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Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Why not make a start this Sunday?"

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

"Anglican Laymen's Church Attendance
Campaign."

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

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

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

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

that time until after Easter, 27th March, marriages are not permitted except by special dispensation."

We are exercised in our minds as to the authority for this statement. We know of no rubric in our Book of Common Prayer that gives any basis for it. We would urge our brethren to be careful not to laud men's consciences with unnecessary burdens. The words "are not permitted" are absolutely unjustifiable and untrue.

The New Bishop of Manchester.

News of Dr. Temple's appointment reached us by cable early in December. The "Record" commenting on the appointment says:—

"It is not easy to define with any degree of preciseness what the new Bishop's ecclesiastical position really is. He is known to be the heart and soul of the Life and Liberty Movement, of which he was the founder, and to have extraordinarily wide sympathies. He has the facility for making himself quite at home whether he is pleading the cause of Foreign Missions at a C.M.S. meeting in the Albert Hall or explaining the Parochial Church Councils measure to an E.C.U. gathering at forty-eight years. He has no party attachments; he is a Central Churchman—very 'central' indeed. He is, admittedly, a man of outstanding ability and scholarship, as his career at Oxford and subsequently abundantly shows, and in spite of very limited parochial experience he will make a good start as a Bishop. He stands for bold measures of Church Reform, advocating them with an enthusiasm which is perfectly delightful; and, if that wider and deeper knowledge which will come to him as a Bishop should lead him to observe more closely a certain wholesome discretion, it may be hoped that it will not altogether quench his zeal for these and other practical changes in the organisation and administration of the Church of England. Born in October 1881, he has just turned thirty-nine years of age, and will be the youngest Bishop on the bench. His illustrious father was born in 1821, became Bishop of Exeter in 1889, when forty-eight years of age, Bishop of London in 1885 at the age of 64, and Archbishop of Canterbury in 1896 at the age of 75. He died in 1902."

A Voice from Canada.

The following interesting mention comes from the pen of a Layman in "The Canadian Churchman":

"It has always seemed to me that a parish is very like a regiment, or a school, or a factory, in that discipline is absolutely necessary if it is to be carried on successfully. I should not be at all surprised to hear that the idea of discipline in a parish is a new and astonishing one to many, but if we think it over we must see that without it a parish must go to wreck. And by discipline I mean loyalty to the Church as an organisation, and also loyalty to the Rector in command, who is really in the position of the colonel of a regiment, or ought to be. I frankly confess that we laymen sometimes treat our clergy very badly. We do not give them the loyal support they deserve, and, indeed, that they have a right to demand. Indeed, we laymen ought to be ashamed of ourselves very often, and if some of the headstrong, interfering, wrangling laymen who make the life of a Rector miserable had their heads soundly punched, and if some of the gossiping, fault-finding, nagging laywomen had a good dressing down and were told to mind their own business, things would be a great deal better, and we would not have some of the distracting quarrels that trouble the righteous and make the ungodly blasphemous. Simply as a matter of discipline, for the good of the Church, I am for the man on the bridge, the Rector of the parish, every time. Never mind whether we think he is wrong or mistaken, let it be known that we back him on general principles. Of course, sometimes the Rector may be quite palpably wrong or mistaken; at least then we ought to have the decency to keep out of the row. What silly, petty causes lead to parish rows. Why, the people who are responsible for half the trouble ought to be ashamed of themselves for being so childish! And it all comes on the poor Rector's head. Some people think that is what a Rector is for to gossip about and criticise and find fault with and embroil in every stupid little dispute that vexes the congregation. Upon my word, we are desperately hard on our clergy. It seems to be the idea that we are at liberty, simply because a

man is our parson, to say whatever we like about him, and what is perhaps worse, about his wife. I declare upon my honour that it is within my own personal knowledge that the people in one parish didn't like their Rector, and wanted to turn him out, because his wife made very poor bread! Comment on such a story is needless; but really it is no laughing matter, rather it seems to me it is swearing matter."

English Church Notes.

PERSONALIA.

Rev. W. H. Griffith Thomas, D.D., has been on a visit to China, and at Kuling, a missionary resort, has been attending the Missionary Conference and giving Bible addresses.

On the unanimous invitation of the Council of St. John's Hall, Highbury, the Rev. the Hon. W. Talbot Rice, has consented to discharge the duty of Whitehead Professor of Preaching and Pastoral Theology during the next two terms.

Rev. G. L. Harold, senior curate of St. Mark's, South Norwood, after eight years' service in the parish, is shortly leaving England for the charge of a parish in the diocese of Christchurch, New Zealand.

The Rev. D. L. Freer, for five years in the Bush Brotherhood of North Queensland, and subsequently T.C.F. with the Australian Forces, is sailing immediately to take up work in a large district in a diocese of Dunedin.

The Archbishop of the West Indies, Dr. E. A. Parry, who has been twenty years in British Guiana, has announced his intention of retiring from the diocese within the next few months. Dr. Parry was consecrated Bishop of Guiana in 1900.

The Bishop of Peterborough has conferred the Archdeaconry of Leicester, to be vacated at the end of the year by Archdeacon Stocks, upon the Rev. F. B. Maenutt, vicar of St. Martin's, E. B.

Rear-Admiral Sir Harry Stileman has been appointed Director of Dr. Barnardo's Homes in succession to the late Mr. William Baker. The new Director, who is a brother of Bishop Stileman, Secretary of the C.P.A.S., before identifying himself with the work of Dr. Barnardo's Homes, had a distinguished career in the Navy. In 1909, having qualified for flag rank, he accepted an appointment as Superintendent of the Watts' Naval School at Elmham, Norfolk, one of the most useful of all the Barnardo institutions. Upon the outbreak of war, Captain Stileman, as he was then, was recalled by the Admiralty, and was appointed Senior Naval Officer for Liverpool, being subsequently promoted to Rear-Admiral. He displayed unusual gifts of organisation, and his services were recognised by a Knighthood, conferred on him soon after his retirement in 1919. After the Armistice Sir Harry Stileman returned to his work at Watts' School.

A White Crusade.

The Central Hall, Westminster, was crowded on December 9th, when a mass meeting of women and girls was held in connection with "The White Crusade." The idea of the crusade originated with the Girls' Friendly Society, and through its diocesan machinery, meetings are being organised throughout the country for the purpose of insisting on the need of a high standard of purity in personal, domestic and social life. This particular meeting was organised by the dioceses of London and Southwark, and was the culminating point of the Crusade Week effort in London. Brigadier-General N. F. Jenkins, C.M.G., C.B.E., presided. The Rev. G. A. Studart-Kennedy, Miss Knight Bruce, and Mrs. Hubert Barclay, president of the Mothers' Union, also spoke.

N.C.L. Conference.

The National Church League arranged for its usual Conversazione and Conference to be held at the Church House on January 10, the eve of the Islington Clerical Meeting. The subject for consideration will be "The Need for Doctrinal Teaching," and papers will be read on "The Bible," by the Rev. C. S. Wallis, Principal of St. John's Hall, Durham; on "The Sacraments," by the Rev. T. W. Gilbert, Rector of Bradfield; on "The Ministry," by the Rev. S. M. Warner, Vicar of Holy Trinity, Eastbourne; and on "The Need for Unity and Organisation," by Prebendary Wilson, Rector of Walcot, Bath.

The Passing of Paley.

The Autumn Term of 1920 will ever be memorable in the history of education at Cambridge, from the fact that Paley's "Evidences of Christianity" disappeared for ever from the Previous Examination. The very last paper was set on Thursday, December 9th, and the very last question of the very last paper

was: "In view of the interests of the Christian religion, is it wise or unwise to discontinue the paper on Paley's 'Evidences' in the Previous Examination?"

Quite evidently Paley's ghost may now be laid to rest with the "Verses (!!!) which have for so many years been of some strange value in 'helping lame dogs over styles."

Memorial Cathedral for Lagos.

It is proposed to build a cathedral at Lagos to take the place of the present Christ Church, which is now quite inadequate for the growing work, and to undertake it as a memorial of Bishop Tugwell's episcopate of over a quarter of a century of zealous, courageous, and self-sacrificing effort on behalf of the Church in West Africa. The cost is estimated at about £20,000. It is expected that the people out there will provide half this amount, and it is hoped that the Church at home will provide the other half. The appeal in this behalf is signed by the Bishop of Lagos, Bishop Oluwelu, Colonel Sir Robert Williams, Bart., M.P., as President of the C.M.S., the Rev. Dr. C. C. B. Bardsley, as hon. secretary of the C.M.S., and Dr. Eugene Stock.

The Relations of Priest and People.

At the Rochester Diocesan Conference, a spirited debate took place on the Parochial Church Councils Bill, and on Clause 14, dealing with the relations of the parish priest to the congregation. It was urged that it was not desirable to put the clergy into the position of the Nonconformist minister, or to make the incumbent the most obscure shepherd of the most imperious flock. Canon Gedge and several lay members made a strong appeal that the people should be given a real voice in the control of the Church services, but it was resolved that:

"Whereas the Parochial Church Council has a right to be consulted by the incumbent in respect of any important changes in the manner of conducting the services, and has also a right to make representation to the bishop concerning the incumbent's action, the settlement of all matters concerning public worship belongs to the office of the parish priest, who is responsible for the discharge of his spiritual functions not to the Parochial Church Council but to the bishop alone."

Bishopric in Egypt and Soudan.

As some uncertainty appears to have existed respecting the arrangements recently reached with regard to a Bishopric in Egypt and the Soudan, and its relation to the Bishopric in Jerusalem under Bishop MacInnes, the Archbishop of Canterbury has authorised the publication of the following memorandum:—

The question has for many years been under consideration whether it would be well that a rearrangement should take place with regard to the diocesan superintendence of Anglican congregations and Missions in Syria, Palestine, Egypt, and the Soudan. Bishop Blyth, the late Bishop in Jerusalem, who died in 1914, had long desired that Episcopal responsibility for Egypt and the Soudan should be independent of the Jerusalem Bishopric, and the Archbishop of Canterbury was in frequent communication with him and others upon the subject. Difficulties of different kinds hindered the bringing about of an satisfactory scheme, though Lord Cromer and others were many years ago in favour of some new arrangement being ultimately made. The difficulties, ecclesiastical and political, having been overcome, a desired readjustment has now satisfactorily taken place.

The Bishopric in Khartoum, which has been held by Bishop Gwynne since his consecration in 1908, has been a Suffragan or Assistant Bishopric under the superior jurisdiction of the Bishop in Jerusalem. New conditions have now provided an opportunity which makes possible the separation of Egypt from Syria and Palestine for Anglican Church purposes, and it has accordingly been arranged that Bishop Gwynne shall have full diocesan responsibility as Bishop in Egypt and the Soudan, the Bishop in Jerusalem retaining under his diocesan care Palestine, Syria, and Cyprus. The headquarters of Bishop Gwynne as Bishop in Egypt and the Soudan will be in Cairo, while he will retain in an independent capacity the responsibilities which he has hitherto exercised as Suffragan in the Soudan and the region south of Khartoum. It is rather a rearrangement of diocesan work than the formation of a new diocese, as a large part of the work of Bishop Gwynne has for years past been virtually independent of control from Jerusalem.

"Farest sometimes that Thy Father hath forgot?
When the clouds around thee gather,
Doubt Him not,
Always hath the daylight broken—
Always hath He comfort spoken—
Better hath He been for years than thy fears."

"Madame Bubble, a Worldly Woman,"

or

"The Importance of Steadfastness."

(By The Rev. Canon Holbrook, M.A., Vicar of Holy Trinity, Nottingham.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 John ii. 15, 16, 17 (R.V.).

Madame Bubble is introduced into the story of the Pilgrim's Progress with the obvious purpose of warning us against her influence. She must be avoided at all costs.

The Pilgrims, we are told, were walking warily and wisely through the Eucharist Ground, and when they were almost at the end of it "they perceived that a little before them was a solemn Noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, a Man upon his knees, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh but could not tell what he said, so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, 'I know this man. Then said Mr. Valiant-for-Truth, Prithce, who is it?' This one said, 'That comes from whereabouts I dwell; his Name is Standfast, he is certainly a right good Pilgrim.'

After an exchange of greetings, Mr. Honest expressed his pleasure at meeting Standfast, and at finding him on his knees. This caused him to blush.

Then Valiant-for-Truth asked him to tell them why just at that time he was upon his knees. To which he replied that when he was weary in body and mind, and yet not unmindful of the dangers of the enchanted ground, "there was one in very pleasant attire, but old," that presented herself unto him, and offered unto him wealth and gratification of every desire.

In spite of his weariness and of the fact that he was "as poor as a Howlet," he refused her twice, but she put by his refusals and smiled. "Then," said he, "I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, 'If I would be ruled by her, she would make me great and happy. For said she, I am Mistress of the World, and men are made happy by me. Then I asked her Name, and she told me it was Madame Bubble. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my knees, and with Hands lift up and cries, I pray'd to Him that had said he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey."

Great-heart confirmed Standfast in this belief by pronouncing a long and weighty indictment against Madame Bubble, which he concluded with these solemn words: "She will promise to some Crowns and Kingdoms, if they will but take her Advice; yet many has she brought to the Halter, and ten thousand times more to Hell."

There is no doubt that John Bunyan, in his portrait of Madame Bubble, was influenced by a greater teacher than himself, even by St. John the Evangelist, the sacred seer, the Apostle of Jesus Christ. Both desired to warn their readers against the temptations of the world.

St. John wrote the words of my text, and much else, to expose the hollow pretensions of the world, its fleeting pleasures, and its deadly influence; and John Bunyan drew his picture of Madame Bubble with the same purpose.

Worldly Attractions.

I. In both writers it is recognised that the world is attractive. In the world it is possible to indulge "the lust of the flesh and the lust of the eyes," and to enjoy "the vain glory of life;" but "the world passeth away," John Bunyan, following in the steps of his teachers, describes Madame Bubble as "pleasantly attired." She is "a tall comely Dame, something swarthy."

Perhaps some young men and women are tempted to think that the horror of the world, expressed by St. John, and by John Bunyan, was exaggerated, and that this was due to the instinctive repugnance of such saintly men to all forms of evil.

Consider for a moment the condition of the world when those two men lived. We are not dependent altogether upon the testimony of the sacred writers for our information in regard to the moral state of the world in St. John's day. Pagan poets and historians have described Rome in lurid terms; and Rome was then the mistress of the civilised world. Enormous and ill-gotten wealth was flaunted shamelessly in the eyes of degraded and degrading poverty. The populace was appeased by vast gifts of bread, and by splendid spectacles in the amphitheatre, in which human beings fought with one another or with wild beasts, in order that the spectators might satisfy their cruel and depraved appetite for excitement. Divorce and suicide were common events, sure signs of an impending downfall in any empire or kingdom. Immorality and unspeakable impurity sat enthroned and defiled as Lord of the World in the person of Nero. The Roman historian declared of Rome that it was a mighty moral sewer to which there was "a confluence of every atrocious and every shameful thing from all parts of the world."

In the days of John Bunyan England fell lower into the depths of immorality than she had ever fallen since her conversion to Christianity. The drama and much of the literature of that time held up to scorn all that was sober, pure, and of good report. Immorality was represented as clever, cultured, brilliant, and admirable. On the throne sat the most shameless and cynical monarch that our nation had ever known. It was a period of "wild and desperate dissoluteness." Even in remote manor-houses the change was in some degree felt; but in London the outbreak of debauchery was appalling; and in London the places most deeply infected were the Palace, the quarters inhabited by the aristocracy, and the Inns of Court.

Can we wonder, if the inspired Apostle, writing perhaps during his captivity in the lonely island of Patmos, declared that "the whole world lieth in wickedness"? Can we wonder if John Bunyan, writing from his prison in Bedford, felt constrained to warn his readers against the wiles and wickedness of Madame Bubble, who is the world? In the days of Pagan and Imperial Rome, and in the days of the Restoration in England, if men cared for their own souls, and if they loved things that were true, honourable, just, pure, and of good report, it was necessary that they should avoid the world like the devil.

Transient Promises.

II. The promises of Madame Bubble are like the pleasures of the world, attractive, pleasant, but transient. The world is almost irresistibly attractive to many men; but its attractions are like the iridescent beauty of the child's soap-bubble. Gasp them and they are gone!

Madame Bubble is "pleasantly attired but old." She offers:

I. Wealth. In all ages men have sought for happiness in the accumulation of wealth, only to find disillusion and disappointment. Croesus was so rich that his wealth has become a proverb. Yet it is recorded that he was defeated in war by Cyrus, and was condemned to death. As he stood by the pyre upon which he was to be burnt to death, he called out three times the name of Solon, the wise lawgiver of Athens. When Cyrus asked why he thus called out, Croesus replied that in the days of his prosperity he had been taught by Solon to call no man happy until he had finished his life in a happy way.

The story goes on to relate that Cyrus not only spared the life of Croesus, but made him his friend.

The point, however, that I desire to make is not merely that riches may take to themselves wings and fly away, but that wealth itself, however well assured, is no guarantee of happiness. The hero of a recent book by one of the most brilliant of our modern writers of fiction invites millions, but he commits suicide in utter disgust, with his health and with self-loathing.

Madame Bubble offers:

ii. Pleasure. The Preacher confessed: "I said in my heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure. . . . I sought in mine heart to give myself unto wine, and to lay hold on folly. . . . I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits. I made me pools of water, to water therewith the forest where trees were reared. I bought me servants and maidens,

and had servants born in my house; also I had great possessions of herds and flocks above all that were before me in Jerusalem. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men. . . . Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and a striving after the wind, and there was no profit under the sun."

This is the inevitable experience of voluptuaries in all ages.

Think of Nero, a man so base that he was hated and scorned by the lowest of his slaves. He died the death of a suicide, who feared to die but dared not to live.

There were many like him, if not so contemptible, in St. John's day.

"On that hard Pagan world disgust

And secret loathing fell;

Deep weariness and sated lust

Made human life a hell.

In his cool hall, with haggard eyes

The Roman noble lay.

He drove abroad in furious guise

Along the Appian Way;

He made a feast, drank fierce and fast,

And crowned his hair with flowers—

No casier nor quicker past—

The impracticable hours."

iii. Ambition. Madame Bubble boasted that by her men were made great and happy; but it is one of the platitudes of history that the gratification of ambition does not make men happy. Ambition, that "last infirmity of noble minds," has its attraction; but it invariably leads men to disillusion and disappointment. Alexander the Great is said to have wept because there were no more worlds for him to conquer. Frederick the Great, as he is called, was one of the most brilliantly able military commanders that the world has seen, but his success and fame seem to have brought him no lasting satisfaction. If this be so with ambition gratified, what must be the feeling of those whose ambition has been thwarted? Men, like Napoleon, "seeking the bubble, reputation, even in the cannon's mouth," have won their heart's desire, only to lament in dreary exile the final failure of their ambitious schemes. We do not need to look beyond the present time for an example of ambitious grasping at world-wide power and vain glory. Such a man, one would think, must long for the "last scene of all, that ends this strange eventful history, its second childishness and mere oblivion."

The untrustworthiness of this world's promises is not the theme of theologians and preachers only, but it is the common-place of almost all candid observers of man and his fate.

Thackeray, who, in the opinion of many competent judges, is the greatest of comparatively modern writers of fiction, took the title of his most successful book from a scene in the Pilgrim's Progress; and he finishes his masterpiece with these sad words: "Vanitas vanitatum, which of us is happy in this world! Which of us has what he desires, or, having it, is satisfied."

Prayer for Resistance.

III. The world is very old, but its attractions are still immensely powerful. Therefore we shall be wise to follow the example of Standfast. Like him, in the time of temptation, let us fall upon our knees, or, if that be literally impossible, we must betake ourselves to silent prayer. For God can and will hear the unspoken cries of the heart. Best and wisest of all, let us obey the Apostolic injunction to "pray without ceasing." This is only possible when the whole of our life is lived in conscious dependence upon God. Archbishop Trench, in his exposition of the Parable of the Unjust Judge, quotes the beautiful words of Origen, who spoke of the life of the faithful as "One great connected prayer." Dear Friends, that is what I desire for you and for myself. For then and then only can we resist successfully the world, the flesh, and the devil; and if our life be indeed "one great connected prayer," death has no terrors for us, for "it hath no more dominion over us." Death is not a break in our life, but "the gate of life," a life of perfect bliss.

This, in any case, was the experience of Standfast. I cannot refrain from giving you Bunyan's description of that worthy man's death. "When Mr. Standfast had thus set things in order, and the time being come for him to haste away, he also went down to the River. Now there was a great Calm at that time in the River, wherefore Mr. Standfast, when he was about half-way in, he stood a while and talked to his Companion that had waited upon him thither. And he said: 'This River has been a Terror to many, you

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the thoughts of it have often frightened me. But now methinks I stand easy, my Foot is fixed upon that upon which the Feet of the Priests that bare the Ark of the Covenant stood while Israel went over this Jordan. The Waters indeed are to the Palate bitter, and to the Stomach cold, yet the thoughts of what I am going to, and of the Conduet that waits for me on the other side, doth lie as a glowing Coal at my Heart. I see myself now at the end of my Journey, my toilsome Days are ended. I am going now to see that Head that was Crowned with Thorns, and that Face that was spit upon, for me.

'I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with Him, in whose company I delight myself. I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shoe in the Earth, there I have coveted to set my Foot too. His name has been to me as a Civet-Box, yea sweeter than all Perfumes. His voice to me has been most sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Paintings. He has held me, and I have kept me from mine Iniquities. Yea, my Steps hath he strengthened in his Way.'

'Now while he was thus in Discourse, his Countenance changed, his strong man bowed under him, and after he had said: Take me, for I come unto thee, he ceased to be seen of them.

'But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers and Players on stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful Gate of the City.'

(The quotations from the "Pilgrim's Progress" follow in all essentials the text of the first edition of the Second Part, published in 1684.)

Personal.

Rev. F. Morton has accepted the charge of St. Jude's, Brighton, S.A.

The death is announced of Rev. Alexander Macully, of Brighton, S.A., at the age of 74 years.

The Rev. E. Oliphant, of Rockhampton Cathedral, is leaving for England after Easter.

Mr. Scott Ross, of the Brisbane Mission to Seamen, intends leaving shortly on a holiday visit to England. He will be away for about eight months.

Rev. J. H. Brown-Beresford, who has been acting as locum tenens at Bundaberg, has been appointed vicar of St. Thomas's Church, North Ipswich.

In a letter received by Bishop Le Fanu from Archbishop Donaldson, his grace states that he expects to reach Brisbane about February 18. Arrangements are being made to provide a fitting welcome home to the Archbishop.

Rev. Roy St. George has taken up his work as assistant curate at Christ Church, Milton, in succession to the Rev. A. E. Taylor. Mr. St. George served on the Western Front during the war, and after his ordination he was engaged for some time in the parish of Nambour.

Rev. W. M. White died at Mortdale, where he had been living in retirement since 1913. On January 28 he was 87 years of age. He is affectionately and best remembered in Goulburn for his long incumbency of Queanbeyan, where he was rector from 1896 to 1913. Ordained deacon in 1876 and priest in 1879, all his ministerial life has been spent in the Goulburn diocese. He held the incumbencies of Adelong (1892), Moruya (1892/3), Pambula (1893/6) before going to Queanbeyan. He was one of the first of our pioneering clergymen who were enabled to spend their latter years in quiet retire-

ment and the enjoyment of a pension through the foundation of the Goulburn Clergy Provident Fund, raised largely through the vision of Bishop Barlow and the generosity of Mr. Fred. Campbell.

Rev. J. W. Ferrier first went to Ceylon in 1903, staying for seven years, in Colombo. Returning again in 1915, he worked in the Kotte District for five years among the Sinhalese. He came back to Sydney in March last, and after three months as locum tenens at Katoomba, entered the society's office as home secretary. An urgent cable message has been received asking that Mr. Ferrier be freed to take charge of the society's work among the Sinhalese villages round Kandy. Mr. Ferrier leaves Sydney by the R.M.S. Ormonde on February 12. A brief account of the work of the Kandyan Central Itineration is given elsewhere.

Archbishop Donaldson is expected to reach Adelaide on February 14, and will be accompanied by the Bishop-elect of Rockhampton (the Rev. Phillip Crick) and Canon Batty (sub-dean of St. John's Cathedral, Brisbane).

Rev. H. C. Cohen, who arrived by the Miltiades to take up work with the Charleville Bush Brotherhood, has left Brisbane for Charleville.

Rev. J. Elliott, who was formerly rector at Allora, has accepted the position of rector at St. Paul's, Maryborough.

Rev. J. H. Brown-Beresford has been appointed vicar of St. Thomas' North Ipswich.

Rev. G. N. Bishop, for many years vicar of St. Paul's, Kyneton, and Canon of Bendigo Cathedral, and recently a hospital chaplain in Melbourne, retired from active duty on January 31.

Rev. C. J. Randell has accepted the curacy of Coogee (Sydney).

Rev. S. G. Best has been appointed to the rectory of St. Paul's, Kogarah (Sydney), and will be succeeded at St. Mary's, Balmain, by Rev. H. A. Dempster.

The committee of the Church Missionary Society said farewell to Canon Claydon on January 31, at the new headquarters of the C.M.S. in Sydney. The Canon left by the Naldera on February 1, for India, where he is to spend about six months at Hyderabad, Deccan, on special work for the society. On his way out Canon Claydon will visit his daughter, Miss Laura Claydon, who is a missionary at Amritzar.

Miss M. Purcell, an energetic worker at All Souls', Leichhardt, has gone to Wilcannia to enter on her duties as matron of the Church of England Girls' Hostel about to be established there under the supervision of Rev. F. W. Harvey. This work will be strongly supported by the Bush Church Aid Society.

Archdeacon Martin, of St. Clement's, Marrickville, Sydney, has sufficiently recovered from his recent operation to leave the hospital, but is not expected to resume duty until Easter.

Rev. P. C. Shaw, owing to illness in the family, is retiring from the New Guinea Mission. Mr. Shaw has been 20 years on the staff of the mission.

Rev. R. C. Halse, head of St. Barnabas' Bush Brotherhood, North Queensland, and warden of All Souls' School, Charters Towers, has arrived in Brisbane, en route to the North.

Mr. Robert Atkins, Registrar of the Diocese of Sydney, after having been connected with that office for 67 years, has entered upon leave of absence prior to retirement and superannation. The Standing Committee has requested the Home Mission Council to allow them the services of the general secretary, Canon Charlton, to act as official secretary, until the appointment of a successor to Mr. Atkins is made.

Mr. Kahi Harawira was ordained deacon at St. Mary's Cathedral, Auckland, on December 20, by the Bishop of the diocese. Mr. Harawira, who belongs to the North of Auckland, is a returned soldier, having been a sergeant in the Pioneer Battalion. He has attended the Maori Theological College for three years, and has been licensed to work with Archdeacon Hawkins.

Miss Opie, M.A., M.Sc., of the C.M.S. Ladies' College, Colombo, sailed yesterday from Sydney for New Zealand. Miss Opie is a missionary of the N.Z. Association.

Rev. H. H. Hammond, recently ordained deacon, has been lay assistant at Christ Church, Geelong, for the past twelve months, during which time he has been the guest of Mrs. N. Kernot. He is now leaving Christ Church for a fresh sphere of work, to the regret of the many friends made during his stay at Geelong.

Very real sympathy will be felt with two families of our Australian missionaries, who have suffered sore bereavement. Cablegrams came to hand last week and this week announcing the deaths of Marjorie Burns, daughter of Canon Burns of Nairobi, B.E.A., and the infant of Rev. and Mrs. G. E. Brown, of Hyderabad.

Rev. J. Howell Price, rector of Waterloo, Sydney, has been laid aside from work by a paralytic stroke.

Rev. S. A. Turner has been appointed to the curacy of St. John's, Camden, N.S.W.

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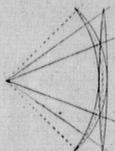
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It is reported that Bishop Gore has been appointed to deliver the next Moorhouse Lectures.

The Diocese of Adelaide has suffered the loss of one of its most learned and best-loved clergy in the death of the Rev. W. H. Winter, B.D., rector of Glen Osmond.

Canon Wise, of Adelaide, has left for England with leave of absence for nine months.

Rev. H. O. Hole has been appointed to the curacy of Holy Trinity Church, Orange, and Rev. R. C. Johnston to the curacy of Mudgee.

The article closed with the well-known plea, "Give us an Australian." The Board has no chance to overlook the merits of Australians, and they have shown no disposition to do so. It is obvious that they are out to get the best man they can find, and are not going to be hustled into a decision before they have the fullest information to hand. Meantime, prayer is the only thing which will help. Criticism, especially uninformed criticism, only injures the Church and helps nobody. The prayers of many, we believe, will prevail, and God will send us a leader of His own choosing.

The Kandyan Itineration.

The evangelistic work of the C.M.S. Ceylon Mission in the villages all over the Hill Country is known as the Kandyan Itineration. It was started as far back as 1853, and is a work involving a rough and arduous life. In a country as large as Wales the missionary has to be incessantly visiting up and down mountains higher than any in Wales, and has often to be content at night with the most uninviting accommodation in a Kandyan hut. One of the best known names connected with the Itinerations is that of the Rev. J. G. Garrett, graduate of T. C. Dublin, who came out to be one of the first Principals of Trinity College, Kandy, afterwards becoming an evangelist of great power and success. Under Mr. Garrett's superintendence the work was greatly extended and at present comprises 44 schools with 5378 scholars. There are 145 teachers, each of whom is expected to be a shining light in the villages where schools are situated. For special evangelistic work there are ten lay helpers. There are nine churches and the missionary is assisted by one Sinhalese clergyman in priest's orders. The expense of the upkeep of this vast organisation has far exceeded the usual limit of grants in aid made by the Church Missionary Society. The difference has been met by generous gifts from friends in Ireland and England, about £400 per annum being required for the purpose. The amounts received are naturally uncertain and when below requirements difficulties have arisen. In one abnormally rainy year, 1913, the Mahaweliganga (Great Sand River) overflowed and flooded the adjoining country three times, with the result that seven school buildings collapsed. The question arose: Should the schools be rebuilt? The rebuilding would cause shortage of funds. The workers were assembled and consulted, and unanimously decided that the work should be done. If the money were short for salaries, the amount available for each month should be divided proportionately among the workers! This principle has been in operation for some years, and though, as a rule, payments are made in full, yet in some years the aggregate shortages have been equal to one month's salary and more.

In the report for 1913 may be noted, "To meet short pay missionary, catechists, and teachers Rs. 1513.85." Over £1001. In 1914 it was Rs. 1049.62. This is a policy somewhat open to question, but it has accomplished results not always found in other districts. Faith and effort have been stimulated, but often those engaged in the work have been in a position of anxiety as to the provision of bare necessities for themselves and families. The alternative is to close work and to lose the missionary opportunity. The words of the report are worth quoting:—"Here we were without sufficient funds to carry on our work and seven school buildings to replace! Was not this a leading to close those schools altogether and so ensure proper payment for the others? This would solve our difficulties and there would probably be no more short pay with less schools to support. The regular subscriptions and grants would ensure full pay for everybody. Can you realise what all this meant to these men and their families? What was the answer from these men of a race to whom money is essentially the best thing, and many of whom are still babes in Christ? 'No; not even so much as one school. Let the schools be rebuilt and reopened, even temporary buildings until we can do better. Let our funds go as far as they will. We will work ourselves and do without ourselves, but let us hear no more about closing schools. If the rebuilding of the schools means short pay for us, then let us have short pay, but God's work must not suffer; let us suffer rather than one school be closed.' This, the determination of our fellow-workers, was cheering indeed; how could we do anything else than go

ahead? And yet we knew that humanly speaking it would mean great hardship to all concerned—something that we should feel, something that would make us suffer physically, and suffer we did. Three times this year have we gone short. . . . The sum thus given up for Christ's sake amounted to over one hundred pounds, a sum shortage in which we all shared."

So the missionary who is made responsible for such a work has special sacrifices to face, but much joy and fellowship with a body of devoted workers. The story of the rebuilding of one of the buildings is an inspiration. Four miles out of Kandy lies Arangala, one of the places where Mr. Garrett shed some of his very heart's blood in the effort to win the villagers, and gathered out a little congregation including no less than thirteen men who have since consecrated their lives to God and are now working as catechists or teachers in schools. There are over 300 children on the school register and the parents and other villagers have the most kindly feelings towards the work. The Christians began by giving one tree each, valuable building timber, out of their gardens; one who was more blessed with this world's goods than the others gave five big trees. So here was supplied free of cost almost enough timber for the school chapel. But more was needed—at least 25,000 bricks and 20,000 tiles would be required. The nearest brick kilns were seven miles away and no road part of the way. Elephant transport would have to be used and the cost greatly increased. For a time the difficulty seemed insuperable, but one day the teacher came with a beaming face. He had discovered suitable brick clay in the school garden, and in an adjoining field excellent material for roof tiles. The teacher undertook to superintend the making of bricks and tiles, and soon men were at work. A kiln was built, bricks and tiles were "cut," and, with the help of the scholars, taken to the kiln where they were baked. Then, after being examined and passed as suitable, they were handed one by one along a line of scholars which stretched from kiln to site of school chapel.

The children collected sand from the near-by streams for the walls, and two elephants were lent to remove the heavy timber for the roof. Two cheques sent by a kind friend settled the masons' and carpenters' accounts, and also enabled the making of the building more complete by adding a vestry and teachers' house. So the building is complete, a building in which many have had a hand—men, women and little children—and they feel it is their own and their interest has never flagged. It is hoped that within that building dedicated to our great Father God, many of those who are still in darkness may find the Light of the World, even Jesus. What has been written indicates some of the means missionaries have recourse to; trading, bargaining, working with hands, any way to make "one talent more" with which to carry on the Master's work; rejoicing, but sometimes rebelling, that when one would faint be preaching the Gospel there is so often the necessity to act as land agent, architect, builder, auctioneer, and beggar! It is to the Kandyan Itineration that the Rev. J. W. Ferrier goes, as he leaves home and family to meet the urgent need there. We shall support the Society which sends him, pray for God's blessing on his labours, and welcome any account of the land, people, or work he will be connected with.

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The Church Record.

FEBRUARY 11, 1921.

THE VALUE OF LENT.

The Season of Lent calls us, in the name of the Church, to a kind of spiritual stock-taking. The allurements of evil are so subtle and illusive that the Christian is liable to drift almost unconsciously into ways of life and thought that work out quite inconsistently with his holy profession. And the danger is that, unless there be some awakening time, the life may go on gradually weakening until the worst has come to pass and the old sweet relationship with God has become broken, and the heart becomes hardened against the realities and claims of the faith of Jesus Christ. Now it is to assist us in avoiding such disaster that the Church summons her children at this Lenten Season to a special time of heart-searching and devotion, in order to get rid of entanglement and to be again strengthened in God for the conflicts of life.

The Church season, which brings to our remembrance the temptation, sufferings and death of our Lord and Saviour, emphasises the fact of sin and seeks to make the Christian more sensitive in relation to sin.

Sin is an awful reality and a ghastly tragedy. It is the secret spring of all the woes of human life. Yet men ignore its fact and deride its nature. In a recent lecture on "Sin and Modern Thought," the Dean of St. Paul's said that the sense of sin had decayed among men; or, as Sir Oliver Lodge put it, the modern man is not troubling about his sins. To which the saintly Bishop Handley Moule replied, "So much the worse for the modern man." That reply exactly fits the case of the present-day ignoring of the thought of sin. Sin is a fact, and one of the most stubborn facts of human life. It is a cancer eating at the heart of humanity. To ignore it is the sheerest folly and madness. To acknowledge it and bring it to God for Him to deal with it is our truest wisdom.

But that is just what we are tempted on all hands not to do. The false cults that challenge our attention to-day all belittle the greatness of sin's difficulty. Either it is an illusion of which we must rid our minds, as Christian Science would have it, or else it is something that we are quite capable of dealing with and getting rid of by ourselves, though it may take aeons of time to accomplish it, as "Theosophy" or "Spiritualism" would tell us. It sometimes seems to us that the Great War had to come to make us understand the utter sinfulness of human nature. In view of all the frightfulness which was so freely in evidence then, man

can hardly deny the failure and weakness of unassisted human nature, the pride and awful rebellion against God of which it is capable. But while that lesson may have been pressed upon us, we are so slow in realising the frailty and sinfulness of our own lives. We even dare to say that we have not sinned, that we are not so bad after all. We slide along through life as if there were nothing we need be ashamed of, nothing of which we need repent.

It is, then, this over-weening self-righteousness that our Church seeks to break down by its insistence on the Lenten message. We are bidden to consider Jesus; Jesus in temptation, Jesus in suffering, Jesus in death. In His life and death we are bidden to recognise the awful nature of the sin which made Him suffer. We are urged ever to measure sin, our sin, by the suffering of Calvary. That mysterious suffering always pillories sin—our sin. And so Lent urges us to cultivate a truer sense of sin, to acknowledge to God that we have sinned and warns us to seek grace to resist the temptation of the world, the flesh and the devil. Let us cultivate the habit of acknowledging our sin to God, "Perhaps as we tell God of what little sorrow for our sins we have, our sorrow for our sins may be increased." For, after all, a true conviction of sin forms the strongest foundation for a life of consecration to the Saviour Who died to redeem us from sin and death. It is such a conviction that measures our sense of obligation to the One who suffered for us, and that produces a service which recognises no limits save those of power. Any unwillingness to serve or desire to limit our service manifests a life that has not realised the greatness of Christ's salvation.

"Love so amazing, so divine,
Demands my life, my soul, my all."

Let us then this Lent discipline ourselves by prayer and self-sacrifice to look sin squarely in the face, so that we may be braced up again in Christ's strength for our conflict with it, be filled with love to Him Who gave Himself for us, and be fired with a holy zeal "to show forth His praise not only with our lips, but in our lives, by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days.

First Christian Service.

The 133rd anniversary of the first Christian service in Australia was duly celebrated by a well-attended gathering in Gresham Place, Sydney, on Sunday, February 6.

The C.E.M.S., under the State secretary, H. Byrne, Esq., was responsible for the organisation, and a well-arranged procession to the place of service punctually left St. Andrew's Cathedral at 2.45 p.m. Army and Navy veterans led the way to the stirring music of martial hymn tunes played by the Salvation Army Headquarters Band, Cathedral choir, clergy, representatives of Protestant denominations, Boy Scouts, Girl Guides, members of the C.E.M.S., and Presbyterian Men's League followed in due order. It was a truly catholic retinue that marched down George Street, gathering to itself numerous spectators who came to witness and then decided to follow.

If the congregation had not the grateful shade which must have been cast by the historic "great tree" under which the early Chaplain, Rev. Richard Johnson, conducted the first service, they at least had that which was kindly provided by towering public buildings. The Precentor, Rev. G. M. Searcy, M.A., took prayers, and the first and second lessons were read by Rev. J. H. Craig, M.A., Moderator of the Presbyterian Assembly, and Canon Bellingham, M.A., Rector of St. Philip's Church, respectively. Both Bible and Prayer Book used at the service were those originally brought out in the first fleet and used by Richard Johnson. Incidentally, it may be mentioned that the volumes bearing the inscription, Botany

Bay, 1788, were autographed by the Prince of Wales on the occasion of his visit to Sydney in June last.

The Vicar-General, Archdeacon D'Arcy Irvine, who took the place of His Grace the Archbishop, gave an interesting historical survey of the settlement of the land, with special reference to the noble work of the Chaplain. The quotations from the address of Captain Philip, the first Governor, relative to the possibilities of greatness before Australia, and from the journal of Archdeacon Darwin in his "Voyage of the Beagle," were happy and appropriate. The Archdeacon showed that the best hopes of the early settlers and visitors were fully realised, and that Australia has become "the centre of the Southern Hemisphere and the brightest gem on the Southern Ocean." A much needed warning concluded the stirring address, viz., that Australia lacked a disciplined spirit. He pointed out that our greatest problem was a moral problem, and claimed that only as the nation took to itself the power of a living Christianity could it dispel the disorders and the lawlessness which so often made themselves felt. The Archdeacon's eloquent witness to the faith of the Crucified Christ was a help to the listeners.

The Rev. S. J. Kirkby, B. A., Secretary of the Bush Church Aid Society, also spoke stressing the notes which had been sounded at the first service, namely, thankfulness for bounty given and consecration of national life to Almighty God.

After a collection was taken up for the First Service Memorial Fund the Benediction was pronounced.

A few kindly-intentioned but candid comments relative to this annual gathering are offered. It is to be regretted that the Church of England generally does not make more of this demonstration as a public witness to the worth of religion. Not even half-hearted support is accorded to the C.E.M.S. in its laudable effort. Four clergy was the full strength of Anglican representation. The advertised "massed choir" consisted of four male chorists and the boys from the Cathedral, to whom, by the way, best thanks are due for leading in the praise. Though there were banners suggestive of the scriptural simile it was a thin attenuated army and certainly not terrible. Processional singing of "Onward, Christian Soldiers" was impossible. Why should not the choirs of Sydney and suburbs be organised for this important occasion? The hearty singing of some of our great old hymns by a large body of men marching four abreast would have a healthy and saving effect upon scoffers and idlers.

The anniversary needs warmer and more earnest support, and the whole Church should be in it.

It may be that many clergy are genuinely unable to assist, and that for two reasons, one, the imperative claims of parochial duties on Sunday afternoons; the other, the conviction that Sunday travelling should not be encouraged among their congregations. The demonstration as now carried out involves this. These considerations should be faced by those in authority. It may yet be found that a celebration of the anniversary on a week-day, and commencing at 1 p.m., would claim larger support, not only from clergy and their congregations, but also from the general public who usually throng our streets at that hour. Thousands recently were prepared to spend their lunch-time on a week-day listening to the fine-spun philosophy of so-called Christian Science. Doubtless a like number would be ready to attend an honest Christian gathering where the pure Word of God is preached and the claims of the Christ of history are made known. It would also enable us generally to keep the anniversary on its proper date, viz., February 3. This suggestion is duly offered to those concerned, coupled with thankful appreciation for the good work which they have done.

BUSH CHURCH AID SOCIETY.

As a result of an appeal made in the pages of its quarterly journal, "The Real Australian," the Bush Church Aid Society has received from a family who wish to remain anonymous a substantial cheque covering the cost of a Church Mission Van. It is intended that the outfit be used, under diocesan authority, in corporeute and pastoral work in remote areas. Another donor has forwarded a cheque for purchase of a portable organ. This need also had been stressed in the last issue of the journal.

From progress reports received, "B.C.A.S." was generally and generously recognised by various congregations. Many churches and Sunday-schools have forwarded collections for the work, and widespread interest in this great Home Mission Society has been evinced. Some churches postponed their collections until convenient dates in March. As a result of this special effort, which will now be made annually, the Society will launch out on a bigger scale in its operations for the present year.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Extracts from the Archbishop's Letter.

"I am peculiarly sorry that I cannot be present at the opening of the hostel for school children at Wollongong on January 25. This hostel is a splendid achievement. Mr. Stubbins, the rector and rural dean, and his supporters are to be congratulated upon the public spirit of true churchmanship with which they have taken the problem in hand, and I appeal for all the financial support that can be given them. The hostel system is our duty as a Church if we desire to save our children from accepting the education of the Convent schools and all that it involves.

"I also plead for continued assistance to be given to the committee of the Girls' Friendly Society in their huge task of raising £12,000 for the G.F.S. Hostel, which is now nearing completion. The rapid influx of immigrants renders it absolutely essential if our Church is to fulfil its task.

"Synod will resume its sittings on Monday, April 18, at 4 p.m.

"This will be a busy year. On March 8 I begin a series of important meetings of A.B.M., and of General Synod Committees, which will last more than a week.

"On October 4, General Synod will assemble in Sydney, and we shall have to call upon Church-people to help us to entertain them with their usual hospitality. This will be preceded by most important meetings of the Archbishops and Bishops of Australia.

"Our own Synod will meet in October. So, with all the preparations that these engagements involve, we may look forward to a crowded year. In view of the momentous significance of much of the work in front of us, I ask for constant and regular intercession that God's guidance may be fully vouchsafed to us."

C.M.S. Notes.

The Church Missionary Society has now left its temporary premises at the Chapter House, Sydney, and moved to Harvard House, 129 Castlereagh St., where it commenced business on Monday, January 31. The luncheon rooms are in full swing once more, and the book department will not be far behind. Orders for Sunday School prizes, etc., will be taken in a few days. Extensive stocks of prize books, Bibles, prayer books, etc., have been ordered from London and elsewhere, and are expected out shortly.

The Rev. J. L. Ferrier, hearing of the urgent need existing in Kandy, owing to the withdrawal of the missionary in charge from illness, has decided to return to Ceylon to carry on the work there, for a period of two years. He will sail by the "Ormonde" on February 12. Mrs. Ferrier and family will remain in Australia. All this, of course, involves great self-sacrifice both to Mr. and Mrs. Ferrier. We do ask that they may be very much remembered in prayer.

The annual meeting of the C.M.S. has been fixed for the first Tuesday in May, 3rd, in the Chapter House. It is hoped friends will keep this date free.

Owing to the destruction by fire of most of the records of the book department and periodicals, it is impossible to know the names of those who have outstanding accounts for prizes. It would help the society very much if friends who purchased books at the end of last year, and have not yet made their payment, would do so. Any subscribers to the magazines who have not yet received their January issues will understand their name has been on the list which was practically destroyed in the fire. We should be glad if those subscribers would send name and address to us as soon as possible.

The Lenten self-denial appeal, which is being issued by the C.M.S. of A. and T., New South Wales Branch, will, we hope, be taken up by most of the parishes, as there is very urgent need for the sum of over £6000 to be raised before 31st March. Envelopes and circulars may be had on application.

In Memoriam.

At All Saints', Woolahra, on St. Thomas' Day, a most interesting ceremony took place, when Mr. E. W. Knox, an old friend of the Mort family, unveiled the handsome stone Sedilia, erected by the members of her family to the memory of Miss Eliza Shephard Mort, who was so long a worshipper in All Saints' Church, and who gave the handsome Reredos as a memorial to her brother (Canon Mort) long ministry. A large number of old parishioners, and friends was present. Canon Hey Sharp read prayers, and the rector, in opening the service, explained that this was the 50th anniversary of Canon Mort's ordination.

Memorial Hall.

Major-General Sir Granville Ryrie, Assistant Minister for Defence, laid the foundation stone, on Saturday last, of a new parish hall, which is being erected adjoining St. Cuthbert's Church, Naremburn, North Sydney. The hall will commemorate the sacrifices of fallen soldiers, and also be a thank-offering for victory. The cost is estimated to be £2700, and there will be seating capacity for 850 people. A special building, with suitable furniture, is being added for the kindergarten children. The rector, Rev. L. A. Pearce, is specially interested in the work amongst the children and adolescents, and the hall will be used primarily for this purpose.

A Splendid Result.

The Peace Thanksgiving Special Quarterly Offering at Holy Trinity, Dulwich Hill, was made on Sunday last. The preachers at the morning and evening services were the Rev. E. A. Walton and the rector respectively. A sacred musical recital, arranged by the capable organist and choirmaster, Mr. E. H. Bragg, was given in the afternoon at 4, to a crowded congregation. The offertories for the day, in aid of the New Church Fund, amounted to the splendid result of £106.

Katoomba Convention.

The 17th annual convention was held at the residence of Mr. C. E. Young, "Khandala," Katoomba, from the 17th to 21st January. Rev. W. T. C. Storrs, of Prahran, Victoria, presided. The principal speaker was the Very Rev. Dr. G. E. Weeks, Dean of Nelson, N.Z. Other speakers were Revs. Canon Bellingham, Dr. Porter, H. Paton, H. S. Begbie, H. G. J. Howe, Mr. W. Bradley, of Egypt, and Mr. Reginald Nairn, of London. At the missionary meeting the following spoke, Miss Nellie Marshall, C.M.S., China; Miss Parr, C.I.M.; Miss Young and Miss K. Deck, of the S.S.E.M. The attendance throughout was very good and much interest was taken in the addresses given.

NEWCASTLE.

British and Foreign Bible Society.

The Rev. W. S. McLeod, deputation secretary, reports last month (January) visiting Woy Woy, Wyee, Dora Creek, Morrisset, Dorrington, Teralba, Boolaroo, Adamstown, Tudor, Belmont. This month Mr. McLeod will be visiting Morpeth, Hinton, Woodville, Lochinvar, Rothbury, Singleton and district, Jerry's Plains. At the end of this tour Mr. McLeod returns to Kurri Kurri on February 28, and resumes his parochial duties as rector of the parish of Mt. Vincent, having completed his twelve months' deputation work with the British and Foreign Bible Society.

GOULBURN.

Council of the Diocese.

The council met on February 3, the bishop presiding. The diocesan auditors drew attention to the fact that many parishes were neglecting the matter of an audit of their parochial accounts. The council received the annual report of the Church Society with a note of congratulation to the organising secretary, Canon McDonnell, on the success of his manifold activities. Sunday, March 13, was fixed for the half-yearly collections for the Church Society.

A new parochial district was created, formed of the Delegate end of the parish of Bombala and the Bendoc area in the Gippsland diocese. It was determined that the Mitta or Hume reservoir area should be worked as a mission or quasi-parochial district.

Arising out of the auditor's report, and with regard to the additional work entailed by their suggestions and requirements, the registrar was given permission to engage an additional clerk. The council approved of the suggestion of the Church of England Property Trust to promote an ordinance for the sale of portion of the Bishopthorpe (Copper St.) property. It was determined to suggest to the next meeting of the council that synod meet this year in Wagga. The date for synod was fixed for the week beginning November 6.

A resolution of sympathy with Mrs. W. M. White in her bereavement and the council's appreciation of the late Rev. W. M. White was carried.

It was determined to urge upon the Government the reconsideration of the provisions of the Stamp Act, whereby marriage licenses now have to be stamped 10/- if celebrated in church, but are exempt when conducted before a registrar, the cost regarding this as an unwarrantable differentiation to the disadvantage of the religious celebration.

Two Interesting Ceremonies.

The Ven. Archdeacon Ward was installed by the Bishop as Canon Residentiary and Vice-Dean at the 11 o'clock eucharist on

Quinquagesima Sunday, and instituted to the cure of souls in the cathedral parish at evensong the same day. In his address in the morning the bishop outlined the two different ceremonies: the installation as the resident member of the chapter, the institution as incumbent to a parochial charge to the cure of souls. He explained the meaning of the cathedral, the seat of the bishop, and the parish church of the whole diocese and traced the history of cathedral chapters and the relationship of the bishop to his cathedral. He referred to Bishop Thomas, to whom under God we owe the cathedral, and to Bishop Chalmers to whom under God we owe the cathedral constitution and the solution of many difficulties.

At evensong the bishop defined the function of a parish priest: (1) as a messenger in the dual role of herald and ambassador, (2) as a watchman for the duties and warning and guardianship, and (3) steward of the food and work of God. He concluded with an exhortation to the congregation to trust (confide) in their parish priest, to work with him and to pray for him.

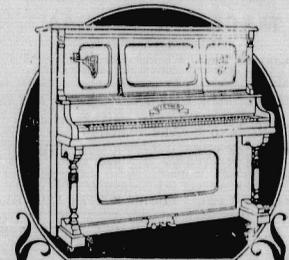
At the installation service, the following interesting description of the privileges and duties of a Canon Residentiary was given by the Bishop:—

"It appertaineth to the office of the Canon Residentiary to be in dignity a senior member of the chapter, and to share with the other members thereof the functions of counselling and advising the Bishop in things spiritual concerning the Cathedral and the diocese, and of making statutes for the good government of the Cathedral and rules and regulations for the services thereof; to become Vice-Dean when the Bishop holds the office of Dean; to be the incumbent of the Cathedral parish, and in virtue of that incumbency to exercise and discharge the cure of souls within that parish, and to use the Cathedral Church for all ecclesiastical services properly belonging to the office of incumbent. It appertaineth also to the office of Canon Residentiary, as of all canons, to be zealous for the beauty and dignity of this our Cathedral Church of St. Saviour; to be frequent in prayer and intercession for the work of the Church in this city and diocese; and to remember constantly those who have gone before in this place in the confession of God's Holy Name, particularly the pioneers of this diocese and the founders and benefactors of this Cathedral Church."

BATHURST.

"Sulphides" and "Bromides."

In his synod address, the Bishop made reference to the Jubilee Thank-offering and



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QUEENSLAND.

BRISBANE.

Missions to Seamen.

the difficulties overcome. His lordship said:

"In the history of this diocese efforts have

been postponed or suspended again and

again because of the off-recurring drought

conditions. This time we went straight on

and have won a result much surpassing any

other in the time. And we will have the satisfaction

of knowing that this effort is over

and done with except for those relatively

few parishes that ask for an extension of

time. To the Commissioner for the fund,

Canon Wilton, let us give much honour and

grateful thanks. It was a hard campaign to

enter upon when the drought was so crush-

ing. A man of his sympathetic and sensi-

tive nature, felt it acutely; but he went at

his task in a determinedly buoyant and faith-

ful way and succeeded. Some writer, I be-

lieve, has classified people under the head-

ings of 'sulphides' and 'bromides', i.e., the

encouragers and the depressers. Anyone

engaging on a mission like Canon Wilton

soon gains knowledge of the 'sulphides' and

'bromides.' There are the cheery, cap-

able Christian souls, who say at once, 'Yes,

it is a good work and a good call; let us

set to work about it at once. Wherever that

lead was given in a parish, next Sunday

night the presentors would be ready with their

quota and more than their quota. Thank

God for the dear, spiritual 'sulphides'; they

are the people that keep the work of God

advancing. Over against them we have to

place the depressing 'bromides,' who happily

are getting beautifully fever in this diocese.

To such the time is always wrong, the ap-

peal wrong, the method wrong. With such

people another time means no time; another

method, no method; another purpose, no pur-

pose. They did their best, this little band

of depressers, to sap the enthusiasm of the

Commissioner. They did not succeed. They

are left in the back-wash-to-day, while the

stream of united effort and sacrificing zeal

has swept by them. Their significance is

revealed. Sunday's honour record will de-

clare it. We know now the dependable people.

Thank God they are in overwhelming num-

bers. I greatly admire the pluck and spirit

of the Commissioner, which refused to allow

the 'bromides' to depress him unduly in

those hard days when the goal seemed so

very distant. He will be the first to acknow-

ledge that in nearly every parish there was

a good 'sulphide' leader, like himself deter-

mined on success; that he was met in a big-

hearted manner, and sent on his way, helped

and encouraged, without wearying quibbles

about whether the quota was the right one

for the parish or any such paralysing con-

tentation. The plan of campaign was entirely

an experiment. We left the appeal with the

parishes and they have done magnificently."

VICTORIA.

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AN APPEAL FROM THE PRESIDENT.

The manifesto recently issued by the Australian National Council of C.E.M.S. set forth the call for a forward movement among the men and boys of the Church and called for financial support to the movement.

It was pointed out that there was urgent need for a man to be set apart to devote himself wholly to this work. Convinced that this is a first essential the National Council has appointed the Rev. A. R. Ebbs as national secretary. Mr. Ebbs will devote all his services to the men's movement from April 1 next. The Council is confident that it has taken the right action and secured the right man. But it has been compelled to make a venture.

The matter is urgent. The work cannot wait until the Council is placed in a strong financial position. We believed we were all called to make a venture together in order to give to the movement the whole-time thought and energy of an able man who is convinced of the needs and the possibilities of the work among men and boys in Australia.

Believing so, we could not refuse to make the venture. We now call upon the Church-people in Australia to help us readily and generously to provide the financial means for maintaining and developing the work.

We hold very strongly that the Church in Australia cannot afford not to afford to finance the movement among men and boys. This is one of the things for which we must provide money. There are other things we might forego with less danger to the Church and nation.

The Church in the United States sets aside thirteen men, free of all other duties, to concentrate upon the nation-wide movement among men and boys. It realises, with that spiritual common-sense characteristic of many of its activities, that it cannot afford to do less than this in a big concerted movement to bind men and boys into the fellowship and service of the Church. We, in Australia, must set ourselves to the work in a sensible and purposeful way.

Fellow-churchmen, give your support to the Forward National Men's Movement. There is a work crying to be done. Let not the opportunity be lost, nor enthusiasm to serve the brotherhood be dissipated through the malady of corporate "unfaith" that afflicts the Church in Australia to-day. Let us learn to believe that the Anglican Church can bestir itself again, can think in the grand manner for national needs and act in a broad, united and impressive way throughout the Commonwealth.

If we are to hold our men and boys we must emphasise the call to a big fellowship that is spacious in its ideals, practical in its activities, loving in its comradeship. The forward movement properly developed will bring to bear more readily than heretofore the highest inspirational forces at the command of the Church upon the men and the boys who are languishing for leadership.

The first practical detail for each one to lend a hand to is in helping to provide the necessary expenses of the initial organising work. The approaching Lenten season is an appropriate time for churchmen to provide the initial sum asked by the National Council.

G. M. BATHURST.

"As Others See Us."

A stray copy of "The Canadian Churchman" has reached us, containing one of a series of letters on Australia, by Rev. C. V. Pilcher, M.A., B.D., Toronto, which will be of interest to Sydney readers.

Sydney As A Holiday Centre.

Dear Mr. Editor:

I wonder whether, as you sit in your top-floor office and bend over some distracting "editorial," you ever yearn for the woods and the hills and the waters. Your memory goes back to plunges off the rocks into some lake among the Highlands of Ontario. But Muskoka seems so far away! Well, go to Sydney, and edit some "Australian Churchman." There you will find your office in the centre of a Muskoka-like country. Half an hour, and you can be away among the gum trees that overhang the harbour, or on some superb bathing beach, breathing the surf of the great Pacific breakers.

If you want a day's picnic the variety of choice is almost embarrassing. If you elect for the south you can go to where Botany Bay forms a great land-locked circle of wa-

ter, and stand where Captain Cook came ashore and collected his first specimens of Australia's unique flora. Or you can take an old motor-bus and go further on. When you come to a river a steam ferry will carry you over, car and all, and you will find yourself in Cronulla. There you may picnic on the shore of the Pacific or walk on to where the mouth of the Hacking River breaks the coast line. Here the Government has reserved a great National Park, which almost recalls our Algonquin. For me there are memories of a stroll along the rocks at sunset time, of the forest-clad hills beyond the water, and of "that green light which lingers in the west."

South of Sydney the plateau of the Blue Mountains comes right down to the coast. The formation is little like that of "The Mountain" at Hamilton. (By the way, there is a Hamilton near Sydney, and also a Toronto. You can guess what I felt like when, away the other side of the world, I passed a railway station with the familiar sign: "Hamilton." Change here for all stations to Toronto.) Above the village of Bulli, some fifty miles from Sydney, is an observation post, known as the "Lookout" on the crest of the plateau. From this vantage point a mighty panorama is outspread. The precipice drops away at your feet, and then beyond the tangled growth of eucalypt, and the villages, whose bungalows dot the level plains, spread the boundless waters of the ocean along a visible shore line of forty miles.

Just to the north of Sydney lies another great Government Reserve, the Kuringgai Chase. Here again you are in an Australian Muskoka, beyond which flows the beautiful Hawkesbury River—the "Rhine" of New South Wales.

But I have kept the best till the last. About fifty miles to the west of Sydney, visible on a clear day from any vantage point, rise the famous Blue Mountains. Unlike any other mountain range in the world, they possess an alluring beauty all their own. As a rule, the traveller gazes at mountain summits from the valleys. Here you view the valleys from the height. The reason for this lies in the fact that the range is really a broad plateau, furrowed by gigantic ravines. The railway line slowly climbs the plateau and passes over the height of land, some 3,500 feet above sea level. The mountain towns are built along the line on the range's broad back—towns with musical names—Leura, Katoomba, and Wentworth Falls. And so it happens that you may pass a few steps from your kind host's door, and find yourself on the sheer brink of some stupendous valley. The ground drops away at your feet into a huge trough, dark green with eucalyptus forest and giant tree-ferns. To right and left stand out colossal perpendicular faces of stratified rock, with perhaps a waterfall here and there; while beyond, far as the eye can see, bathed in a blue of unbelievable wonder, rises mountain line beyond mountain line to the utmost bounds of the everlasting hills. I watched a sunset amid such a scene. The shadows slowly creep over the undulating hollows, the blue becomes a deeper hue, and then as darkness settles over the world, the heavens light their evening lamps. And what stars! What a galaxy of thronging glory! I had never seen the constellations as I saw them through that transparent mountain air. The brighter stars of the Centaur and the Southern Cross almost seemed to blaze like distant suns. It was a memory to shine forever before that "inward eye, which is the bliss of solitude." One had heard the "Hallelujah Chorus" of the heavenly hosts.

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"The Bible has shown that it has power to awaken conscience and to maintain efficient the voice of conscience. It is a great search-light. It turns on the clear white light of God, revealing the hidden life, showing men to themselves, as God sees them, and therefore precisely as they are.

"The Bible not only has power to awaken conscience, but it likewise has power to vitalise. It takes life to communicate life. Emerson said of the words of Montaigne: 'They are vascular; cut them, and they will bleed.' How much more truly might this be said of the writings that comprise the Bible! They are vascular. They vibrate with vitality. Cut them, and they will bleed. They are leaping out from life to life wherever they go among the nations.

"The Bible has energising power as well. I would emphasise that the Bible, as no other writings, communicates power enabling men to take that difficult step which men are called upon to take many times each day—the step between knowing duty and doing

it. It is at this point that the other religions so hopelessly break down.

"The Bible has transforming power. Everywhere one travels he sees this. The most noble, unselfish and Christ-like lives, whom I encounter in the different nations, if I come to know them long enough, I discover are the lives which yield the largest obedience to these pages.

"The Bible has power to kindle men with unselfish enthusiasm. I may be superficial, but I have not yet been able to find any philanthropic, altruistic, social betterment scheme which does not owe its springs and most vital principles to the Bible.

"The Bible has power, and it is a wonderful power, to draw together the peoples and the nations and the races. Christianity, through the Bible, teaches that God has made of one blood all men. Who can exaggerate the beneficent influence of the British and Foreign Bible Society in its unifying influence by uplifting Christ, Who, if lifted up, draws men—the nearer they are drawn to Him, the nearer they are drawn to each other—by magnifying the things upon which we agree and passing over those minor and accidental matters which divide us, by absorbing us with a common work and by bringing us face to face with stupendous tasks?

"The present is the time of all times throughout the world. There may have been times when in one nation or in a few nations, the Church was confronted by as great a crisis as, or greater crisis than, now; but never in all parts of the world has there been such a synchronising of crises as there is to-day. Therefore let us scatter the Word with a prodigal hand; let there be broadcast sowing, and let there be world-wide reaping, and so the great mission of the Bible will be fulfilled."—John R. Mort.

World's Conference on Faith and Order

The Continuation Committee appointed by the preparatory meeting of the World Conference on Faith and Order in Geneva, Switzerland, August 12 to 20, 1920, has begun its work of further preparation for the World Conference.

The first and far the most important preparation is prayer. The committee makes at the outset two requests: (1) That every church where provision is not yet made should, in such manner as is in accordance with its customs, secure that the unity of Christendom should be a regular subject of prayer in the ordinary services and meetings for worship in the church; and (2) that from time to time special prayer should be made that the Spirit of God may guide the preparations for the World Conference on Faith and Order.

The second preparation is the creation of intelligent interest in the subject among the general membership of the churches.

The third preparation is of a more special kind. The Continuation Committee has appointed a Subjects Committee as one of the committees preparing for the World Conference on Faith and Order. To the Subjects Committee has been assigned the duty of organising preliminary discussion throughout the world of some of the more important subjects, in order that they may be prepared for consideration at the first session of the World Conference, which will be held whenever the Continuation Committee thinks these and other topics are thoroughly prepared.

The object which the movement has in view is the real reunion of Christendom. With this object in view, Christian people are asked to reconsider what is God's plan for the Church, and what is the nature of the Church in the purpose of God. In connection with this, they are further asked to consider what will be the nature and characteristics of the reunited Church.

It is important to note that it is not desired that churches should officially pledge themselves to any answers to the circulated questions. It is the results of the World Conference on Faith and Order itself which should come before the churches officially, with the hope that the churches may be able to act upon them.

One object of these preliminary discussions throughout the world is to secure that the conference when it meets should not be ignorant of the importance of the world to different views in any parts of the world. Another is that attempts at adjustment and reconciliation of conflicting views should have already been made in many countries, and that the Conference should be able to build on the foundation of these attempts. A third object is that Christians throughout the world should become accustomed to look at their own particular opinions, practices and customs in the light of the needs of the Universal Church, and the place which these opinions and practices ought to occupy in a reunited Church.

Therefore the Bishop of Bombay, for the Subjects Committee, makes the following

request with regard to the enclosed First Series of topics for discussion:—

In order to prepare the minds of Christian people for the World Conference, and also to facilitate the work of the Conference itself, the Continuation Committee wishes preliminary discussions to be held throughout the world on the main questions which must come before the Conference.

Will you arrange for members of your church, including younger members and if possible members of other churches, to meet in order to discuss the questions enclosed? Will you please collect the results of such conferences and forward reports to the Right Reverend the Bishop of Bombay, Malabar Hill, Bombay, India, before April 10, 1921. It would be a convenience to him if these reports were written in English, French, German, or Greek, or when written in any other language, if they could be accompanied by a translation into one of those languages.

The following ideas should be impressed on all those who take part in the discussion of these questions.

The ultimate object is to attain to a clearer idea of the nature and characteristics of the reunited Universal Church.

All those who take part in the discussions will endeavour not only to understand and state clearly what views the communions to which they severally belong hold on these subjects, but also whether it would be possible or reasonable that the Universal Church should hold those views.

For the Subjects Committee,

EDWIN JAMES BOMBAY, Convener.

Hoping that you will give the matter prompt attention, and that you will send me names and addresses of people who would like to receive the report of the Geneva meeting and future publications, as well as the pamphlets issued by the Commission of the American Episcopal Church while it is inviting the churches of the world to take part in the World Conference movement, I remain

Very sincerely yours,

ROBERT H. GARDINER, Secretary.
Office of the Secretary,
174 Water St., Gardiner, Maine, U.S.A.

The Training of the Twig.

"Take heed of this small child of earth; he is great, he hath in him God Most High."

We feel that the subject of our discussion to-day is one on which it is impossible to lay down hard and fast laws, at the same time there are certain broad principles which even allowing for individuality will guide us in dealing with our children. We are probably all agreed that the discipline of rewards and punishments is a necessary one if we are to train our children in the way they should go, and help them to form right habits.

Firstly, we must begin young. At first, of course, the child is more a young animal than anything else, and it seems to us that he must therefore be treated as such, and have physical punishment administered to him when necessary. In the same way, when one is trying to instil the habits of obedience and self-control in a very young child, one can only appeal to him through his senses, and physical punishment is again necessary.

Later on, however, corporal punishment should be comparatively severe, but reserved entirely for special and grave offences. In our opinion it should never be administered for a first offence, but only when a sin is deliberately committed which has been thoroughly understood and realised. For instance, certain forms of lying, stealing and cruelty.

Punishment should be educative as well as deterrent, and if possible with a thought of reparation. Thus a child who systematically dawdles will be best punished if he finds that because he is late he has to be left behind when the rest of the party starts for a picnic. A selfish child who grabs another's toys and keeps his own for himself, must not only restore what he has taken, but give up something of his own that he may realise what it feels like to be bereft of a treasured possession. The sulky child who, because he cannot get his own way, seeks to punish others by his sulkiness and silence must learn by being left severely alone that nobody desires his company. The greedy child will learn self-control better by being encouraged to share his sweets than by being denied them altogether. It is vital that our children should realise by our behaviour that all punishments are merely an expression of personal annoyance or anger. It is not an unheard of thing that a child should be punished more severely for some trivial fault of carelessness, such as break-

ing a valuable ornament or spilling a bottle of ink, than for a really serious fault. In all faults it is the motive for which we must seek, and with which we must deal.

Let us beware of nagging. Let a punishment be quickly administered and the punished child in a corner or putting him in a room alone, which appeal to a child's sense of shame and are useful in minor faults. But whereas it may punish one child to be put in a room alone, it may delight another, and infuriate a third into putting his feet through the window-pane. Here again one must take into consideration the individuality of the child.

As regards rewards, the ideal before us is to teach the child to love the good and do the right for its own sake; but until the desire to please God because he loves God, can become sufficiently real to the child to be a motive power, we must use the next highest motive, which is to earn the approbation of his parents and to make them happy, and in this will be found the most highly-prized reward of a beloved and loving child. To sit up to supper with father and mother, and to have tea in the drawing-room with them or a special walk or expedition with them, are examples that suggest themselves.

Other rewards have their place, as, for instance, when a child has by faithful effort cured himself of a bad habit, or worked well at a task; but it would be better if these should come as a delightful surprise than that they should supply the incentive.

Finally, let us ever keep before us the necessity of impressing on the child that in rewards and in punishments alike, we are only trying to fulfil our duty to God and our love towards them, and the child will learn, even though we cannot always act up to our ideals, that love fulfils the law and casts out fear. As Bishop Jebb so truly says, "Whether it be for good or whether it be for evil, the education of the child is principally derived from its own observation of the action, the words, the voice, the looks, of those with whom it lives," and all our rewards and punishments are in vain unless the child can see that we are ourselves honestly trying to walk in the same way as we would have him go.—By a Missionary.

Young People's Corner.

TALENTS.

"And unto one He gave five talents, to another two, and to another one."—Matt. 25, 15.

Moto was a little Japanese girl. When she was a baby she was so weak and delicate that her mother thought she would die, so she put her out into the street and left her there. A kind Christian woman found her and took her to the "hall of healing" (hospital).

There she was taken care of and soon became stronger, though she would never leave her bed. She could move her head from side to side, but not her body. In the beautiful "hall of healing" she heard the story of "Jesus and His love," and her little heart opened to Him, as a flower opens to the sun.

One day she was told the story of the talents. When the nurse came to her in the evening she found a very sad little girl with her eyes full of tears. "What is the matter, dear Moto?" she asked. "Oh!" Moto wailed, "I have nothing to give to Jesus."

"Oh yes, you have," the nurse answered, "you have something He wants very much; you have a body that cannot move, but He has given you two bright eyes, and He wants you to use them in smiling for Him!" "How funny," thought Moto to herself, "Jesus wants me to smile for Him, and I will. I'll smile all day long." Soon the ward in which little Moto lay got the name of "The Sunny-side Ward." Then Moto learned to read and sing, and the ward changed its name to the "Singing Bird Grove," though no feathered songster was there. Moto was so happy she felt she must sing for Jesus, she just couldn't keep quiet. Don't you think she was using her talent?

There is one talent which every boy and girl possesses, and that is the power of loving, and loving doesn't mean merely having a nice comfortable feeling towards a person. Loving means doing.

One day a class of small girls were having a lesson in spelling, and one wee girlie was asked to spell "love." To the surprise of the class, she got up from her seat, went up to her teacher, threw her arms round her neck

and kissed her, saying, as she did so, "I spell love like that."

"Yes," her teacher answered, "and that is a very nice way to spell it, but can you not spell it any other way?"

"Yes," I spell it like this, too," and she began tidying the books on the teacher's desk.

"That is the most beautiful way of all to spell it," the teacher said.

If every boy and girl would use this talent, how it would multiply, and what a beautiful world ours would be. E. V. Y.

WATCH.

"What I say unto you I say unto all—Watch."—Mark xiii. 37.

Watch! for no mortal knoweth
The hour when Christ draws nigh.
The grace which life bestoweth,
Needs feeding, lest it die.
Blessed is he that keepeth
His garments without stain,
Who slumbereth not, nor sleppeth,
When Christ shall come again.

For He will come, He told us,
And lest we careless grow,
Lest drowsiness enfold us,
The hour no man may know.
So we must watch, lest slumber
Should close our weary eyes;
If we would join the number,
Who meet Him in the skies.
—Fairlie Thornton.

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Current Topics.

Several bishops, among them the Archbishop of Brisbane, have adopted the useful practice of suggesting to their people a book for Lenten reading. This year in the Brisbane Cathedral "Notes," we have the following most happy suggestion:—

"In the absence of a recommendation by the Archbishop of some book for Lenten reading this year, may we suggest that members of the cathedral congregation read the New Testament as their special Lenten study, and do so in a fresh way. We read a novel, a biography, a book of reminiscences or of essays as usual, and let the whole thing have its influence on our mind. From time to time the New Testament should be read in this way, as a number of books which have a unity of purpose and aim, and which reveal to us new aspects of their message if taken in large draughts and continuously. Would not this be a useful exercise for Lent? The result is likely to be surprising and delightful."

We can imagine no suggestion likely to be more fruitful of fostering the lessons and purposes of the Lenten season than this. The old Book is still facile princeps among the multitude of books which the world has provided. It possesses still its ancient powers of guiding, warning, comforting, strengthening and saving, containing as it does its witness to Him Who alone can assuage the ills of a sin-sick world. We are convinced that those who follow the good suggestion, to which we refer, will in many cases learn to love their Bible so much that though Lent may end yet the reading of the best of books will in their case still go on in growing interest. And after all, in view of the caricatures of Christianity that mock the world and tempt the Christian there is no better antidote to the poisonous doctrine than an intelligent and spiritual grasp of the truths and principles revealed to us in the Holy Scriptures.

In a recent number of the "British Weekly," a layman, who signs himself "A Sufferer," utters "Feed the Flock," a complaint that is becoming increasingly common amongst earnest Christian people. He writes, "I go to the church for spiritual food, but, alas! I come away hungry. Why is it, I wonder, ministers won't deal with the deeper meanings of Scripture, and explain to us what it really stands for? Can it be that they themselves do not know? It is painful to sit and listen for half an hour to a shallow sermon, of which the village gossip often forms the basis."

An excellent reply to this appeal was made by Professor David Smith, who says that the complaint is only a sample of others similar to it which he has received. He wondered whether ministers realised what was passing in the minds of their hearers. Evidently

we have here an indication of a cause of the Church's failure to work the spiritual miracles on men's lives that have been so ordinary in some of the days of the past history. Professor Smith goes on to say:—

"It is indeed a heavy indictment, but experience has convinced me that the Church is perishing for lack of the preaching of the Gospel. And by this I mean the proclamation of a Living Saviour who, by His Cross and Passion, has redeemed the world. On any view of the Christian Revelation it makes a momentous difference both for time and for Eternity whether a man be in Christ or not; and there is a fatal defect in preaching which lacks that poignant appeal, the constant appeal of the New Testament: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." The essential and continual themes of the Christian preacher are sin, sorrow and suffering, and their divine remedy through the Infinite Sacrifice of the Lord from Heaven; and without these there is no evangel. And wherever these are preached according to the Scriptures, out of a heart which knows their preciousness by personal experience, there is an eager and glad response. Christian preaching is a loving presentation of the Living Saviour in His grace and glory and His suitability to all our diverse human need; and we cannot present Him unless we know Him. And since He is known only through His Word illumined by His Holy Spirit, it follows that a preacher must be versed in the Holy Scriptures."

Of course there is the difficulty. To be well versed in Holy Scripture means study and earnest study at that. And the ordinary layman does not realise that earnest study requires uninterrupted periods of time. We are convinced that the demands upon the clergyman's time to-day are such that he is not encouraged but rather discouraged in the matter of study. So many laymen take it for granted that if their clergyman is not in evidence at meetings or parochial visitation that therefore he is idling his time or certainly not doing his ministerial work. And yet in his solemn promise at ordination he commits himself to diligent study of God's Holy Word, and in these days of the making of many books the fulfilment of this engagement is a difficult task.

Just an indication of the claims of this all-important branch of a clergyman's work may be gathered from some further remarks of Dr. Smith:—"One is no true steward of the mysteries of God unless he devotes solid hours every day to earnest and devout study of the Living Oracles, searching out their hidden treasures, that he may not only enrich his own heart and intellect but exhibit to his people, every time he faces them from his pulpit, the glad and precious truths which he has discovered. The Bible is an inexhaustible store-house of life and health and peace and gladness, and souls are hungering for the grace which it and it alone affords; yet there is no book in these days so little understood, so neglected, so mishandled. It is my firm conviction, based on experience and observation, that the hope of the Church and the world in these parlous days lies in the rediscovery of the Bible by our ministers. It is a true saying of St. Francis of Sales that 'the learning of the priest

is the eighth sacrament of the Church; Godly learning is essential.'"

We publish in this issue a paper under this title, read at the Southend Church Congress by **Vital Religion**. Rev. E. S. Woods, M.A., vicar of Holy Trinity, Cambridge, and commend it to the very serious consideration of our readers. The subject is one of pressing interest to the Church, which must recover the old enthusiasm and atmosphere of reality or die. The writer is a prominent figure in English Church life, a trusted leader of thought, and as vicar of Holy Trinity, Cambridge, wields a very big influence in the university life. Two other articles are of importance. "Dr. Headlam and Episcopacy," by Rev. R. G. Nicholls, B.A., is a review of one of the most important books by "a Master in Israel." Rev. E. A. Colvin's article on "Christ and Churchmen," is a further challenge to the Church, laity as well as clergy, for an all-round advance in measures for the furtherance of Christ's Kingdom.

The present disastrous situation in the shipping industry to-day affords a striking illustration of the need for Christian thinking and feeling in modern business relationships.

There may be very real grievances on both sides which have not become common property; but judging merely upon the facts that have been published, the whole sorry dispute does appear to us to savour altogether too much of an attempt on both sides to score points. The action of the stewards in holding up transit at the holiday season for what do seem to have been unreasonable concessions, and in utter disregard of the interests of anybody else, looks uncommonly like a selfish attempt to hold the community to ransom, and to look upon their employers merely as the enemy in a disadvantageous position, their fellow labourers, and the community generally as mere pawns in the game. But neither do the employers appear in any more favourable light, for with the acknowledgment of defeat on the part of the stewards, they seem to be displaying a similar disregard for the interests of anybody else but themselves, and treating the whole situation as an opportunity for what is popularly known as "putting in the boot." What is so badly needed here, as elsewhere, is a spirit of mutual consideration and public service.

The attitude recently adopted by the Australian Workers Union towards Freemasonry has caused a general surprise; for so many men belonging to what are called the labour class are keen and enthusiastic masons, and it is hardly apparent why membership in that honourable fraternity should make men incapable of