

#### WANGARATTA.

##### St. Columba's Hall.

The Hostel at Wangaratta, under the charge of the Warden, Rev. C. P. Brown, is not only a College for study, but a centre of active parochial duties. The students work in various parts of a large district. During last year the Warden travelled 12,000 miles, and he is also responsible for the direction of the work of the students in the various centres.

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#### QUEENSLAND.

##### BRISBANE.

(From Our Own Correspondent).

#### Death of a Pioneer.

Mr. J. H. McConnell, whose father was the pioneer of the Brisbane River district, passed away on Sunday, June 27th. In Church work, and in support of charities, his help could always be relied upon, or his sympathies enlisted. He gave liberally towards the erection of the Cathedral. He leaves a record of an honourable life, devoted to the best interests of all around him. The Administrator officiated at the funeral, assisted by the Rev. J. B. Armstrong. It will be a matter of sincere regret to the Archbishop that he was absent during the sad occurrence.

#### Late Rev. I. Castlehow.

Rev. Isaac Castlehow, a well known Methodist Minister, was called to his rest recently. At the funeral service, Rev. Dr. Youngman made touching reference to Mr. Castlehow's work, his strength of character, his devotion to duty, and to his qualities as father and husband. In his strength the Master had called him, and the servant had been ready. One of Mr. Castlehow's sons was a Rhodes scholar at Oxford.

#### Cathedral Windows.

The East Window of the Chapel of the Holy Innocents (the Chapel was built partly by the children's offerings) has been filled with stained glass, representing scenes from our Lord's Childhood. The window has been given to the memory of the late Dr. Hugh Bell and his wife, the gift of their children. One of the apse windows has also arrived, in memory of the Hon. J. Garrick, formerly Agent-General for Queensland.

#### Home Mission Meeting.

The usual Home Mission meeting will be held during the Synod. The Archdeacon of Brisbane will preside, and the speakers will be Archdeacon Rivers, the Mayor of South Brisbane (Ald. Allen), Canon Jenkyn, and the Rev. Alfred Davies, Toowoomba. The meeting is always of interest to Church people.

#### WEST AUSTRALIA.

##### PERTH.

The Diocesan Trustees have been able to secure, on satisfactory terms, a fine site for a church in the rapidly advancing district of Maylands, lying north of the railway line. The tendency of recent settlement appears to be in the line of an ancient road from Perth north-eastwards, towards the Upper Swan. This road was blazed in the time of Governor Stirling, who himself came out to take part in the work, the route being considered the best line of approach upon Perth, and now, after nearly eighty years, the time is in sight when a metalled highway will be laid for the most part along the line then taken. It is hoped that in other fast-growing centres land will be secured for the developments which must be taken in hand in the near future.

#### St. John's, Fremantle.

St. John's, Fremantle, reports a splendid year. There has been an increase in attendances at Church and Sunday School, with a corresponding increase in offertories. Direct giving in the parish amounted £900, and entertainments barely £48. Debts of Church properties have been reduced and there is an altogether hopeful feeling.

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#### BUNBURY.

##### Missionary Assessment.

The principle of missionary assessment has proved successful in the Diocese of Bunbury. The first step was taken in 1911, when the Diocese was assessed at £100 for twelve months, the amount given in the previous year being £87. The result was that £120 was contributed. For last year the assessment was raised to £130, and £144 was given.

#### BEVERLEY.

##### Education of the Aborigines.

An interesting experiment has been in operation at Beverley for some time now. In the matter of educating the coloured waifs and strays of that part of the State. The blacks have a reserve near Beverley, and in its vicinity a cottage is being rented by the State, which serves as a school for the children, of whom there are 24 on the roll, and a schoolmistress has charge of the work. This venture has been made largely owing to the untiring exertions of Canon Grosier, the Rector of Beverley, who has always sought the welfare of the natives. The Canon regularly visits this school, for religious instruction, weekly. Three-fourths of the children are Anglican, and attend Church and Sunday School in Beverley.

##### Forest River Mission.

The accounts of this mission continue to be most encouraging. The Rev. E. R. Gribble speaks well of the friendliness of the natives, about 50 of whom are already attached to the station, and as many as 80 have visited it on one occasion. The daily School has increased in numbers from 7 to 20, and the scholars have learnt to wash their hands and faces as well as learning to say the alphabet and to count up to 20. The first lesson having been given by means of hoot-nolish writing on tin.

The trained Christians from Yarrabah, James Noble and his wife, have arrived at "Dadahaway," and their willing help and experience will prove most valuable in the work.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

(From Our Own Correspondent.)

##### Synod.

The next Diocesan Synod will be a new one. The date of opening has been set down for September 1st. It is hoped that the subdivision of the Diocese will be proceeded with. The Endowment Fund is not yet complete, but the Committee are hard at work.

##### Holy Trinity Anniversary.

The annual Tea Meeting and Social Gathering of Holy Trinity Church was again largely attended this year. The Rector (Rev. F. Webb) presided. An address on Church work was given by Colonel Castine.

##### Miscellaneous.

Rev. Dr. Elliott, the newly-arrived Principal of what is known as the Chapman-Alexander Bible Institute of Adelaide, was tendered a welcome by the friends of the Institute on Saturday last. Sir Charles Goode presided. The welcome was held at the Institute Buildings, Hyde Park. These, for the present, consist of a very fine and com-

modious residence in extensive grounds. This property was a gift for the purpose of starting the Institute. The endowment fund for the support of the Principal was the gift of another S.A. gentleman. The intention of the Committee is the training of Church workers. The basis is interdenominational, but it will probably be entirely confined to the Nonconformist Churches.

#### Young People's Corner.

##### An Unforgettable Railway Journey.

At one of the big "May Meetings" in London, Bishop Taylor Smith said:

Four years ago I had the privilege of staying with a friend near Oban, and after a few delightful days I said to the host (this was Monday evening):

"I must leave to-morrow, because on Wednesday I must be at the War Office."

"Very well; I will have the motor by a quarter to eight. You have twelve miles to go, and you can catch the nine o'clock train all right."

We started punctually, but had only gone three miles when something went wrong. The chauffeur tried and tried, but it was no good, and we lost the train.

"Well! I thought, 'all things work together for good to them that love God,' so I walked back to the house."

"It doesn't matter," I said cheerfully; "I will have another pleasant day in Scotland, and I'll go up by the sleeper to-night."

That evening I caught the seven o'clock train at Oban, and I said to the station-master about ten minutes to seven: "I want a sleeper to London."

"Sorry, sir, but there has been a golf tournament, and every place is booked."

"Let me have a first-class carriage and some rugs, then."

"Very sorry, sir; the golfers have already engaged all the first-class seats."

"All right, give me a third."

There stepped in and sat opposite to me a young fellow about twenty-four years old, and he began to talk to me and tell me something of his life. He was servant to one of those who had obtained places in the sleeper.

After he had related his history, I told him of the Lord Jesus Christ, and then, at ten o'clock, I rolled myself up in my rug, and he in another, and we slept till seven next morning. I thought, "I won't let him leave the train without telling him who I am," so just as we came near Euston I said:

"It is only fair to you to tell you who I am. I am the Chaplain-General, and if I might send you a book I should be delighted." He said he should like to have it, and gave me his address.

Four years have passed, and just before I went to Egypt I got a letter from him thanking me for pointing him to Christ, and saying that in a recent testimony for the Master he had told the story of what happened in the train from the North.—From "Our Boys' Magazine."

##### For the Little Ones.

##### Henry John's Half-Crown.

Henry John gasped with surprise and delight when Uncle Hubert put into his hand a bright half-crown.

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Henry John was staying at Broadstairs with Mother, and Uncle Hubert had come down for the week-end.

What fine times he and his nephew had together! Poor Henry John looked very doleful as he and Mother stood on the platform waiting for the London train, with Uncle Hubert in it, to steam out of the station.

And then Uncle had put that big piece of silver money into the little boy's hand, and Henry John had coloured up pink with pleasure and excitement. "Mother, look, look! What is it?" he asked, when he had waved his handkerchief 'ill not only Uncle, but the whole train, had disappeared in the distance. "Half-a-crown!" said Mother, smiling; "there are thirty pennies in it, or five six-pences; you have never had more than six-pence at once in your life before. You are a lucky boy."

"I expect Uncle likes me," said Henry John. "May I spend it?"

"Yes, if you spend it wisely, and don't waste it, dear; but it is a lot of money for a small boy to have."

"Well, Mother, will you please take care of it for me while I am playing?"

So Mother opened her little green-silk purse, and Henry John dropped in the precious coin; then Mother snapped to her purse, and put it into the pretty blue-silk bag that held her work; for, while the little boy was digging and paddling, Mother sat working at a white-silk collar which, when finished, was to be worn with Henry John's best black-velvet suit.

He took a great interest in it, and kept coming up to Mother's chair to see how it was getting on. But to-day another reason brought him constantly to Mother's side.

He had just run down the soft, warm sand, and dipped his hot little feet into the cool water, when a thought struck him, and he came racing back to Mother's shady nook to ask: "Mother, would half-a-crown buy a pony?"

"No, darling," said Mother, gently; "ponies cost a lot of half-crowns."

"Do they?" he asked in a disappointed voice. "Wouldn't half-a-crown buy just a baby one?"

"Not even a tiny one," smiled Mother.

Henry John sighed, and then scampered away with bare, sandy feet into the waves again. But soon he was by Mother's side once more. "But what about a clock-work

train with lots of carriages?" he said, eagerly.

"Why, yes; I daresay you could buy that; we must see when we go back to London."

"Not here? I should like it now."

"No, darling; we had better wait till we get home. You couldn't bring it out; that must be to play with indoors."

"Well, how much longer are we going to stay?"

"Two more whole weeks."

"What a long time," said Henry John, but not in a pleased voice; and, as he ran back to play, he called out, "I wish we were going home this afternoon."

Next time he came up to Mother's chair he sat down beside her. "I don't think I'll buy a train, Mother. I should like something I can use now. What about a shrimping-net?"

Mother laid her work in her lap, and looked thoughtfully at her little son. "That would give you pleasure while you are here, dear, perhaps, though you are a very small boy to go shrimping by yourself; and in London it would be no use at all."

"Well, I could get a butterfly-net; I know there are butterflies in London."

"Don't be in a hurry to spend your money, darling; you may think of something else. Now we must go home to dinner."

"Please, may I carry my money?"

So Mother took out from her little kid purse the bright half-crown, and Henry John carried it in his hot, grubby hand.

On the way they passed a toy-shop, with some large tin soldiers displayed in the window; and at once the child was quite sure there was nothing in the world he so much desired as those highly-coloured infantry.

Yet, when they passed a fruiterer's, he changed his mind in favour of a basket of big scarlet strawberries. "Cos, you know, Mother, we could share those." The next things were toffee and peppermints. "Cos they last longer."

But Mother coaxed him away from each in turn, and they reached the house where they were staying without the precious coin being broken into at all. Mother went straight upstairs to their sitting-room, but Henry John ran through to the kitchen with his sandy pail and spade.

Amy, the little girl who came in daily to do odd jobs for the cook, was crying. "Tender-hearted John had to ask her a lot o' question to find out all about her trouble."

Ten minutes later he walked into the sitting-room slowly, looking very grave. "I'm tired, Mother," he said, in a dull voice.

"You are hungry, darling," said Mother, turning round from the window where she stood looking out. "Give me your half-crown, and go and wash your hands in the bedroom; I have poured you out some water."

"Mother, I haven't got my half-crown," he said, soberly.

"Oh, my darling, you haven't lost it?"

"No; but Amy was crying. She said her brother would have to go to prison, 'cos he's broken a window, and unless they pay for it to-day he will be locked up." Henry John's eyes grew big with horror. "And she won't tell anybody, or ask anybody to give her the money—she says she is too ashamed. So—so I gave her my half-crown, and she's ever so glad, and says they can make up the rest between them."

Henry John's voice had grown a bit husky. "I thought I might as well, Mother. You see, it was a worry to know how to spend it." Then he flew at Mother, flung two grimy arms around her neck, and rubbed his cheek up and down her cheek as he whispered, "You don't mind, Mother, dear, do you?"

And mother felt that the hot, sunburnt cheek was just a little bit damp. She cleared her voice rather noisily, for it was husky, and held her small son very tenderly to her as she answered softly: "It was a very nice way to use it."

—M. E. Morrison, in "The Prize."

#### "OIE ME TIME."

"Gabbling the service" is an accusation sometimes brought against some of the clergy. In this connection Canon Rawsley tells against himself a story of an old parish clerk who begged him not to read the service so fast: "For you moost gie me time, Mr. Rawsley, you moost idee. You moost gie me time, for I've a graceless wife an' two godless sons to pray for."

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Visitors and Friends are cordially welcomed to our C.M.A. Rooms.

## Interview with Rev. Percy Webber

C.M.S. Missionary at Agra, India.

Rev. Percy Webber, who has spent over sixteen years in India as a missionary under the auspices of the Church Missionary Society, was recently ordered a sea voyage for the benefit of his health. He came to Australia and spent a few weeks in New South Wales, and on June 6th, with health restored and a thankful heart, he started on his return journey, which he intended to break for a fortnight in Melbourne. On the day before he left, Mr. Webber was interviewed by a representative of the "Church Record," and told many interesting details about life in India.

#### A Varied Experience.

We are informed on good authority that "each man in his time plays many parts." This is certainly true of an Indian missionary, if Mr. Webber's varied experience is a normal one. In sixteen years he has occupied six different posts, and his work has been evangelistic, industrial, and educational. He has built up converts in the faith, and he has built a College at Agra. A missionary obviously should be a handy-man, to whom no kind of work can come amiss.

#### Learning the Language.

Mr. Webber has spent the whole of his sixteen years of service in the United Provinces in North India. For the first fifteen months he was in Gorakpur, in the extreme East of the Province, where the C.M.S. was its sole possession (save for one Roman Catholic Priest) of a huge district (including two English congregations), which had to be ministered to by four missionaries. Here Mr. Webber was engaged in learning the language—Urdu, which is the lingua franca of all the towns of North India, while Hindi is needed for the villages.

#### In Charge of Printing Press.

From Gorakpur, Mr. Webber was moved right across the Province to the neighbourhood of Agra, to the Orphanage at Sikandra. This institution was established to receive famine orphans, and at that time contained 400 boys and girls. Here our missionary managed a printing press, and looked after the industrial work, which was varied by an occasional evangelistic tour in the villages round, accompanied by native catechists. Asked how the orphans turned out, Mr. Webber said that on the whole the results were good. Two-thirds of the catechists working in the Province were trained in the Sikandra Orphanage.

#### Manager of a High School.

After three years in the Orphanage Mr. Webber was transferred to the historic city of Lucknow, which is in the centre of the Province. Here his work was quite different; he was Manager of the C.M.S. High School. Asked what was meant by "Mana-

ger," he replied that the Head Master was under him. He represented the School to the Government, and was responsible for all its work. There were 250 boys at the School, mostly Hindus, and Mr. Webber took the English Classes, and also instructed higher classes in Scripture. Two of the best Indian Christian masters were formerly pupils of the School. One of them is a Canon of the Cathedral, and went to London as a Representative of India on the occasion of the C.M.S. Centenary in 1899. One Indian boy obtained 96 per cent. of full marks recently in his Scripture examination and matriculated at Calcutta University at the age of fifteen.

#### Superintendent of an Orphanage.

Having managed the High School for two years Mr. Webber returned to Sikandra as Superintendent of the Orphanage. He said that the girls nearly always married, but not usually till the age of eighteen, and that spinners were practically unknown in India. Many of the boys became teachers, and others household servants. Asked concerning the prejudice against native Christian servants of which we hear so much, Mr. Webber said that only the Christians who are physically or mentally weak will take up house work. Those who are more vigorous look for some higher walk in life, whereas a Hindoo or a Moslem of the servant class must remain at the work to which he was born.

#### Evangelist at Agra.

At the end of four years came another move, this time to the great city of Agra, where Mr. Webber was called to engage in evangelistic work. It was his privilege to itinerate in the villages round during the cold weather; to superintend the catechists at the various stations; to see that the enquirers were carefully instructed in the faith; and in addition, to act as Manager of a Middle School in which in the past eight years the number of scholars has grown from 48 to 250.

#### The Builder of a College.

When four years had passed in these interesting occupations the engineer who was in charge of the building of the new College of St. John's, Agra, contracted typhoid fever, and Mr. Webber, who, before he was a missionary had learnt something of building, was called to take his place. The old College at Agra had proved too small, and an honorary Missionary, Rev. A. W. Davies, now the Principal, gave the C.M.S. upwards of £20,000 for the new building, and also £10,000 for the endowment of four professorships. For two years Mr. Webber has been a builder, preaching on Sundays and, whenever possible, doing spiritual work. He has had over 1000 workmen under him. His task was completed at the close of last year, and on January 9, 1914, the new College was opened by the Viceroy, Lord Hardinge, and Mr.

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Webber was able, shortly after, to start on his well-earned holiday.

#### The General Outlook.

Speaking on the general outlook of Christian work in the United Provinces, Mr. Webber said that the greatest opponents are the members of the Arya Samaj, who desire the benefits of Western Civilization without Christianity. They adopt Christian methods, street preaching, schools for boys and girls, the distribution of literature, &c., but are bitterly opposed to the Christian Faith.

Among the Indians generally there is a hopeful steady movement towards Christianity, although the actual converts are comparatively few. Many are decided Christians, but are kept back from Baptism by fear of the terrible consequences which would ensue. When caste is abolished they will come in large numbers. The Missions are terribly understaffed, and the results achieved are very good when compared with the efforts put forth. The educational work has made greater progress since the introduction of the short service system, by which candidates for ordination in England spend three or four years in teaching work in India. Mr. Webber had only heard of one such man who failed to return to India as a missionary after he was ordained, and he said it would be an excellent thing if some Australian Ordination Candidates would offer for the work for a few years. Their teaching would all be done in English in the Mission Schools and Colleges.

The most appalling aspect of the missionary enterprise in North India, said Mr. Webber, is that so many people are untouched by the Gospel. In Agra District, three C.M.S. Missionaries, by going to as many as 10 or 15 villages a-day, can only get round their district once in two years. "There remaineth yet very much land to be possessed." Who will come "to the help of the Lord against the mighty?"

Dreams pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, nor a pure resolve, nor a loving act, has ever gone forth in vain.—F. W. Robertson.

## The Woman's Page.

#### Among Indian Girls.

Miss Nina Brentnall, B.A., of Sydney, a student secretary of the Y.W.C.A., who has been engaged in mission work in Calcutta for four years, is now visiting Sydney. She is supported by the University students of Australasia through the Y.W.C.A., and her work is in the schools and colleges of Calcutta among Indian and Eurasian girls.

The Missionary Settlement for University Women was founded in 1895. Its aims are to co-operate with the Y.W.C.A. in reaching women students of non-Christian lands; also to arouse and foster more missionary interest among the women students and school-girls of the British Empire, and to band them together in a united effort by providing a definite outlet for their interest.

"The Y.W.C.A.," said Miss Brentnall, in the course of an interview with a representative of the "Sydney Morning Herald," "with its fourfold aim—the physical, social, mental, and moral development of its members—is especially suited for work among Indian women-students and schoolgirls, who pay little attention to physical exercise, and practically none at all to social life. Indian girls are not very strong physically, and if their mental faculties were alone developed they would soon become weaklings. As they have previously been kept in purdah—that is, in absolute seclusion—they are, of course, only able to begin taking exercise by degrees. But, once taken from purdah, it is astonishing how quickly they develop; in fact, they very often go to the other extreme."

"An Indian woman, for instance, who had been brought up in purdah, eventually visited England, and during that visit gained the distinction of being the first woman of any nationality ever to go up in an aeroplane. Then she and other Indian women became especially interested in the movements of the militant suffragettes, and on their return to India it was feared they might start a similar campaign on their own there."

"This is practically the first generation the girls are being educated, but they graduate absurdly young. There are 12 secondary and high schools in Bengal, and a number of girls who have graduated are in the Arts and Medicine College. As the girls are never allowed to walk in the streets, buses convey them to and from their schools or colleges. In the association we have one hostel or home for girls who live in the country."

"The Brahmo Samaj (reformed Hindus), who are the most advanced women in Bengal, have actually started a woman's club. They often ask me how it is I come to India when they cannot go to Australia."

"Indian women are great on argument, and sometimes ask you questions that are difficult to answer. I often have a native girl to spend week-ends, and one Sunday I took her with me to 8 o'clock service at the Church of England, and one of my associates took her to the Presbyterian Church at 11 a.m., while she accompanied another to the Congregational Church in the evening. Though a Christian, she had not decided which Church she would join, and that evening she said to me, 'Which Church did Christ belong to, for that is the one I would like to join.' It is these divisions in the Church that make our work among the heathen so difficult."

Miss Brentnall is looking forward with pleasure to returning to Calcutta in December.

#### Religious Education.

"Amid all the fierce competition, Which blights with malevolent spell, Secure will be still the position Of those who can educate well."

For He, the great Lord of Creation, Who made us a composite whole, Will bless the 'complete education,' That takes good account of the soul.

And even on History's pages 'Tis written so clear and so bright, 'The people shall last through the ages 'That trains up its children aright.'

Think how much we have to be thankful for. Few appreciate the number of everyday blessings; we look on them as trifles, we forget them because they are always with us.—Sir J. Lubbock.

Miss Primanprude lisped to her lodger: "Mister Barker! I'm sorry to say, Miss Goldtooth complains of your coughing—I'm afraid she will leave me to-day. She declares that it sounds most distressful, And she told me to say, she feels sure You'd be well to-day, if you start right away, Taking Woods' Great Peppermint Cure."

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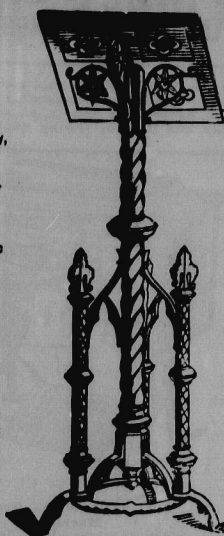
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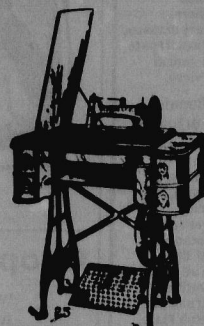
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## Current Topics.

For the Third Sunday after Trinity the subject is "The Desire to Pray." In the Collect we plead the fact that our "desire to pray" is itself given to us by God, and we ask Him to hear the prayers which He has Himself inspired, and to defend and comfort us by His mighty aid in all dangers and adversities. The Epistle (1. St. Peter v., 5-11) teaches us to look up to God in all our difficulties and to cast all our care upon Him, for He careth for us. It reminds us of the meaning of these trials, viz., that we may be perfected by them; that God, after we have suffered a while, may make us "perfect, stablish, strengthen, settle" us, and also of the spirit in which we should receive the trials. "Be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." In the Gospel (St. Luke xv., 1-10) the parables of the Lost Sheep and the Lost Coin remind us of the loving care with which God follows lost and perishing sinners, and the "mighty aid" by which He brings them back to their true home. As we think of His wondrous love, surely the "desire to pray," which He has put in our hearts, will be more and more intensified, until prayer becomes to our souls as natural and inevitable as the act of breathing is to our bodies.

There is nothing more remarkable than the complete change of opinion which is observable during the last few years with regard to the value of alcohol to those who have to do hard work, or undergo a severe strain. Thirty or forty years ago it was assumed that by drinking beer or spirits men kept out the cold, and increased their energy. But now all is changed. In the South African War it was conclusively proved that the total abstainers best stood the strain put upon them. Now Sir Edward Shackleton has announced that in the equipment of his new Antarctic expedition alcoholic liquors will find no place. But more remarkable still is the action which has just been taken in America. By a single administrative order the whole of the United States Navy has been turned into what in New Zealand would be called a "Prohibition District." The order runs thus:—"The use, or introduction, for drinking purposes of alcoholic liquors on board any naval vessel or within any yard or station is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order." This new rule is issued on the recommendation of the Surgeon-General on the ground that the use of alcohol lessens the efficiency of officers and men. We are thankful that the support of modern medical science is thus brought to the assistance of temperance reformers. If

The sudden death of Bishop Tucker, at the age of 65, removes from active service in the Church one who can ill be spared, and one whose loss will be deeply mourned. To few men have been granted the stirring and marvellous experiences of the late Bishop. In 1890 he was consecrated as Bishop of Eastern Equatorial Africa, and was the first Bishop to reach Uganda, Bishop Hannington having been murdered when within two days' journey of Mengo, the capital, and Bishop Parker, having died of fever at the south of the Victoria Nyanza.

The journey from the coast occupied Bishop Tucker and his party six months, it can now be done in four days, by rail and steamer. In Uganda were 200 baptised Christians, now there are 90,000. The chiefs lived, like the people, in grass huts, now they have brick villas, with galvanised iron roofs, ride bicycles and have typewriters for their correspondence. Then King Mwanga, the murderer of Bishop Hannington sat upon the throne, now

his son Daudi, as an earnest Christian King rules the country. King Daudi was last year welcomed by the C.M.S. Committee in London in the room where Bishop Hannington was fawelled before he started for Uganda.

Bishop Tucker found a heathen land, and now, although there are many pagans and Mohammedans, there is in Uganda a self-governing, self-supporting, self-extending Church, sending out missionaries into the countries round, where not 30 years ago the Baganda people used to raid for slaves. In the work which led to this wonderful transformation, Bishop Tucker had a foremost part. Those who have read his interesting book, "Eighteen Years in Uganda," will remember how he was "in perils oft," and will recall his weary marches, sometimes walking through swamps up to his neck in water, often in great danger of his life. Doubtless the exposure he so heroically endured has led to his comparatively early death. Among those who have taken part in the extension of God's Kingdom in the world, few have a greater claim to our gratitude and admiration than Alfred Robert Tucker, the third Bishop of Eastern Equatorial Africa, and the first Bishop of Uganda.

There is nothing more remarkable than the complete change of opinion which is observable during the last few years with regard to the value of alcohol to those who have to do hard work, or undergo a severe strain. Thirty or forty years ago it was assumed that by drinking beer or spirits men kept out the cold, and increased their energy. But now all is changed. In the South African War it was conclusively proved that the total abstainers best stood the strain put upon them. Now Sir Edward Shackleton has announced that in the equipment of his new Antarctic expedition alcoholic liquors will find no place. But more remarkable still is the action which has just been taken in America. By a single administrative order the whole of the United States Navy has been turned into what in New Zealand would be called a "Prohibition District." The order runs thus:—"The use, or introduction, for drinking purposes of alcoholic liquors on board any naval vessel or within any yard or station is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order." This new rule is issued on the recommendation of the Surgeon-General on the ground that the use of alcohol lessens the efficiency of officers and men. We are thankful that the support of modern medical science is thus brought to the assistance of temperance reformers. If

It is good to have a teetotal navy, it seems quite certain that it would be good to have a teetotal world. Such a consummation would mean a decrease in suffering, disease, and crime, and would bring untold blessings in its train. The time is not yet, but we are encouraged to see visions and dream dreams with the confident hope that they may one day become realities.

## Our London Letter.

(From Our Own Correspondent.)

### Evening Communion.

Another of our prominent Evangelical Churches has discarded Evening Communion, not by desire of the people but owing to some occult influence—episcopal or archidiaconal—brought to bear upon the Vicar. It means cutting off a large number from the Holy Communion altogether, as there are many whose position or duties in life prevent them from attending early or morning services. There is considerable opposition to the Vicar's action, not of any avail, however. It is almost impossible to say why these things are done, the reasons avowed always appearing so inadequate. At the writer's Church, nearly 200 are wont to communicate at the evening service once a month, most of whom otherwise would have no opportunity of so doing. With evening Communion decreasing, and the use of Vestments increasing, the drift of things in the home Church can be understood. It is all very sad and does not make for the strengthening of the Church.

### St. John's, Highbury.

St. John's Hall, Highbury, otherwise the London College of Divinity, is the largest of our Evangelical Theological Colleges. It has a fine record and roll of names, and its alumni always muster in force at the Annual Re-union, which this year took place on the 6th May. The occasion was made additionally interesting this time by a presentation to Dr. Watts-Ditchfield, consisting of some sectional book-cases now in vogue, contributed to by 300 past and present members of the College. Dr. Watts-Ditchfield's work for the College while he was a Vicar in Bethnal Green, was prodigious, and its strong position and connection with Durham University are largely due to his unwearying and statesmanlike efforts in recent years. The proceedings were naturally largely dominated by the fact of Dr. Watts-Ditchfield's appointment to the Bishopric of Chelmsford, he being a former member and one of the principal leaders of the College. The