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Post Free.**Current Topics.**

Wednesday brings the Lenten season round again with its call to meditation, self-examination, and self-discipline, and the message is one that the Church needs, now as

much as ever, to proclaim. On every side we hear of turmoil and unrest; unhappy Russia struggles in the grip of Bolshevism, Central Europe and the Balkans seethe like a boiling cauldron, Ireland has become a land of lawlessness and strife, thunders rumble through the industrial atmosphere of almost every country in the world, and crimes of violence are now more numerous than they have been for many years. The pistol is becoming alarmingly popular as an arbiter in disputes, the length of the divorce lists in Australia is simply astounding, and the evidences of extravagance are seen on every side. The root of all these troubles is impatience of restraint, unwillingness to suffer discipline, and we shall never bring peace into our disordered world till we recognise that fact and act accordingly. Legislation will not solve the problem, much as it may help, for the root of the matter is surely to be found in the unruly wills and affections of sinful men, and we ought to turn in penitence to Him Who alone can order these. We want a great revival of religion, and we need to preach and practise the Gospel of discipline. The message of Lent reminds us of this fact, and there is no reminder more strongly at this time.

The financial straits of missionary societies is like a dark cloud upon the Christian community. The doors of opportunity are so widely open that the Hand of God seems manifestly to be beckoning us on to enter them. But we cannot move forward. The increased cost of living and the rate of exchange have practically trebled the cost of a missionary in the field. Offers of lives are being refused because the societies find it impossible to keep the present work going, and retrenchment on a large scale is being threatened. What shall we do? Dare we stretch? It is for the individual Christian to say. If he fail to respond to the Divine Appeal the work must languish; and those open doors may not remain open. Like a fresh, invigorating breeze from the mountains there comes a report of the C.M.S. Northern Conference, held in Sheffield, in November last. The same difficulties were being reviewed and the counsel of the Lord was sought. The great meeting was raised to a fresh enthusiasm, and "in tremendous and yet almost electric solemnity it was passed by a standing acceptance with right hands uplifted. It was a great hour, and a great decision, and a great challenge.

"That we, the delegates of the C.M.S. Association Committees in the Northern Province, met together in Congress at Sheffield, having considered before God the present situation in the world, and especially in the mission fields in which the Society is working; and having also considered the financial position of the Society at home, involving very drastic retrenchment unless the Society's income is raised permanently."

"Are convinced that it is His will—  
(1) That the Church in humble and loving obedience should consecrate herself afresh in this new age of her primary privilege and duty of the Evangelisation of the world."

"(2) That all the members of the Society should seek afresh from Him the Holy Spirit, that through His grace they may themselves rise to new levels of devotion and obedience, and also call forth from those who have not hitherto taken a share in missionary work, interest, prayer, and gifts."

"(3) That with a view to efficiently and strongly carrying on the existing work of the Society, and believing that the Society should always be doing some pioneer work among those who have not hitherto heard of Christ, nothing less is required than that the average annual contributions from parishes and individuals should be at least doubled."

"(4) That they pledge themselves to constant prayer to God that by His grace this end may be achieved to the glory of His Name."

In another column we print the results of an important conference summoned by the Archbishop of Canterbury for the consideration of a proposed rearrangement of what is termed the Canon

or what is practically the latter half of the Holy Communion service, beginning with the Prayer for the Church Militant. The original proposals, or rather resolutions, of the Canterbury Convocation were in favour of an order which, by placing the Prayer of Oblation immediately following the Prayer of Consecration, would have been too patient of a view of the Holy Communion which has been so exaggerated as to change the whole character of the service. It will be seen that that proposal has now been definitely rejected; and the changes made are more in line with ancient precedent and innocent of what we may well term Roman teaching. The "Church Times" and its more extreme supporters are naturally chagrined at the result of the conference. The Bishop of Sodor and Man has written to the Church papers defending the action of the Evangelicals in accepting these alterations. He writes:—

"I have no doubt that the changes now proposed are liturgically correct. One, it will be admitted, is intentionally ambiguous. Two are, to me, practically needless. Others, I think, are devotionally helpful, while none, in my view, are doctrinally unsound. But, as I have said, they express the prayerfully considered recommendations of a representative Conference. Surely under these circumstances and with these facts before us Central and Evangelical Churchmen ought in the interests of charity and peace loyally to accept them, however much some of us may dislike the principle of alternative uses."

It will be seen that the Lord's Prayer is placed before the actual communion. This is in accordance with the

earliest precedents; some will regret a certain loss in the reverting to the old order because in both the Baptismal and Communion Services the Lord's Prayer most fittingly opens the closing section of thanksgiving after the reception of the Sacrament. The Preface to the Lord's Prayer in the proposed rearrangement is very ancient.

The only very questionable item is the epiclesis—the invocation of the Holy Spirit 'upon these gifts,' evidently meaning the bread and wine already consecrated. We cannot remember any instance of the Holy Spirit being said to come upon or enter inanimate things. Surely such giving of the Spirit would mean life for the inanimate thing upon which He was bestowed. It almost seems that, in their anxiety to go as far as they could for the sake of peace and unity, the evangelical representatives have sanctioned something unscriptural and meaningless.

Judging from the "Church Times" article and correspondence, the compromise does not go far enough for our "Catholic" brethren, and consequently will be strongly and savagely attacked.

It is related in connection with the weather forecasts of a celebrated astronomer meteorologist Sunday Sport: that one of his daughters once remarked, "Oh, we pay more attention to mother's corns than to father's forecasts." We confess to something of the same feeling in relation to the widely published statement of the Bishop of Goulburn anent Sunday observance. The good bishop is quite alive to the fact that his words would give a shock to a section of the Christian Church, which instinctively would resent this light handling of the sacred Lord's Day; and we are inclined to trust this instinct of, it may be, less learned Christian rather than the dictum of a learned prelate. We do not think we are overstating when we say that a large section of the Christian Church, with as rich and strong a conviction of the truth and power of Jesus Christ as exists anywhere else in the Church, will be made sorry by the bishop's unqualified statement and the resolution of the Synod, for which Dr. Radford, as a bishop of a country diocese, is very largely responsible. There can be no manner of doubt that that section of Christians represents more truly the mind of the Church of England than the Sunday tennis player and the Bishop of Goulburn. The very fact that the Church has incorporated the fourth commandment into its Liturgy and Catechism is proof enough of its mind on the subject. We might go farther and say it represents also more truly the mind of the Apostolic and Primitive Churches.

We cannot help expressing surprise at the strange views that predominate

concerning the weekly Sabbath. "The Sabbath was made for man" and not for the Jew only, and the ideal, it would be a striking reversal of idea if the spiritual hallowing of the rest-day were to be more real under Jewish ideas and conditions than under Christian. We call to mind the Lord's injunction and promise to the Jew of old, through His servant Isaiah, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father."

So surely for the Christian the ideal Sabbath is one which is marked clearly with the tokens of God by those whose hearts are filled with gratitude and love to Him. We cannot help feeling that the bishop's words and the resolutions of Synod were, as it were, a sop to the worldly Christian. But the Christian teacher should know that no double standards prevail in the Church of Christ; and consequently no compromise should give any support to a level of living lower than the highest for Christians one and all.

## Prayer Book Revision.

### Order for Holy Communion.

A conference of members of the Conventions of Canterbury and York was summoned by the Archbishops in October, 1918, to endeavour to harmonise the proposals made by the two Conventions for the revision of the Book of Common Prayer. At this conference, while a few matters not considered as materials for a final decision were not forthcoming, agreement was arrived at on all points but one, and it was resolved, on the one matter on which no agreement was reached:

That their Graces the Archbishops be respectfully asked to call together a conference of clergy belonging to different schools of thought, in which younger men and liturgical scholars should have full representation, to discuss (after Communion and prayer) the question of permissive alterations in the structure of Holy Communion, in order to forward an agreed settlement of the matter.

In accordance with this resolution a conference was summoned to meet at Lambeth Palace on May 2, 1919. The following persons accepted the invitation, and all but those whose names were marked with an asterisk were present:—The Archbishop of Canterbury, the Archbishop of York, Bishop of Bristol, Bishop of Chelmsford, Bishop of Chichester, \*Bishop of Durham, Bishop of Ely, Bishop of Gloucester, Bishop of Manchester, Bishop of Ripon, Bishop of Truro, Bishop of Warrington, Dean of Westminster, Dean of Christ Church, Rev. Canon E. R. Bernard, Rev. Canon F. E. Brightman, Rev. L. G. Buchanan, Rev. Canon E. A. Burroughs, Ven. Archdeacon C. Lisle Carr, Rev. W. H. Draper, Rev. Dr. W. H. Frere, \*Rev. Canon H. L. Goudge, Rev. Dr. A. C. Headlam, Rev. Canon E. Grose, Rev. W. Lockton, Rev. J. L. Barnes-Lawrence, Rev. F. Macnutt, Rev. J. G. McCormick, Rev. F. B. Macnutt, Rev. G. H. Malden, Rev. E. M. Milner-White, Rev. T. W. Pym, Rev. Canon A. W. Robinson, Ven. Archdeacon A. G. Robinson, Rev. T. Guy Rogers, \*Rev. J. B. Seaton, Rev. Canon W. Sparrow-Simpson, Ven. Archdeacon J. H. Strawley, Rev. N. S. Talbot, Rev. F. Underhill, Rev. Henry Albert Wilson, Rev. E. S. Woods.

Holy Communion was celebrated in Lambeth Palace Chapel at 8.30 a.m. After full discussion, the following proposals, made by the Bishop of Ripon, and seconded by Dr. Frere, were carried by a large majority:—

1. That the Prayer of Oblation be not moved from its present position.
2. That the Prayer of Humble Access be moved so as to follow immediately after the Comfortable Words.
3. That the Lord's Prayer be placed after

the Prayer of Consecration, and immediately before the Communion.

4. That the Words of Institution be followed by:—

- (a) An Act of Remembrance;
- (b) An Act of Thanksgiving;
- (c) A Prayer for the Holy Spirit.

An adjourned meeting of the Conference was held on November 27 at the Church House, Westminster, to consider the report of a committee appointed to draft the necessary wording. After discussion it was decided by a large majority of those present to recommend to the Conventions that the following be the form of the additions decided upon at the previous meeting:—

Wherefore, O Father, we Thy humble servants, having in remembrance before Thee the precious death of Thy dear Son, His mighty resurrection and glorious ascension, looking also for His coming again, do render unto Thee most hearty thanks for the innumerable benefits which He has procured unto us.

And we pray Thee of Thine almighty goodness to send upon us and upon these Thy gifts Thy holy and blessed Spirit, Who is the Sanctifier and the Giver of life, to Whom with Thee and Thy Son Jesus Christ be ascribed by every creature in earth and heaven all blessing, honour, glory, and power, now, henceforth and for evermore. Amen.

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father.

## English Church Notes.

### Personalia.

The Rev. C. S. Wallis has been appointed to succeed Dr. Dawson Walker as Principal of St. John's College, Durham, of which he has been for some years Vice-Principal.

We regret to record the death of Dr. Leeke, who until recently was Bishop-Suffragan of Woolwich. He was born in 1849, and was educated at Trinity College, Cambridge. He served for three years as curate at Wanstead.

His Majesty has approved of the appointment of the Venerable Reginald Waterfield, Archdeacon of Cheltenham and formerly Principal of Cheltenham College, to the Deanery of Hereford, vacant by the resignation of the Very Rev. the Hon. James Wentworth Leigh.

The Bishop of Pretoria, South Africa, has been appointed to the See of St. Alban's, vacant by the resignation of Bishop Jacob.

The King has been pleased to approve the appointment of the Rev. J. G. McCormick, M.A., Hon. Chaplain to the King, and Vicar of St. Michael's, Chester Square, to the Deanery of Manchester, in succession to the Very Rev. W. S. Swayne, D.D., recently appointed Bishop of Lincoln. The appointment has been warmly and generally approved. The "Record" says, "A convinced Evangelical Churchman, he is fully in touch with all modern movements, and is able to work happily and successfully with all sections of loyal Churches, whilst his attitude towards the Free Churches is one of genuine friendliness. He has been from the first a strong supporter of the Life and Liberty Movement, of which he is vice-chairman. He lately refused the Deanery of Salisbury, but the Deanery of Manchester will furnish far greater scope for his energies and activities."

Rev. W. H. Stone, M.A., R. Chinstead, and Preb. Wells Cath., has been appointed Prof. Homiletics and Pastoral Theology, in St. John's Hall, Highbury, Univ. of London.

On Sunday, December 21, there was celebrated in the English Church a well-nigh unique event—an episcopal jubilee. On St. Thomas' Day, 1869, at the same service as that in which the late Archbishop Temple was consecrated Bishop of Exeter, the Rev. Waite Hocking Stirling was consecrated Bishop of the Falkland Islands, with jurisdiction over the continent of South America. Bishop Stirling, now nearly ninety-one, is still alive, and is, probably, the oldest prelate living.

The Bishop of Ripon (Dr. Drury) has accepted the Mastership of St. Catherine's College, Cambridge, and in a letter to the archdeacons of the diocese the bishop announces that he will resign his see early this year, but not until after the February group of sessions of Convocation. A canonry in Norwich Cathedral is annexed to the Mastership of St. Catherine's. Dr. Drury, who is in his 73rd year, has been in succession a Master at King William's College, Isle of Man, where he received his early education, Principal of Holy Trinity, Chesterfield, Principal of the C.M.S. College, Islington, Principal of Ridley Hall, Cambridge, Bishop of Sodor and Man, and lastly, Bishop of Ripon, to which see he was translated in 1911, in succession to Bishop Boyd Carpenter.

The formal constitution of the new diocese of Bradford has been quickly followed by the announcement that the Venerable Arthur William Thompson Perowne is to be the first bishop. Archdeacon Perowne, who is the son of a former Bishop of Worcester, has been associated with Plymouth since 1913, when he was appointed vicar of St. Andrew's. Prior to that he had, since his ordination in 1893, worked in the Midlands first as chaplain to his father and later in charge of St. George's, Edgbaston. He is a supporter of the Life and Liberty Movement. Addressing his congregation on a recent Sunday, Mr. Perowne said: "I should like to tell you that God seemed, at any rate to me, to speak most clearly and directly the very morning I received the offer. My text for the day in my book of devotions was 'The God of our fathers hath chosen thee.' My wife's text was, 'The Lord hath chosen you to stand before Him and serve Him.' The world may call it chance, mere coincidence, that those two texts should have come that very day to us, but if we really believe, as I do, that God is the Ruler, there is no such thing as chance in His kingdom. I felt it was so direct a voice that I dared not disobey it. I tell you this because I felt some apology is needed from one who reclaims the spiritual gifts that seemed to be so vitally important for such an office in these tremendously difficult days, but if God calls so clearly, then He will enable the particular work which He wants His servant to do. I go confident that He has some work to do through me."

It is announced by the "Tablet" that the Rev. F. W. Chambers, late Vicar of St. Stephen's, Birmingham, was received into the Roman Catholic Church on November 25, at St. Austin's, Wakefield.

### Islington Conference.

The annual conference was to be held on January 13 last. The general subject was, "The Catholicity of the Church of England." The speakers' list included the Dean-elect of Manchester, Canon E. A. Burroughs, Revs. H. B. Gooding, M.A., W. E. S. Holland, M.A., and Prebendaries F. S. Webster and W. E. Burroughs. We look forward with expectation to the reports from such a splendid team of speakers.

### Bishop Tucker Memorial College.

The foundation-stone of the college was laid on September 20 by Bishop Tucker's oldest friend in Uganda, the Ven. Archdeacon Baskerville, and the ruling princes and paramount chiefs in the protectorate laid bricks. The diocese of many nations and tribes thus united in the effort to build a memorial worthy of its late Bishop, and at the same time to provide a long-needed institution for making the Church truly native, by ensuring its having a succession of trained and trusted ministers and evangelists. There are fifty-two students in training. The Rev. E. S. Daniell is the only European on the station. He writes that they will always value the prayers of our readers. "One feels more and more," he adds, "how much we need the power of the Holy Spirit manifested in our midst, rousing us to renewed zeal for the saving of souls and the establishing of Christ's Church."

### Sunday Games.

Some interesting discussions took place at the recent Ripon Diocesan Conference on the observance of Sunday. The Dean of Ripon, while acknowledging that Holy Communion was an important and neglected service, protested against the notion that Sunday worship might end at midday. He pleaded that the whole of the Sunday should be regarded as sacred to worship. On the other hand, the Rev. F. H. Gillingham, the Essex county cricketer, said that while he had been brought up as a strict Sabbatarian, he had been forced to recognise that times had changed. He argued that most of the objections to a so-called secular Sunday came from the middle-class, who had comfortable houses and good gardens. The ordinary Church services did not attract young men, and Bible-classes bored them, and the net result was that they deteriorated more on Sunday than any other day of the week. It was far better to organise games and clubs for them than to leave things as they were. The Bishop urged that Sunday observance was a great force in national life against a flood of ungodliness.

### A Monster Exhibition.

The Church Missionary Society have decided to hold a large Missionary Exhibition in London in 1922. At least 10,000 workers will be needed, and curios and exhibits will be brought from all parts of the Mission Field. New methods of representing the work will be planned and everything will be done to produce a unique exhibition on a great scale.

## The Call of the Master.

### A Missionary's Appeal to the Home Church.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Does the Church of Christ believe this? If so, it does not seem that she desires the consummation thus foretold. We think of our Saviour scourged and insulted; His agony in Gethsemane; His sweat as it were great drops of blood; His prolonged suffering on the Cross; that bitter cry: "My God, my God! why hast Thou forsaken Me?" What was it all for? To deliver mankind from the power of sin and death, and to give them authority to become the sons of God. This "Good News" He commanded His disciples to proclaim to every creature (St. Mark xv. 16). How long He has waited! And He is still waiting for His disciples to fulfil His command. Nineteen hundred years have passed and still half the world has not heard the Good News. Think of it! And disciples are content to stay comfortably in their homes while multitudes are in darkness, in vain stretching out their hands, pleading for help. "They cannot hear without a preacher," says St. Paul; and the disciples know it and yet sit still. The Saviour has entrusted to them the work He Himself began to do. In His divine wisdom—however great the mystery may seem—He waits for them to do it. How can they sit snugly and neglectfully at home when they should be girding on their armour to conquer the world for Christ?

The forces of the Cross on the frontier of Christ's empire are hard pressed. They call urgently for reinforcements; but they do not get sufficient men to fill the places of those who have fallen in the fray, or who, from one cause or another, have had to quit the field. We look with astonishment at the home lands, as, in spite of appeal after appeal, there is no sign of a rally to supply the needed men. We now have to contemplate retiring from some parts of the field, for it is impossible to carry on as before with a diminishing staff. There has to be a recurring rearrangement of men to provide, so far as may be, for the work of those who have dropped out. This militates against continuity, which is essential to efficiency in much of our missionary work. Most of our stations are undermanned; many men are overburdened; and many whose furlough is long overdue need a change to Europe. In all parts of the Mission field there are splendid openings for doctors, educationists, and evangelists.

What is wrong with the clergy that they cannot influence young men to volunteer for Christ's service abroad? What is wrong with the young men that they shut their eyes to the call of their King, and fail to realise the glory of His service? Is there no love of Christ in their hearts to stir them to sacrifice home and dear ones for His sake; no spirit of enthusiasm in the service of the greatest of Kings and the noblest of leaders? This is no time for soft words. The matter is urgent. Men and women are perishing. The Saviour is waiting. Who will gird on his armour and come to the help of the Lord against the mighty?

The conquest of the world by evangelisation is the work Christ has appointed for His Church. Every Christian ought to ask himself what there is to hinder him from obeying his Lord's command, "Go ye." The clergy are responsible for pressing home this fact and for making known to their people the condition of the multitudes who are perishing in ignorance of the love of God in the gift of His dear Son. Do men fail to volunteer because the clergy do not give them sufficient instruction to convince them of the urgency of the call, and to stir them to the whole-hearted response, "Here am I; send me?" Cannot anything be done to stir up enthusiasm in the Church? Must the Saviour look on whilst His forces are still further depleted? Shall dying souls continue to hold out their hands in vain appeal? "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent."

We pray day after day that God may arouse the hearts of brethren in the homeland to rally to the standard of His Son in the high places of the field. Sadly we realise that there seems little response to His call. Still, we shall go on and hope to the end that men may learn to count it the highest privilege to leave father, mother, and houses, and lands, and all they hold dear, for the sake of Him Who died "that they which live should not henceforth live unto themselves, but unto Him which died for them." A. E. D.

## "The Australian Keswick."

(From our own Correspondent.)

The Victorian C.M.S. Summer School was held this year at Ocean Grove, Victoria, and commenced on January 17.

From the beginning there were indications that a rare time of blessing was to be experienced. The first days, which are generally days of little progress, found camp life in full swing with plenty of friendly chats and repartee at the meal tables. A number of furnished cottages had been secured, and campers occupied these and had their meals together in the dining tent. House parties soon became fast friends, and the day's events generally culminated with small entertainments in the different houses. It became the custom to invite residents from other houses to these gatherings. The weather being everything that could be desired, excursions were organised every afternoon, the men providing afternoon tea and refreshments. Tennis and bathing were popular, and drives were conducted to places of interest in the locality.

This lighter side of the School helped to bring all the members together in such a way that blessing came immediately. Those who were present will never forget the joyful experience which followed. It seemed that in a very special manner the spirit which characterises the Keswick gathering year by year in beautiful Cumberland, had entered the meetings, and that the drab colour of the every day was gilded with a fresh glory.

It was in the day's foundation message that this spirit crept in to remain until finally crystallised in the vivid, clear, and enthusiastic message of encouragement in the closing devotional address in the evening.

Those who had heard and met the Rev. S. M. Johnstone, of St. John's, Parramatta, when he spoke at the big C.M.S. meeting in the Melbourne Town Hall, anticipated with special pleasure his Bible readings at the School.

The theme was the Gospel of Jesus Christ. What is the Gospel? Many of us have sought to define it and have felt the difficulty, but Mr. Johnstone loves definitions, and the key of his daily message was generally conveyed in the form of a definition.

The Gospel of Reconciliation.—"The need of man's reconciliation is seen in the universal testimony of conscience." "We have not only the testimony of conscience to the fact of sin, but to the fact of grace." "Man feels that reconciliation to the Holy One is a deep necessity for him from a sense of his own unworthiness."

Consolation for the Christian.—"Assurance of Christ's presence in the day of Bereavement, Loneliness, Failure, Conflict, and Anxiety." "Lo, I am with you all the days." "God begins and ends with the note of encouragement." "The Cross, which was intended to be the death-blow of Christ's work, is the life of the Gospel." The solution of all life's problems are in Calvary.

In the evening meditations, Principal Wade took those experiences of St. Paul which were definitely associated with his prison ministry, and which befel him, as he says, "for the furtherance of the Gospel," and drew from them missionary parallels for the present day. These addresses were characterised by a note of practical encouragement which, in a wonderful way, connected the problems which are confronting the Society to-day with those enumerated in the Epistle to the Philippians.

The Gospel was first preached to women

in Europe, and the first converts were among the women of Philippi. There was a connection of equality and honour among the peoples of the world.

Those who followed the programme carefully expressed their surprise more than once at the wonderful continuity of the subjects chosen. Each address seemed to fit where the previous speaker had left off. St. Paul's readiness to offer himself that his life might be poured out for the furtherance of the Gospel found its echo in the tragic appeal in the lives of such men as Pennell and Thornton, which were poured out for the Mohammedan world.

The Rev. Seafeld Deuchar's subject of "Inspiration from Achievement" helped to link the Bible reading in the morning with the evening message from the mission fields. These outline studies contained both facts and figures to show the wonderful success which had attended the Society's work in Africa, China, India, and Mohammedan lands. The note of appeal with which they closed prepared hearts for a sympathetic reception of those stirring messages from India and Africa given by missionaries from those lands.

That the Summer School will result in the consecration of many lives to the service of Christ in other lands is the earnest conviction of all who heard these addresses. It would be hard to find greater contrasts than the Rev. T. L. Lawrence's breezy illustrated blackboard chat on the wonderful progress of the Christian message in Uganda, and the Rev. P. W. Stephenson's pathetic statement and appeal for the tragic north-west frontier of India, yet each uttered the same call to action on behalf of the peoples of these lands.

The Rev. W. Edgar Wood, of St. Paul's, Geelong, chose India as his subject for the Wednesday evening address. Mr. Wood has spent over four years in India as a Chaplain, and was Lecturer and Professor in English at the Madras University. This contribution to the School was in the form of an able paper on the present needy conditions of Indian life with Jesus Christ.

Study Circles on "Japan" kept the majority of members busily occupied in the consideration of Japan and her relation to Australia—the past glory and inheritance of this island kingdom and her present position among the nations of the world.

Keen pleasure was expressed by many that Bishop Langley had been enabled to act as chairman to the School, it being the fourth occasion on which he had presided. The concluding message upon the "Holy Spirit" seemed to supply the seal to all that had been previously spoken during the week. A very generous thankoffering was received, and it is expected that it will meet all expenses.

The members of the School returned to Melbourne via Geelong in coaches and drags on Saturday, January 24.

### LITTLE THINGS.

A little bit of patience  
Often makes the sunshine come,  
A little bit of love  
Makes a very happy home;  
A little bit of hope  
Makes a rainy day look gay;  
A little bit of charity  
Makes glad a weary way.

Gentleness can do no wrong  
To the weak, or to the strong.  
Be thou strong, or be thou weak,  
Gently think, and gently speak.

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PRINCIPAL - - MISS BADHAM.

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## As Others See Us.

The Rev. Dr. Mullins, who has returned to England from his visit to Canada and Australia, undertaken on behalf of the Colonial and Continental Church Society, has contributed an article to the English "Record" concerning his tour. We reprint the subjoined account of the doctor's Australian experiences, and his opinion of the Church situation, which will interest many of our readers:—

### Arrival in Australia.

Owing to various delays I did not arrive in Sydney until August 11. As soon as the plans for my journeys had been completed I began visits to the various bush dioceses, but occupied the interval with sermons, meetings, and interviews in Sydney.

My first journey was to the diocese of Bathurst, and involved a railway journey of three hundred miles and one hundred and ten miles in a motor car. The particular parish I traversed was a decayed mining centre, where sixty years ago there were many thousands of miners; but now that the gold has long since been worked out—except to a very small extent in one spot—a few scattered settlements are all that remain. The clergyman in this parish has to drive a horse and buggy to visit in turn five or six stations, which are distant anything up to sixty-five miles from his centre, at Sofala. This involves very infrequent services at the distant centres. For himself it means that he often has to camp on the road whilst going from place to place, and should one of the sudden storms arise—which are not uncommon when there is a wet season—he might be storm-bound by the rush of water down the narrow creeks, which would convert them in the course of a few hours from dry stream beds into raging impassable torrents.

In dry seasons, such as the present, the cost of feed for the horse constitutes a grievous burden on the finances of a clergyman whose whole income is not more than £160 a year. The whole effect of my visit to Sofala was to leave the impression of the intensely trying circumstances in which such a bush clergyman's work is done.

### In the "Brotherhood Areas."

A few days after my return from Sofala I went up into the diocese of Grafton to carry out a tour planned by the Bishop through what is known as the "Brotherhood Area." The Kyogle Brotherhood is really in part a training institution, where the young men who are under training go out from time to time to work through bush districts, and return to their centre for instruction. The Bishop took me a distance of some hundreds of miles through the diocese, and mostly through the Brotherhood area. Here an entirely different type of bush life presented itself. There were the same everlasting gum trees, but in among them there were people who were making a livelihood, either by cattle or timber getting, or here and there farming.

A few good roads run through this district, which is largely mountainous, but the clergy and lay evangelists have often to make use of bridle paths in which the uninitiated person would very soon lose himself. In the whole of our journeys we only once came upon anything which would be called a village—that is, as I say, where there was any collection of houses together. In other places a single hall, or sometimes a wooden church, would give its name to an area, although there was no other indication of a centre.

Everywhere services were held, although in no case was there anything like a large congregation. The work done by Canon Watson is of the highest value, and we have in him a faithful and self-denying evangelist, eminently fitted for the work he has undertaken.

It would take too long to endeavour to describe either this or subsequent tours in detail. I can only select a few points of special interest. After my return to Sydney I made Melbourne my headquarters for four separate journeys into as many dioceses. The railway systems of Australia radiate so exclusively from the great centres of population that cross-lines exist only to a very small extent, and a return to the capital of the State in each case is inevitable. Thus the length of the railway journeys is very greatly increased. The great part of the bush of Victoria is similar in character to that which I had seen in New South Wales, but in the diocese of Bendigo I encountered a different type in the flat, irrigated lands watered by the Murray. Here there were small farms of sometimes as little as forty or fifty acres on which oranges and other fruits were grown, or some larger ones used for dairying purposes. For economy of labour, instead of the conversion of milk into butter and cheese by each farmer, there were

erected at intervals factories at which butter, cheese, and condensed milk were turned out in large quantities by scientific processes. The people whom we met were hard-working, and not too well off. The clergy were few and far between, and over-burdened by the task set before them.

### The Great Australian Blight.

By far the most interesting of my journeys was that to the Rev. W. M. Wilkinson on the shores of the Great Australian Blight. To reach Murat Bay, his headquarters, involves a journey of four days each way from Melbourne. I found him at Port Lincoln with the Bishop of Willochra, and went with him on the primitive narrow-gauge railway which goes to Murat Bay. When we got away from Port Lincoln we found ourselves in an almost waterless region, mostly given over to the growing of wheat, but where a good harvest seems to occur only once in about four or five years. The people had been dependent on water supplied from the Government tanks since last November, and stock had had to be driven off into more fortunate areas for food and water. The result of this struggle for existence was seen in many abandoned farms, where the scrub was again encroaching upon land which had been cleared. This region is subject to great extremes of heat or cold. There were nights when I found it quite chilly, while, on the other hand, the heat in the sun in the middle of the day was extreme. In one farmhouse, built of unlined corrugated iron, which we visited, the daughter of the house fainted with the heat of the room in which we were. It is true that in addition to the sun's heat the warmth of the room was increased by a fire on which the usual Australian "morning tea" had been prepared for the visitors. Similarly, in Murat Bay itself, although the morning was cold, the thermometer registered something over 90 in the shade at middle-day, and the heat in the little tin church in the afternoon when the sun was beating full upon it must have been much higher.

### The Church Situation in Australia.

Reviewing the Church situation in Australia, so far as my seven thousand miles of journeying within that continent and my many interviews revealed it, the need of a more effective ministry in the bush districts has become more obvious than ever before. Places where people get a hurried service once in six weeks, two months, or even three months, are not uncommon—and this in places where the people may have been on the land for several years—so that there is growing up a generation of children whose only religious instruction has been the meagre opportunity thus afforded. The over-worked clergy have seldom any opportunity of paying special attention to the children, and Sunday schools are rarely possible. Thus a generation is rising—indeed, in some places has already risen—painfully ignorant of the very elements of Christian truth.

Whilst this is true of many places in the bush, I am convinced that the great centres of population are not fully aware of, or do not grasp the fact of, the spiritual destitution of their distant fellow-countrymen. In Melbourne, Sydney, and other large cities there are many sincerely devoted Christian people whose generosity towards the support of their own clergy and diocesan institutions, and even of work among the heathen, is highly to be praised; but I could not discover that the same people are sufficiently alive to the needs of the bush as to do what they should towards lightening the burden which falls upon the workers in the bush areas. The Church in Australia also is much hampered by the extent to which the diocese is regarded as the limit of necessary effort and responsibility. Inter-diocesan or extra-dioc-

cesan effort is quite an unusual conception of the Australian Churchman. Shortly before my arrival in Australia, and chiefly at the instance of the Colonial and Continental Church Society, the Bush Church Aid Society was founded, with branches in Sydney and Melbourne. The Rev. S. J. Kirkby, of Ryde, New South Wales, has been appointed its secretary, and much good may be anticipated from its efforts.

There are other Church problems in Australia with which it is no part of my duty to deal here. I may, however, refer to the fact that before the Lambeth Conference of 1908 matters were ripe for a reunion between the Anglican and Presbyterian Churches of Australia. Practically all the essential difficulties had been surmounted, and a constitution arranged. The difficulty of the "nexus," as it is called, with the Church of England prevented the final stage being taken, and the Lambeth Conference arrested the proposition, which seems to have fallen into abeyance. It remains to be seen whether such a reunion would have any chance of revival; and, if it were so revived, I am confident that the work of God throughout the Commonwealth would receive an enormous impetus. The duplication of ministries in many places would be avoided, and the supply of men and means economised to so great an extent that I believe the spiritual problems of the bush would be within sight of solution.

## Personal.

The newly-consecrated Bishop of Bendigo (Rev. Donald Baker) after his enthronement early in February will leave for England to attend the Lambeth Conference. The Bishopric election Board has signified its approval of the new bishop attending the conference, and the Vicar-general (Archdeacon H. B. Haynes) will continue to administer the affairs of the Diocese during the absence of the bishop.

Miss M. G. Fitzhardinge, M.A., of Sydney, has been appointed head mistress of the Church of England Girls' Grammar School, Mornington (Vic.), and will begin work on February 11.

Mr. William Charles Cheslin, who has completed 29 years in his office as a professional lay clerk in St. Paul's Cathedral, Melbourne, has resigned his position. Mr. Cheslin has received an official letter from the Chapter, placing on record their deep appreciation of the faithful services he has rendered the choir, and expressing the very highest esteem in which he is held by them.

Memory of the work done by the late Rev. F. W. R. Newton while Vicar of Christ Church, Geelong, is to be perpetuated by a memorial window in the Church.

Mr. A. W. Moore, Catechist of All Saints', Singleton, for the past twelve months, and who is entering St. John's College, Armidale, as a Diocesan Student, was the recipient of valuable

gifts and the goodwill of a large gathering of parishioners on a recent Thursday evening. The gifts included a wallet of bank notes, also an enlarged photo of the newly-erected Kindergarten Hall, the completion of which was largely due to Mr. Moore's efforts.

The resignation of Mr. F. G. Barley as secretary of the Victorian Auxiliary of the British and Foreign Bible Society was "received with regret" at the annual meeting of that body on Friday last. Mr. Barley has been secretary of the Society for twenty years, and was instrumental in securing the purchase of the present property, known as the Bible House, in Little Flinders-street. The purchase money in 1910 was £12,000, and it is now valued at £27,000.

Rev. L. M. Dunstan, Th.L., formerly of the Armidale School, has taken up his duties as curate of Holy Trinity, Dulwich Hill.

Archbishop Wright will sail in the Osterley, leaving Sydney on March 24, to attend the Lambeth Conference. From Tuesday to Friday of this week he has been in Melbourne attending the meetings of the Australian Board of Missions.

Rev. T. Quigley, M.A., minister in charge of Austimner, N.S.W., has accepted the rectory of St. George's, Hobart.

Ven. Archdeacon Davies, Principal of Moore Theological College, Sydney, is shortly going to England on twelve months' leave of absence.

On March 9 the Archbishop of Melbourne leaves to attend the Lambeth Conference. He will preach his last sermon in the Cathedral on Sunday evening, March 7.

Rev. L. G. H. Hall, Th.L., and late C.F., has been appointed to the rectory of Penrith, N.S.W.

Rev. A. North has been appointed rector of St. Matthias', Abbotsford, Victoria.

Rev. A. E. Thompson, late of Ringwood, was inducted to Cheltenham parish by the Dean on Friday.

Miss M. G. Fitzhardinge, M.A., of Sydney, has been appointed head mistress of the Church Girls', Grammar School, Mornington (Victoria).

The Dean of Sydney and Mrs. Talbot are spending a holiday at Manly.

Rev. Archibald Law, M.A., of St. John's, Toorak (Victoria), has been elected a member of the B. and F. B.S. Victorian Auxiliary.

### NEW LECTIONARY.

Feb. 18, Ash Wednesday.—M.: Pss. 6, 32, 38; Isaiah lviii.; Mark ii. 13-22. E.: Pss. 102, 130, 143; Jonah iii.; Heb. iii. 12-iv. 13.

Feb. 22, 1st Sunday in Lent.—M.: Ps. 51; Gen. xviii. or Eccles. ii.; Matt. iii. or Heb. vi. E.: Pss. 6, 32, 143; Gen. xxi. 1-21 or xxii. 1-19; Baruch iii. 1-14; Mark xiv. 1-26 or 2 Cor. iv.

Feb. 29, 2nd Sunday in Lent.—M.: Ps. 119, 1-32; Gen. xxvii. 1-40 or Eccles. iv. 11-28; Matt. ix. 1-17 or Heb. ix. 11. E.: Ps. 119, 33-72; Gen. xxviii. 10 or xxxiii. 3-30 or Eccles. v. 1-14; Mark xiv. 27-52 or 2 Cor. v.

## N.S.W. Summer School, 1920.

(By one who was there.)

After a lapse of four years, with the coming of peace the C.M.S. Summer School was resumed, being held at Austimner from January 24 to 31, under the leadership of the Rev. P. J. Bazeley, General Secretary, who acted as chairman throughout.

The school assembled on the Saturday evening in the church to receive the welcome of the rector, Rev. T. Quigley, M.A., who extended, in well-chosen words bearing on the subject of the school, a very hearty welcome, placing the church at its disposal for the week, and praying for God's blessing on its deliberations. This was followed by Mr. C. R. Walsh (chairman of committees), who thanked the rector for his kind welcome and his assured assistance.

The real opening of the school was the meeting together at the Lord's Table at 7.30 on the Sunday morning for Holy Communion. Thus began a day filled with holy exercises and blessed with the nearness of God. In order not to disarrange the parochial work, a special service of morning prayer was held at 10 o'clock, when the rector preached a sermon instinct with the message of evangelism, which was the general subject of the school. The church was filled with the members and visitors.

At the evening service the note of the conference was sounded by the chairman, who emphasised the need of evangelism as applicable alike to the world, the empire and the individual.

A feature of the day was the service on Austimner Beach. Being holiday time, when crowds assemble for recreation and surfing, it was anticipated that numbers would be attracted by the singing and addresses, and thus the evangel of the Gospel might reach some who otherwise gave such messages no opportunity of reaching them. This proved to be the case. The bright singing of the old gospel hymns by the whole school soon collected a large audience, who joined heartily in singing, and listened very attentively to the addresses and appeals of Miss Phillips and Rev. P. J. Bazeley. Some of those attending expressed to the speakers and others their great appreciation of the service, and one man who was offered a hymn book admitted that he had not sung a hymn for over 20 years but would do so now. And he did. Who can tell the effect upon him as the words of that grand old hymn, "Jesus, lover of my soul," or the "Abide with me" as we closed the meeting, came back to him, and were sung by his lips with an evident relish and heartiness.

So great was the success of this gathering that it was decided to repeat it on the Monday (Anniversary Day) when the holiday crowd would be great. This was done, and notwithstanding the interference of a rain storm, there was again a good muster. The Rev. T. Quigley gave one of the addresses on this occasion.

In his Bible readings the Rev. S. M. Johnstone treated his subject, "What is the Gospel," under the following headings:—1. The Gospel of Reconciliation: Showing the primary need of reconciliation with God, and how by the grace of God the Gospel provides it. 2. The Gospel of Renovation: Showing how "old things are passed away and all things become new." 3. The Gospel of Comfort and Encouragement: The Encouragement was shown in God's plan for the Disciples, and those who in all times are their successors, thus—(a) Encourage: Ye are the light of the world; (b) Entrust: Go Ye into all the world and preach the Gospel; (c) Endure: The Holy Ghost came upon them. 4. The Gospel of Satisfaction: Man being immortal can only be satisfied by the Eternal. "As the hart panteth after the water brooks, so panteth my soul after Thee O God." It was then shown how Christ in His person, His character, His work, His Crucifixion, satisfied both God and the human soul. (5) The Gospel of Co-operation: Not of one Christian with another, but of the reconciled soul with God. God working side by side with us, not aloof, but in

the field, the workshop, office, home, or church, partaking of our work. "Ye are God's fellow workers." (1 Cor. iii. 9.)

This subject of Evangelism was treated in a remarkably clear, forcible manner by all the speakers, and was freely illustrated by most appropriate incidents in their ministry and in special evangelistic work and missions with telling effect which must be very helpful to all attempting such work and a stimulus to all who heard them.

The Revs. Chambers, Begbie, Dillon, and Mr. Bradley, contributed to the several addresses arranged.

It would be hard to describe the closing meditations, led by the Rev. N. J. Cocks. He took as his line of meditation, "Our bodies." Beginning with the exhortation to "present our bodies a living sacrifice holy and acceptable unto God," he endeavoured to show the need for the care of the body to make it a meet temple for the Holy Ghost. The succeeding meditations were upon the mind, the heart, the soul, the spirit, each being treated first in a scholarly way, then by illustration of personal incidents in pastoral work, and then by appeal for consecration to God and for humanity of each separate part or function. Perhaps the most impressive of all was that of the soul—the conscious going out of one's self towards a fellow being. As he poured forth the weary suffering Saviour issuing forth out of the judgment hall on His way to crucifixion, conscious of the horror of the Cross that was before Him, yet majestic in His triumphant bearing, and then showed in most telling illustrations how we are exalted to be the very representatives of this mighty Saviour, there was a great hush and a tense silence, as we realised the high calling to which our whole being is privileged, and the solemn responsibility resting upon each to faithfully represent Him to those whom we come in contact with in daily life.

One great feature of the school was the realisation of the presence of God wherever we met. The opening words of the address of Rev. D. H. Dillon were, "One great reason why I am here is that Jesus Christ is one of the congregation. We will never be nearer to Him than we are now—no, not even in glory." And this apply applies to the experience of the school for that blessed week. This was also very apparent in the solemn time of the last night when the chairman, after Mr. Bradley's earnest address, made the appeal for lives and means to carry on the evangelistic work of God both at home and amongst the heathen.

Very telling and encouraging addresses on the mission field were given by:—The chairman, "World Survey," Mr. W. Bradley (Egypt), "The Near East," Rev. E. Walker, "India," Rev. H. G. White, "China."

The inspirational addresses of Miss Phillips and Mrs. Newby Frazer were most helpful. The final gathering of the school was at the Table of our Lord in the early morning of Saturday, prior to the closing of the school. Thus ended Austimner, 1920, after a period rich in inspiration and spiritual yearnings.

## Notes on Books.

**Sex and Marriage**, by C. Bernard Lockett, M.A., Lithgow Scholar in Logic and Moral Philosophy; Diploma of Education; Convener Public Questions Committee and Social Purity and Sex Education Department of Victorian Council of Churches. (Published by Angus and Robertson, Sydney. Our copy from the publishers.)

The author is an accomplished writer, and where the very technical details, which occur in some multitude, permit is eloquent in his appeal. Yet he is not convincing. His thorough-going acceptance of eugenics leads him to minimise the tremendous gulf between man and the brute creation; and his advocacy of birth control constitutes his book a distinct menace to the race. The kind of restriction of families which the author seems to be an impractical idealist who attraction, was called by an Anglican pre-

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## POLISH

late "licensed concubinage." The writer seems to be an impractical idealist who would ruthlessly wrench out of their place conventions that have been made necessary by human sin and infirmity. While there are portions of the book beautifully written and containing fine sentiments and ideals, other parts treat so fully of the details of sex physiology that the book becomes a semi-popular treatise, in parts, on the subject of embryology for the adult, interesting but perhaps not constructively helpful. But the kind of pabulum provided for the mind of the child, in the "Stories of Sex," from the age of six years upwards, reveals all the eccentricity of the "specialist" and theorist.

It is all very fine lashing parents for their children's ignorance of sex physiology, and laying all the sex immorality at their door. What this writer and all such enthusiasts have to explain is the inordinate growth of such immorality and race suicide in a generation that patently knows and has been carefully taught those secrets of nature beyond all the experience of past and cleaner generations. We wonder how nearly our author hits the mark in the one of his many flights of rhetoric in which he closes his book, "The call of the **World Spirit** (the emphasis is ours.—Ed.) in this century is for Religion to arise and purify the Temple of Life, scourging a vicious ignorance into the outer darkness with the cords of a passionate moral idealism."

## Correspondence.

### Drivelling Sentimentality in Hymns.

(The Editor, "Church Record.")

Sir,—The Bishop of Bathurst is reported to have said in his sermon last Sunday night at Bathurst Cathedral, "I cannot understand why we should be expected to come here to sing all sorts of sentimental hymns that sometimes make me sick. There is no doubt that a lot of them are drivelling sentimentality. At times I feel ashamed to hear them. I would like to cut about three-quarters of our hymns from the hymn book." May I suggest, sir, that his lordship publish a list of the hymns that make him feel so ill, and also tell us what hymn book is used at Bathurst. Many of us then might be saved a good deal of anxiety in conducting services, and could avoid giving offence to many perhaps who are not on the sentimental side.

INTERESTED.

Feb. 7, 1920.

### The Sabbath.

A correspondent writes:—

I am no "killjoy," and no man has, in his time, had more pleasure out of cricket, football, tennis, cycling, swimming, running, handball and sport generally. But when it comes to sport on Sundays, I have no hesitation in making a decision. Being more than an educated animal, I go to church. Why? What good will it do, you ask. You might as well ask, why do I eat? why do I sleep? Mr. John Wanamaker, the American merchant prince, replies, "I find one just as necessary as the other. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that comes only from an attendance upon the divine ordinances. Then, again, it is a great privilege to touch shoulders with the earnest Christian men who are interested in promoting Christ's Kingdom on earth."

To indulge in sport on Sundays as well as Saturdays unites one physically to start the week's work, and to give faithful service to employer, the body needing rest at least one day in seven; it impoverishes the better part of one's being, which I believe to be eternal, and debars from the delight in humbly striving to follow the direction of the Ideal Man, and who was against the pharasaic views and man-made additions by which the Sabbath was defiled, giving to us our Sunday, the old rest day in a new shape, to be a spring of fresh energy under the present conditions of our being, stripping off from it the heavy load of ceremonial observance with which it had been burdened and disguised, and Who says, "If ye love Me, keep My Commandments."

Our rest day is the opportunity not only for religious exercise but for the rendering of a solid portion of our life to God. It breaks with a happy pause, the hurry, impatience, competition, isolation and temptations to pitiless selfishness of work-a-day life, and enables one to seek aids to develop spirit, soul, and body, and to yield himself to generous ministrations to those whom he can succour.

A Sabbath well spent, brings a week of content

And hope for the work of to-morrow; But a Sabbath profaned, what'er may be gained,

Is a certain forerunner of sorrow.

The man who seeks to have a conscience void of offence toward God and toward his fellow men, will have no doubt on the question. To others, no matter what arguments are brought to bear against it, the old adage applies, "He that is convinced against his will is of the same opinion still." That which men do not wish, no amount or sort of evidence will suffice to convince them of.

I trust that the good common sense of the majority of sportsmen will prevail against any intrusion on the day, the keeping of which, as a day of rest, means so much to the physical, mental and spiritual welfare of this young rising nation.

## The Call of the World Position

The great difficulties in which Missionary Societies are placed to-day by reason of unexampled opportunity and financial straits, led to what seems to have been an epoch-making Congress in Sheffield under C.M.S. auspices. "The Challenge" gives the following sympathetic account of it:—

"When the Lord Mayor said in his opening speech that he hoped this Congress 'would light a beacon on our northern hills which will shine through the land,' we doubt if he realised how prophetic his utterance was. The Covenant (given below), which was unanimously passed on the second day of the Congress, will be a challenge to the whole of England, and the spirit which it represents will revolutionise the standards of giving throughout the land.

"Archdeacon Gresford Jones, on the first day, seemed to strike notes which speaker after speaker re-echoed:—'If we are to grapple with this task we must have an adequate motive, a new standard and steadfast faith. A motive must move, and humanitarian ideals are not strong enough; nothing will do but the burning desire to bring undying souls to the fellowship with Christ and the Eternal God. In differing words this personal experience of Christ as Saviour as a basis for service was emphasised by the Bishop of Durham, Bishop Linton and others. 'It is personal experience that alone drives men to sacrifice and leads to the new standard of giving.' What the world needs is Christ, not codes.

"Not only the West was concerned; the East, in the person of Miss Sorabji, reiterated the cry: 'Hospitals and schools are not enough to give us; the Indian is essentially spiritual . . . your fellow-citizens claim to be fellow-Christians; will you allow the claim?' Miss Sorabji had her audience with her when she said, 'If Christ is a universal Christ, it needs the universe to interpret Him.'

"The medical appeal, voiced from India and China, was as always, eloquent. It is difficult to form a picture of eight million people (as in Yunnan) with no medical attention at all, and not one nurse for the whole province of 12,000,000 souls. The cost of this work has been great; three doctors lost on the N.W. Frontier in one year is an example. 'The work has cost too much to allow it to fall now,' as the Home Secretary reminded us in a stirring speech calling to prayer, vision and venture.

"Perhaps the most impressive meeting was that on Wednesday evening, when the Archbishop of York and Mr. Adamson, M.P., addressed a crowded audience. 'The call is urgent and clear, to unite the idealism of the workers of the world with the faith of the Church of Christ.' The hearers were brought up against the industrial problems of the world and the hopelessness of any sectional settlements was conclusively shown. We must have a common basis for all nations. Can one be found apart from Christ? Mr. Adamson opened his speech by saying, 'It is a sign of the times when you permit a Baptist and a Labour Leader to address your meetings. . . . I am out to secure material improvement for the workers, but this alone will be like Dead Sea fruit. If Church and Labour are to work together the Church must care for material things and Labour must realise that material benefits without the spiritual are worthless.'

"The last day of the Congress was given up to the consideration of the appeal of the world situation to the younger generation. In the morning the subject of 'How to bring the Appeal to Children,' was dealt with from many sides, and speaker after speaker urged that the children should be taken seriously and that the aim of all work amongst them should be to build character and train for future work.

"Bishop Linton was only summarising the speeches of many when he said that 'Chris-

tianity means translating feeling into action.' He gave graphic pictures of Persia, which his hearers are not likely to forget, and told how before he left Persia a brigand chief of a tribe 200,000 strong came to him and said: 'Sahib, will you send me a doctor and a teacher? I will provide a hospital and school and equip them and provide lodging for the teacher and doctor and their salaries, and I will give them a travelling hospital and a travelling school when we are wandering about.' And Bishop Linton replied, 'If we accept an offer like this you must realise that we come as missionaries, and that we come to teach the Christian Gospel, and it is only on those terms that we can accept,' and the Chief said, 'Sahib, I know, and it is as Christian teachers that we want you.' 'And,' concluded the Bishop, 'I have been home three years and I have been into every county in England. I have preached in a different church every week, and everywhere I have made an appeal for a doctor and a teacher to go out to this tribe, and now I am under 48 hours' notice to sail, and I am going back empty-handed, and when I get back I shall have to face that chief and tell him of my failure.'

"The Bishop of Sheffield, writing about this Congress, says: 'I cannot doubt, I do not think anyone present doubted, that God the Holy Spirit was in our midst, answering our cry for help, encouraging our weak endeavours, strengthening our resolves to press forward. There was one great moment when someone suggested a solemn Covenant, and we all stood up, and with right arm uplifted, reconsecrated ourselves afresh to the cause of the spread of God's Kingdom in the world. . . . It was good to be there. I have a strong confidence that those representatives from every diocese of the Northern Province will return to their parishes as messengers of renewed faith and undaunted hope. Vestigia nulla retrosum will be their battle cry. As one stalwart delegate called out from the gallery: 'After this Congress we can never be quite the same again.'

"The following is the text of the Covenant which was passed at the Congress:—

"That we, the delegates of the C.M.S. Association Committees in the Northern Province, met together in Congress at Sheffield, having considered before God the present situation in the work and especially in the Mission Fields in which the Society is working, and having also considered the financial position of the Society at home, involving very drastic retrenchment unless the Society's income is raised permanently,

"Are convinced that it is His will—

"i. That the Church in humble and loving obedience should consecrate herself afresh in this new age to her primary privilege and duty of the evangelisation of the world.

"ii. That all the members of the Society should seek afresh from Him the Holy Spirit, that through His grace they may themselves rise to new levels of devotion and obedience, and also call forth from those who have not hitherto taken a share in missionary work, interest, prayer and gifts.

"iii. That with a view to efficiently and strongly carrying on the existing work of the Society, and believing that the Society should always be doing some pioneer work among those, who have not hitherto heard of Christ, nothing less is required than that the average annual contributions from parishes and individuals should be at least doubled.

"iv. That they pledge themselves to constant prayer to God that by His grace this end may be achieved to the glory of His Name."

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Could gather in its wide embrace,  
His love where foes could find a place.

Millions of souls they mourned to see  
In Satan's snare—idolatry—  
Still sunk in darkness, though the light  
Shed from the Cross on this world's night,  
Immortal blessedness to show,  
On many lands fell long ago,  
No longer could they calmly rest  
And see a world with light unblest,  
Ransomed, redeemed, to Life restored,  
Yielded in service to their Lord.

Such zeal to spread His gifts enjoyed  
Of God's kind smile was not devoid,  
Called out by Him, His heralds bold  
In many tongues His love forthtold,  
Each yielded trophies to His praise,  
True followers on His holy ways,  
Ye, messengers of saving grace.

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## The Church Record.

FEBRUARY 13, 1920.

## PRINCES IN ALL LANDS.

On Sunday, February 1, in the City of Sydney, the Church commemorated the first Christian service held in Australia in 1788, 132 years ago. The Lesson was read from the Bible used by the Rev. Richard Johnson, the Chaplain and officiating minister on the occasion. What is worthy of note is the promptness of that first Christian service ever held on the shores of Australia. Within a few hours of casting anchor those first arrivals met to worship God. Surely it is very significant that they prepared for the life that was in front of them by praying the God of their fathers to be the God of their succeeding race. And truly He has been. The words of the psalmist have proved true, "Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands." "Princes," the word suggests Jacob and the wrestling angel. Through the providence of God's dealing men in Australia have become princes, men who have power with God and man, and who prevail. For to-day we can look out on an Australia far beyond the wildest dreams of any who were present on that day. "One people, one nation, one flag, one destiny" is our cry. Five million of self-governing people, who in the past five years have played no small part in the history of the world, having sent 300,000 of her sons to fight victoriously and with a thrilling record, for the freedom of the world. We have grown to an extraordinary degree. We have become more and more conscious of nationhood. Our civil liberties have broadened enormously and our commerce has extended by leaps and bounds. At that first service no one would have dared to prophesy that within the short space of a little over a century and a quarter, this untended, empty continent, as it was then, would have become the home of a people, numerous enough, prosperous enough, and patriotic enough to do their duty in the great world war! The flag still floats above us—the Australian as well as the Empire flag! And what does it mean? Is it not a token of the guiding hand of God upon us? He, through His providential dealing, has been making "princes" in Australia, men who have power with God and man.

Now, while we are filled with a sense of thankfulness to God, we must look into the future. While the ages of the past look down upon us, the ages of

the future are also looking down and are saying to us, "We in the coming days depend for what we are to be very much upon what you are to-day. Therefore play your part." It is well to remind ourselves as to the secret of national greatness. It does not consist in numbers, nor in the strength of the army or navy, as the Spanish Armada and the defeat of Germany show. It does not consist in the extent of a nation's wealth and commerce or territory, nor in the genius of her learned men, but in the character of her people. National greatness is a moral quality and is found in the character of the people. The final questions in regard to all peoples are moral and spiritual. Other questions are important, but what a nation is morally and spiritually is supreme. Not merely how many, how great, how powerful are we? But what sort of men and women are we?

The first element of strength in a nation's life is the recognition of the Throne of God. One principle ever to remember is that "sin bends the neck, but righteousness exalteth a nation." The call to national righteousness is the call of responsibility to the manhood and womanhood of Australia. What sort of response is the manhood of Australia making to-day? Is it true that men are making light of religion? We answer, there is a great deal of religion in them, though we wish they would let a little more come to the surface. But what we say to the men of Australia is: "Australia is wanting the best for the future, and therefore in the present." And the best men are the men who, like Jacob, fear God, have had an experience of God, who through that experience have become "princes." They are the men of moral fibre, whose word is their bond, who are always ready to help the weak and the helpless and never to crush them down. And the only way to produce men like that is in the fear and love of God. Therein lies the Church's responsibility. She is to minister to this end.

This is "Bush Week," and the claims of the country districts have been brought before us in a very vivid manner. Are we as a Church doing all we can to minister to the needs of the brave men and women who toil in lonely parts and who are the primary producers of the country? These people, many of them are baptised members of our Church, their names are in our parish registers; they have a claim upon us no other people have. It is our responsibility to make them "princes" through the power of the Gospel. These hardy, self-reliant men are well worthy of our best ministry, and the newly-formed Bush Church Aid Society for Australia is one way by which men can help. If the Church is to exercise her ministry effectively, she must be in these country districts from the first, sharing the life of the people. This is work for men especially, a work that calls for the urgent attention of all earnest men. And what about our women? The women of Australia have been and are the pride of Australia. Australian women have made Australia what she is to-day in large part. It is to the pioneering women, the women who endured all the struggles, who cared for nothing but duty, who have given us that heritage from the past which we now have. Women of to-day! great is your responsibility.

It is to the women that Australia has turned and must turn for warning of those dangers that beset a people's life. For no nation is ever better than her women. Seldom has a family been superior to its mother. O women of

Australia, you are quick to sense wrong! If you love Australia guard that spiritual instinct as you guard your own souls! Whatever else you deny yourselves, do not deny yourselves the dignity of possessing that. But to do so you must withhold your lives from the drivelling giddiness of the social whirl that is far too common in Australia to-day. We do not wish to be misunderstood. We have no word to say against life's circle of gladness. But we know the circle whose life consists in chattering away its afternoons and talking of teas, and fashions, and dress, and money, and bridge, and theatres, and the jazz; that never grieves over the shut door of heaven, but grieves over the shut door of the social set; that flutters over the attention of society and madly strains for a place in the sun. No woman can indulge in the frivolities of that life and maintain her spiritual supremacy. And our men wish her to do that. What we do urge is that our woman devote herself as fully as she can to the direct service of Australia's needs. Let her serve the needy and she will not only keep her spiritual instincts high and pure, but she will fill her life with a wondrous gladness.

In the name of the pioneers of the past, and in the name of what God has in front of us in the future, let us by prayer and self-discipline face our responsibilities. The Season of Lent, with its solemn call to penitence, prayer and self-discipline is upon us. Let us all this Lent, in the quiet of our rooms or in the services of the sanctuary, ask ourselves before God, each one, as men and women of Australia, this question, "What can I do for Australia?" He will vouchsafe an answer. And when the answer comes let us rise and obey. Then shall these words be true to us: "Instead of thy fathers, thou shalt have children whom thou mayest make princes in all lands."

## THE CONSECRATION OF THE BISHOP OF BENDIGO.

The Rev. Donald Baker, B.A., was consecrated in St. Paul's Cathedral, Melbourne, on Monday, February 2 (the Festival of the Presentation of Christ in the Temple, commonly called the Purification of the Blessed Virgin Mary), at 10.45. The order of the procession was:—Verge, choir, clergy of the diocese of Bendigo, the members of the Cathedral Chapter, the Dean of Melbourne, the Administrator of the diocese of Gippsland, the Dean of Bendigo, the Administrator of the Diocese of Bendigo, the Bishop-elect of Bendigo, the Right Rev. Bishop Langley (Chaplain, Rev. Canon Vanston), the Right Rev. Bishop Green (Chaplain, Rev. W. Green), the Bishop of Wangaratta (Chaplain, Rev. C. O. Seward), the Bishop of Ballarat (Chaplain, Rev. E. C. Thompson), the Registrar of Melbourne diocese, the Registrar of the diocese of Bendigo, the Chancellor of the diocese of Bendigo, the preacher (the Rev. H. N. Baker, M.A.), the Precentor, bearing the Crozier, the Metropolitan of the Province (Chaplain, Rev. C. P. Thomas).

The preacher was the brother of the new bishop, and the sermon was an outspoken deliverance on the subject of ecclesiastical leadership, and the modern tendency of men of genius, courage and learning towards following commercial, industrial and political pursuits in lieu of the Church. His text was taken from Joshua 1: 9; "Have I not commanded? Be strong and of good courage; be not afraid, neither

be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest." In the course of his remarks the preacher declared that the Church demanded other traits in the character of the spiritual leader than the mere teaching of the Gospel and the building up of a diocese. If a leader of the Church carried out his duties as was laid down by the Almighty, he must be prepared to take a share in the sufferings of Christ. On this account many men shirked their duty. Higher wisdom could only come from the pulpit.

The Archbishop of Melbourne was the celebrant, and the epistle was read by the Bishop of Wangaratta, and the gospel by the Bishop of Ballarat. The cathedral choir sang Mendelssohn's anthem, "O come every one that thirsteth." At the conclusion of the anthem the bishop-elect was met by Bishop Langley and Bishop Green at the cathedral door, and was presented formally by them to the Metropolitan. The consecration ceremony then took place.

The choral portions of the service were most beautifully rendered by the cathedral choir, under the conductorship of Dr. Floyd, certain unaccompanied passages being very impressively sung.

There was a large number of communicants at the Holy Communion, and the new bishop may be sure that their hearts went up to God for him that he might be endowed with the fulness of the Divine Spirit for his new and responsible task.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Mission Zone Work.

The annual excursion kindly given by Miss Faithfull for the dwellers in the Mission Zone areas took place last Wednesday. The picnic was only for adults. Canon Charlton was in charge of the arrangements.

## A Consecration at Wahroonga.

A memorable occasion in the history of this parish was the consecration of the parish church on Saturday, January 31, within the octave of the Festival of the Conversion of St. Paul, by the Most Rev. the Archbishop of Sydney. On the Sunday preceding special services were held; the Rev. S. J. Kirkby, B.A., preached in the evening, Rev. C. P. Brown, M.A., in the morning.

The consecration ceremony was attended by a goodly number of parishioners and friends, among who were the Ven. Archdeacon E. C. Knox, Rev. H. R. Maclean (Rural Dean), Rev. H. J. Noble, Mrs. and Miss Wright, and Mr. and Mrs. W. Harris. Numerous apologies were received, including one from Canon S. E. Langford Smith, former rector of the parish. His grace the Archbishop, after the act of consecration, preached from the words of St. Paul, "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision."

"After the service the ladies' committee dispensed afternoon tea to all the visitors, and a happy social hour was enjoyed by all. The combined choirs, under Mr. A. J. Walker's able conductorship, rendered well the musical portion of the service, including the anthem, 'Send out Thy Light and Thy Truth.' The members of the Church committee had, by means of 'busy bees,' put the grounds of the church into excellent order."

"On the Sunday following the consecration the Rev. P. J. Bazely preached at the morning service and the rector at the evening service."

"The church occupies a site acquired by gift for the Church from Mr. H. C. Fowler, now of Richmond, in the year 1862, when Pearce's Corner was in the parish of Castle Hill, during the incumbency of the late Canon Robert Taylor, father of the present rector. And the mother of the rector's churchwarden (Mr. J. Tawyer) was, with Mr. Fowler, deputed to collect donations for the erection of the first church—a weatherboard building—which was replaced by

the present stone edifice on November 26, 1881. In June, 1900, St. Paul's Church was enlarged, and in 1905, St. Paul's Day, January 25, the present pulpit was dedicated. The west window, at a cost of over £100, was erected to the memory of Rev. G. C. Bode, a former incumbent of St. Thomas', North Sydney, who had the oversight of the whole of what is now the Milson's Point Line."—Parish Messenger.

## British and Foreign Bible Society.

The committee of the N.S.W. Auxiliary has appointed as deputation agents for 1920, Rev. W. S. McLeod, L.Th., and Mr. E. G. Colquhoun. Mr. McLeod is at present rector of the Mount Vincent Parish and a resident of Kurri Kurri. He has been granted 12 months' leave of absence by the lord bishop of Newcastle, to carry on this important work. Mr. McLeod has had an extensive experience. During a visit to England he had an opportunity of visiting the headquarters of the British and Foreign Bible Society in London, and will be able to speak of the Society's work from an eye witness' standpoint.

Mr. E. G. Colquhoun has been secretary of the Wagga branch of the Society for some years, and possesses an intimate knowledge of the work.

## GOULBURN.

## Temora.

A new car has been bought for the parish work—the old one having been disposed of at a very satisfactory price.

A Girls' Club (a junior branch of the Church Women's Union) has been formed and meets at the rectory, nightly; it has a roll of 40 and is at present preparing for an effort on behalf of missions.

The Women's Guild has provided new cassocks for the choir, and in many ways improved the comfort of the choir.

Messrs. W. J. Cartwright and R. Harvey were elected as representatives of St. Paul's, Temora, in Synod.

## LINTONDALE.

As a result of a very successful function—principally through the generosity of Mr. A. Bushell—a new organ has been purchased for Lintondale, and the debt on the Springdale organ has been wiped off.

## Young.

The St. John's Nursing Home, Manar, Young, was solemnly blessed and opened by the Bishop of Goulburn on February 4. The service of dedication commenced with a procession from the north-eastern gate to the house, and included petitions for benefactors of the home, doctors who shall attend the home, matron and nurses of the home, and patients who may be admitted.

The house is beautifully situated on one of the highest points of the town, and yet within a few minutes of the business centre. Standing in six acres of ground, privacy and restful quiet are insured.

It is hoped to keep the fees within reach of all and make the Nursing Home the best possible for comfort and scientific treatment.

This is the first institution of its kind that has been established in the diocese under the direct management of the Church.

## Personal.

The Bishop has appointed the Venerable Archdeacon Ward Administrator of the Diocese during his absence at the Lambeth Conference.

In announcing his intention to Synod the Bishop said:

"You will readily understand and appreciate the reluctance with which I have been compelled to recognise that the Archdeacon of Goulburn could not be burdened with the duty of Administrator. Under the circumstances, I propose, in accordance with the Bishopric Ordinance of 1896, to entrust the office of commissary and administrator to the archdeacon senior in date of collation for the time being, who shall be in the diocese and capable and willing to act, viz., the Archdeacon of Monaro. But I speak in his name, and I know I can anticipate your approval, when I say that while the executive responsibility and the detailed activity of the office will rest with the Archdeacon of Monaro, as the holder of my commission for this special task, it will be his constant desire and practice to act as far as may be possible in consultation with the Vicar-General, whose place he is called to fill, and whose power and authority he is appointed to exercise. In this way can best be solved the two-fold question of proving the reverent sympathy with which the diocese regards its veteran Chief-of-staff and the Bishop his Senior-lieutenant."

The Patronage Board have appointed the Rev. R. R. Macartney-Noake, M.A., as rector of Gunning—vacant by the resignation of

Rev. T. Anson Cato. Mr. Noake is at present priest-in-charge of Binalong.

The Patronage Board for the parish of Queanbeyan have appointed the Rev. S. J. West, Th.L., to the vacancy caused by the resignation of the Rev. Robert Elliott, A.K.C., B.D. Mr. West has been rector of Berriedale since 1912.

## VICTORIA.

## MELBOURNE.

## Church Missionary Society Notes.

The annual picnic of the Sowers' hands in connection with the Victorian Church Missionary Society, will take place at Brighton Beach on Saturday, February 14. There will be the usual service on the sand at 3 p.m., when an address will be delivered by the Rev. C. W. T. Rogers, who recently returned after service as a Chaplain to the A.I.F.

On Saturday, February 21, at 3 p.m., the Gleaners' Union, in connection with the Church Missionary Society, will hold its annual reunion at "Monnington," Adeney Avenue, East Kew, the residence of the president, Mr. E. Lee Neil. Addresses will be delivered by the Revs. P. W. Stephenson, R. J. Brady, and Mr. H. J. Hannah. After tea a corporate communion service will take place at St. Hilary's Church near by.

The Rev. H. P. Young, M.A., B.Litt., is about to undertake a short period of deputation work for the Victorian C.M.S., before going to his new work at Tinnevely, South India.

The annual meeting of the Victorian branch of the C.M.S. will take place at the Chapter House, Melbourne, at 7.45 p.m., on Monday, March 15.

Miss S. A. Dixon is to sail by the "Man-tua" on March 9, to return to her work in British East Africa.

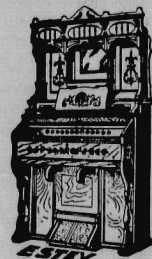
St. Hilda's Missionary College opens for the first term of 1920 on Saturday, March 13.

## Students on Strike.

The English "C.M.S. Gleaner" for October says that the epidemic of strikes that has swept through Europe in recent months has not left the Far East untouched, as witness the following letter from the Rev. J. B. Carpenter, of Foochow:—

"I am sorry to say that the condition of Foochow is much disturbed at the present time. Last week, hearing the students were going to proclaim a general strike, the heads of the mission schools met together and decided to close the schools. The theological school quietly dispersed, but it was for some

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time uncertain whether Trinity College students would; however, to our great relief, they decided quietly to go. Some of the other mission schools, however, would not. The Governor closed the government schools, but the students had been stirring up trouble, and for two days the shops had been closed in sympathy with them. Not only are they excited by the Tsingtao question, but also because the Chamber of Commerce president has bought a great quantity of Japanese goods. I understand also that the students have sent a threatening letter to the Japanese consul, and that he has landed Japanese marines. To-day the news seems better, and I trust matters will quiet down."

#### "Mentioned in Despatches."

The following missionaries of the C.M.S. and the C.E.Z.M.S. are mentioned in the "Gazette of India Extraordinary" of the Government of India of July 29 for valuable services rendered during the war—Miss G. E. Clarke, Miss I. F. Grant-Duff, Rev. Canon E. Guilford, O.B.E., and Mrs. Guilford (Punjab), Rev. J. A. Wood (North-West Frontier Province), Dr. Holland (Baluchistan), and Mrs. Paterson and Miss E. G. Stewart (Kashmir).

#### News from our Missionaries.

Word has come of the safe arrival of Sister Nicholson and Nurse Sillett at their station in Ranaghat, India. Miss Nicholson writes: "As we came to our compound two women met me with tales of woe and suffering. The flu and famine have played havoc with these poor people. The few I saw were skin and bone, and at present prospects for them regarding food and clothes are as dark as ever. Eighteen months away from these people has made me realise more than ever their need. But what can I do amongst so many? One gets at little used to sad sights, but I hope never hardened. One's heart aches at the sight of suffering. When we realise the "Inasmuch" of Christ, the joy of service is very deep. We love these women for their own sake, and service is pleasure, but when we do all for Him, even the most gruesome service is easily done."

**Eagerness to be Taught.**—Miss Veal, Berega, ex-German East Africa, is very impressed with the distance many of the people come in their eagerness to be taught. Many of them, old as well as young, think nothing of walking for one to two hours through the forest in the early morning. One day four women arrived to be interviewed for the catechuminate, having walked for six hours, and the earnestness of all to be taught is very striking. Work among the women, difficult in past years, has taken a fresh start, twenty-three having been admitted into baptismal classes lately.

**A Sad Story.**—One day a wee baby was left in the forest to die. Its mother could not be found, and it was thought she had done away with herself. But a few weeks later a half-demented woman appeared at the mission station, saying, "They are chasing me; they are chasing me." By degrees she told her story, which was that as each of her children grew to a certain age, it disappeared, being taken away by one of her relations. Long before this, a brother, the chief of her beathen village, had some of his fingers blown off as the result of a gun accident. Blame must be laid on someone, for it proved he was bewitched, so lots were cast and the lot fell on this woman. Circumstances proved too much for her, however, for though she was cared for by the cook and his wife, she one day disappeared without saying a word to anyone.

**A Doctor for the first time in Seven Years.**—Miss Veal says that the C.M.S. has bought the military hospital in Dodoma, and that the first time in seven years they have a doctor in the mission, Dr. R. Y. Stones, whom they hoped would be permanently located to that part.

#### Cathedral Services.

Harvest Thanksgiving Services were held at St. Paul's Cathedral last Sunday. The preacher at the morning service was the Dean, and at the evening service the Rev. H. Stanley Hollow, M.A.

The Anglican Social Questions Committee have arranged for a course of sermons and lectures during Lent. The programme is as follows:—

Sermons in St. Paul's Cathedral, Sundays, 7 p.m.  
Lectures in Chapter House, Tuesdays, 8 p.m.

Sermons.—The Kingdom of God on Earth: Feb. 15, "The Cry of the World," Dean Hart; Feb. 22, "Liberty, Equality, Fraternity," Canon Hughes; Feb. 29, "The Hope of the Future," Archdeacon Hindley; March 14, "The Salt of the Earth," Rev. G. V. Portus (Sydney); March 21, "The Solidarity of the Kingdom," Archdeacon Aikin; March 28, "The Building of the Kingdom," Canon Bagin; April 4, "God's Solution," Dean Hart

Lectures and Discussion.—The World's Need: Feb. 17, "The League of Nations," Sir R. Garran; Feb. 24, "Christ and the Business World," Professor Meredith Atkinson; March 2, "The Church and Labour," Frank Anstey, Esq., M.H.R.; March 10, "Industrial Unrest," Rev. G. V. Portus; March 23, "The Family and Modern Industry," Professor Atkinson; March 30, "Education for Citizenship," Professor J. Smyth. The public are cordially invited.

#### NEW ZEALAND.

##### WELLINGTON.

##### Tragic Death.

The Otago University on Tuesday celebrated the jubilee of its foundation. The ceremonies were marred by a tragic occurrence. Professor Gilray, senior professor, was reading one of the Scripture lessons at the opening of a service in the First Church, when he collapsed over the reading desk and died immediately. Professor Gilray was aged 69, and was appointed to the chair of the English language and literature in Otago in 1890, after a brilliant career in Edinburgh and abroad.

##### WAIAPU.

##### New Year Pastoral.

My dear people,—I am sending a New Year's message for my diocese. It is that you may have before you all through the year 1920 this great endeavour—the heart attuned, the body consecrated, the will surrendered, the mind illumined, for the service of God; the open heart, the kindly eye, the willing hand, for the service of man, so that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, we may think on these things," and have grace and strength to do them.

I shall be sailing for England early in February, and I hope that I may gather during my stay there, such strength as will help me more faithfully to fulfil the duties of my office.

With every good wish for the New Year,  
Wm. WALMSLEY WAIAPU.  
Napier, December 18, 1919.

##### C.F.S.

The annual festival of the Girls' Friendly Society was held on Saturday, November 15. There was a service of intercession in St. Matthew's Church, at 2.30, at which the Rev. J. B. Brocklehurst preached an impressive sermon bearing on the work of influence of the society, from the text "Take heed now; for the Lord hath chosen thee to build an House for the Sanctuary: be strong and do thy duty." (Chron. xviii. 10.) He emphasised three points:—

(1) The note of warning "Take heed," referring us to the danger of the present age in slackening its morals.

(2) David inspires Solomon by his words, "The Lord hath chosen thee to build an House for the Sanctuary," making him realise his responsibility and his duty.

(3) He says, "Be strong and do it," show your efficiency.

The preacher, in conclusion, said the Temple was built for prayer and sacrifice, and he urged his hearers as representing the G.F.S. to aim at consecration of life, and these high ideals in all their work.

The offertory, which amounted to £5, was for the Melanesian Mission. About 125 were present.

#### MELANESIA.

##### Norfolk Island.

With the change that has been made in the headquarters of the Melanesian Mission, the work of dismantling and removal goes on apace. Many of the buildings and houses belonging to the Mission, the Palmer House, the Comin's house, the Williams' house, and the Culwick house, have been shipped to different parts of the islands, to meet useful needs there.

But the real problem would seem to be what is to be the future of the beautiful Patten Memorial Chapel of St. Barnabas, which is bound up with so many precious and sacred memories of the Melanesian Mission.

Some would leave it to form a chapel of ease for the Norfolk Island people, against which it has been urged that this would mean to leave it to those who cannot appreciate it, and would never be likely to take care of it, or save it from profanation at the hands of the tourist, tripper, and irreverent curiosity-hunter. To remove it to Nukapu, here Bishop Patteson was martyred, would be quite impossible, for Nukapu is a mere islet, on which only a few people live. To make a choice out of the other numerous islands would be almost equally impossible.

One member of the Mission staff has suggested that the Chapel should be removed to Kohimarama, near Auckland, which has strong links with the early history of the Mission.

#### Paying Up the Church.

The eternal pathos of raising money to keep churches going goes on apace. The poor pastor, himself generally underpaid, and his faithful vestry go on beating up the highways and byways to get people to do something which they ought to do anyway. Scarcely any member of a church who belongs to a private club would dare to omit paying his club dues without the certainty of being expelled. Yet the same man goes on shirking his church obligation with blissful serenity, year in and year out. And yet if there is any obligation for a man as a matter of common honour and decency to pay his club dues, his responsibility with regard to his church is certainly greater. A large number of sincere people look upon the Church as being a purely spiritual affair, a house not built by hands. So it is. But a spiritual affair, in this world at least, has to be maintained. One might as well say that because the body is the temple of the Holy Ghost it should not wear clothes!

It takes money to run a church. The pastor has to work hard. He is entitled to three good meals a day, a good bed to sleep in and the privilege of raising a family. He is entitled to more than this: to the sources of intellectual stimulus and inspiration. There is, besides, the necessary machinery to every church. It should have beauty, for beauty is a gift of God. It should conform in its physical aspects to modern requirements. The church should not be constantly harassed for the want of necessities common to any well-conducted business. It ought to be recognised that the running of a church is a matter of business—the most important business we have, indeed, since it is the only one that extends beyond this world into the next. This being so, why should not our churches be put on a business basis? Why cannot every church member accustom himself to think that he must pay his church dues just as regularly as he pays the dues of his club? Our gas bills come once a month; why not our church dues? The churches are entitled to a little business consideration at the hands of business men.

—N.Z. Churchman.

The word "mediaeval" is rather overworked. In a leading article on the passing of the Enabling Bill the "Times" recently asked, not too relevantly, "Why should what appears to be a mediaeval conceit about Noah and the Flood be retained in the Baptismal Service?" The First Epistle of St. Peter is apparently considered by the "Times" to be a document dating from the Middle Ages.—"Church Times."

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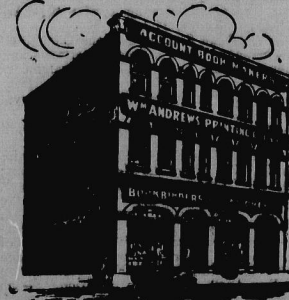
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**Evening Communion.**

(By the Very Rev. A. E. Talbot, M.A., Dean of Sydney.)

(Concluded.)

**No Support for Fasting Communion in the New Testament or Prayer Book.**

Though fasting is recognised as having under certain conditions a religious value, there is no support at all in the New Testament for fasting communion, the evidence being rather in favour of non-fasting reception. First, there is the example of the original institution, which always had great weight with the Fathers, and which cannot be ignored to-day. St. Augustine attributes the fast before Communion to St. Paul's disciplinary action at Corinth, but there is no hint of this in the epistle. In order to avoid the disorders consequent on the greed and gluttony of certain members of the church, the Apostle enjoins that if any man is hungry he should eat at home, so that they come not together unto judgment. The implication is they should break their fast before communion.

The only specific reference to fasting in the Prayer Book is in the tables found after the calendar, which were not inserted until the final revision of the book, in 1661, A.D. Cramer, and his party, in their revolt against pre-reformation practices at first ignored the fast days. Statutes, however, in 1549 and 1552, re-imposed under severe penalties the rule of abstinence on the usual days. One reason given was practical enough—viz., the advantage to the English fisheries and sea-ports. In spite of several attempts to maintain the obligation of fasting, the practice has by no means been strictly or generally observed in the English Church since the reformation. It is to be noted that no definitions are laid down in the Prayer Book as to how the days of fasting and abstinence are to be kept. This is in keeping with the lack of such rules in the New Testament, and it is reasonable to conclude that the days are meant to be used in different cases best serve the ends of spiritual devotion.

We look in vain in the Prayer Book for any authority for fasting communion. It is significant that no mention is made of any such practice in the Communion, in the Catechism or Articles. It has been contended that the limitation of the time for the solemnisation of Holy Matrimony to the hours between 8 and 12 noon in the Canons of 1603, was due to the custom of fasting before communion, which, in the original rubric at the end of the marriage service was compulsory for the newly-married persons on the day of their marriage. The Canons, however, make it clear that the limitation was imposed as a safeguard against clandestine marriages, and no other reason is suggested. The limitation of hours, according to Canons 62 and 102, was only in the case of marriage by license, when the ceremony was not to take place at unseasonable times, or in any private place. When banns were read this was considered a sufficient safeguard against irregularities. The revised Canons of 1888 fixed the time for all marriages, whether by banns or license, between the hours of 8 a.m. and 3 p.m., and the rubric still enacts, "that it is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage." It is purely a piece of special pleading to find any trace of fasting reception in the marriage service rubric.

**Fasting Communion and the Doctrine of the Sacrament.**

It is not without point that fasting communion has been associated with views of the sacrament which are hardly to be distinguished from the doctrine of transubstantiation. Thus St. Augustine writes:—"For this reason it seemed good to the Holy Ghost that for the honour of so great a sacrament the Lord's body should enter the mouth of a Christian before any other food, because for this purpose this custom is kept up throughout the world." Mabillon later made bold to draw from fasting reception an argument for the corporal presence of Christ in the communion. It is needless to say that transubstantiation is plainly condemned by the 28th Article of the Church of England, and in any case to insist on fasting communion out of reverence, for the sacrament is to totally misunderstand the purpose of the Rite, which

is not to mark ordinary food as common or unclean by being separated from it, but to consecrate all food by being associated with it. The original institution itself confirms such a view.

**The Lord's Supper.**

The title—"the Lord's supper"—which has prior place in the prayer book, should be sufficient to indicate the mind of the reformed Church of England on the subject of Evening Communion. The title is Scriptural, and the Council of Trent stated that "some of the ancient fathers sometimes called the sacred eucharist also by the name of supper." The name found its way as a designation of the Holy Communion into the Protestant Confession of Augsburg, and subsequently it was introduced into the 1st prayer book of Edward VIth, where we have the title, "the Supper of the Lords and the Holy Communion, commonly called the Mass." The last clause was dropped in 1552 A.D., but "the Lord's Supper" remains as the first title in our present prayer book. The title naturally gives offence to many who are opposed to Evening Communion, because of its obvious implication. Luckock, in his "Divine Liturgy," ventures to assert: "From the reformation to the catholic revival, the Lord's Supper was a familiar title for the Divine mysteries. In the present generation it has happily been almost superseded by others, which are, at the same time, more ancient and less likely to be misunderstood." This is a remarkable statement by anyone who would claim loyalty to the prayer book, when we consider that the "Lord's Supper" is the only title of the sacrament found in the Catechism and the Articles. It is a strange perversity of reasoning to say that other titles are more ancient when "the Lord's Supper" is the name given to the sacrament in the earliest account of the communion we possess. (1 Cor. xi, 20).

The Lord's Supper in the early church, when the liturgical service was incorporated with the social meal, was a striking reminder to the faithful of the social ideal of Christianity. In Acts II, 42-45, the agape appears to have a place in the community life that obtained in apostolic times, whilst St. Paul seems to imply that at Corinth it was the custom for the Christians to contribute as into a common stock the food necessary for the agape, the abuse of which he complains being that "in eating every one taketh before other his own supper." (1 Cor. xi, 21). It was doubtless owing to this custom that later in the church the elements for the communion were provided by the people. For convenience it is now provided in the prayer book that "the bread and wine for the communion shall be provided . . . at the charges of the parish." The discontinuance of the agape may have been necessary in the interests of order and discipline, but it is possible that the change has helped to obscure the social character of the church. The celebration of the Lord's Supper in the evening is at least a reminder of the social setting of the original institution, and of our essential equality in the Faith.

**Practical and Other Considerations.**

When Dr. Hook, in 1852, at the Leeds Rural-decanal conference, proposed evening communions, it was with a view to meeting the needs of working class congregations. It cannot be disputed that the conditions of the lives of working people to-day make it extremely difficult for many of them to communicate in the morning, especially in the case of parents of large families. It is well that the church should ask itself whether it is a wise or right policy to exclude from communion these people because of a custom which grew up under very different conditions, a custom which has little if any Scriptural support, and which was supported by doctrines that are now repudiated by the reformed Church.

It is sometimes argued that the early morning is more conducive to the reverence due to the sacrament. This may be so with some people, but others find that their minds are freer from distraction at the end of the day when the day's anxieties are over, and their claims ought not to be ignored. In this paper it is not contended that the Holy Communion should be restricted to the evening. That position has never been taken up by those who favour evening celebrations. It is simply urged that the great eucharistic service of the church should not be excluded from any part of the day, or denied to any of its members. During the war the chaplains discovered that they could not so limit the time for the celebration without depriving those

who were fain to face with death of the great comfort the sacrament affords.

Evening Communion is, in a special way a link with the original institution, and all its sacred and solemn associations. It follows the custom of the Apostolic Church as a fitting close to the day's worship. For it we have the example of our Lord and the custom of the church in its best period before a false asceticism began to corrupt the purity of Apostolic teaching.

The prayer book has not so much as a hint that the sacrament is to be limited to any particular portion or portions of the day, and we will do well to preserve that liberty that is our heritage in the reformed liturgy.

**The Bishop of Goulburn and a Modern Diocese.**

In the course of a comprehensive Synod Charge, Dr. Radford enlarged upon the idea of a diocese. His lordship said:—

**A Unit within a larger Unity.**

"The diocese of our day is both a unit and a unity. It is a distinct unit of Church life. Once provided with its bishop, it is self-complete for all current needs of spiritual experience and enterprise. This fact scarcely requires mentioning in the province of New South Wales, where, as in Victoria, the diocese is not only distinct but almost independent. When the question of synodical action was faced half a century ago, Bishop Tyrrell, of Newcastle, urged that as there were now three dioceses, Sydney, Newcastle and Goulburn, the proper course was first to form the province, and frame the constitution of the provincial synod, and then create diocesan synods with such a measure of independence for diocesan purposes as was consistent with the rightful supremacy of provincial synod. Ultimately, however, the bishops and chancellors of Sydney and Goulburn carried the day, and diocesan synods were given priority of place and power; the provincial synod was left to glean in the fields of diocesan autonomy, like the Commonwealth in the fields of State rights. Our provincial synods in New South Wales and in Victoria, unlike the later provincial synod of Queensland, were made practically dependent on the assent of a single diocese. The only case in which the decision of a provincial synod is binding on a diocese is the case of a matter referred by the diocese to the province for settlement. Practically this subordination of the province to the diocese has to a serious extent weakened the strength and paralysed the action of the Church in the province, and therefore its influence on the life of the State. It is earnestly to be hoped that the increased representation lately given to the great city dioceses will help to win their consent to the conferring of larger authority upon the pro-

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vincial synod, which can no longer be regarded with jealousy and suspicion as being unduly weighted with country votes. Country dioceses will acquiesce more cheerfully in the reduction of their strength in provincial synod if the province gains what the diocese loses.

"The true position of the diocese in the Church may be seen clearly in the dual position of a bishop. He stands as the connecting link between the local church and the Catholic Church. In the larger assemblies of the Church, from the provincial synod to the Lambeth Conference, he appears as the representative of his diocese,—the pastor of its choice, the exponent of its mind, the advocate of its needs. To and in his diocese he appears as the representative of the whole body of the church, the province, the national Church, the Anglican Communion, the Catholic Church of Christ,—the guardian of its common traditions and standards, the holder of a share in its worldwide commission, the channel of its influence. The Lambeth Conference brings the diocese to bear on the whole Church, but it also brings the whole Church to bear on the diocese. Diocesanism is as foreign to Catholicism as Papalism is. The same dual relation is to be seen in the limitations of the bishop's authority. While his power is limited from within the diocese by the constitutional co-operation of clergy and laity in synod and council and chapter, it is limited also from without by the canons or determinations or rules of provincial and national councils, which prescribe his action, and by the courts of appeal which may revise his action. The same principle is seen in the Ordinal. While the 'laying on of hands of the presbytery' represents the church of the diocese co-operating with its head the bishop in conferring ministerial character upon the candidate for priests' orders, the three bishops laying hands on the bishop-elect at his consecration represent the Church at large deputing its authority to the bishop for ministry and discipline within the diocese. Principle and precedent alike require that while the diocese should have all freedom necessary for the doing of the work within its borders, that freedom should be subordinated to the mind of the larger units of province and national church in proportion as the work of the Church within the diocese affects and is affected by the greater work which the Church has to do for State and Commonwealth.

## 2. A Diocese a Unity within itself.

"The diocese then is a working unit of Church life, with whatever limitations few or many. It has a distinct sphere of liberty and responsibility within which to live its own life,—to concentrate its own moral witness within its borders and to contribute that witness to the formation of the conscience of a nation,—to unify and extend its own enterprise for the kingdom of God. But if the diocese is to be a unit that counts, a working reality and a living force, a powerful and helpful factor in the life of Church and Commonwealth, then it must also be a unity within itself.

"What then is meant by diocesan unity? First and foremost, spiritual unity, and that means in the first place not unity of spirit but the unity of the one Spirit of God dwelling and working in the whole Body. And the unity of the Spirit cannot be created,—it can only be kept. It exists already. It is the unity of life. The unity of work follows, it does not precede the unity of life. Our Lord appointed twelve that they might be with Him and that He might send them forth. Vocation is first to life, then to service. As with the first apostles, so with any body of members within the Body of Christ. And a diocese is a body. We have of course from time to time to plan and frame experiments, and to consolidate and reconstruct in the light of experience. But never let us forget that though a diocese must have organisation and organisations, it is not an organisation, it is an organism. It is a living, growing, working body. It was not formed by the aggregation of parishes which had grown independently from scattered seeds. It was formed by propagation from a living body, as some day it may give birth to another diocese by propagation. It may owe the outlines of its form and extent to civil and secular conditions and circumstances; the precise frontiers of its territory may be determined by a geographical contour or a geometrical survey, even by a balance struck between the claims and interests of adjacent places. But the life that moves within and spreads over the area once assigned to a new diocese is an outflow and onflow of a main stream of Church life. And that Church life is not merely the evolution of human experience; it is the continuing descent of the Spirit of God, working in and through the experience of human souls. We can never do our best in and for a diocese until we learn to regard it as in sober truth an administrative

organ of the Spirit of God dwelling in and working through the Body of Christ.

"This unity of life has next to be translated into unity of work. For that purpose it has to be remembered, realised, preserved. St. Paul speaks of the necessity of 'endeavouring to keep the unity of the Spirit in the bond of peace.' The Revised Version rightly avoids the suggestion of possible failure implied in the word 'endeavouring' and substitutes the words 'giving diligence.' St. Paul's own Greek word suggests a deliberate and determined effort of mind and will. There are forces that make for disunion. There are the personalisms of eccentricity, autocracy, independence and inconsiderateness. There are the manifold forms of parochialism,—interparochial jealousy, and intraparochial absorption. There is only one exorcism for these alien spirits, and that is preoccupation with a truer spirit, the continual return to a higher ideal which shall overcome evil with good. It is no use scolding ourselves or our people. The only remedy is to hold up constantly before our eyes and theirs the true view of the Church, the heavenly vision of the City of God, the Body of Christ, the Temple of the Spirit. Let us be audacious idealists for a moment, regardless of all our faults and failures."

## Young People's Corner.

### How the Blacksmith Heard the Bible.

The evening sun was sinking like a ball of golden glory in the west, as Marget Douglas came out and stood in her little porch to watch it.

"I wish," she said earnestly to herself, "I wish I could do something to teach somebody about Jesus Christ, but all the neighbours know about Him except—" Then she paused. Blacksmith Howe was an atheist; but it was useless to think of teaching him!

So she put the thought aside and opened the Bible she held to read her evening portion.

Something was the matter with her eyes to-night. She could hardly read the familiar lines, and with a sudden fear Marget closed the book and went indoors. Was she going to lose her eyesight?

A fortnight passed by, and every day Marget could see less and less. A neighbour gave her a lift in his cart to the nearest market town, and she consulted a doctor. He looked into the soft brown eyes and frowned. "A year's rest and care," and this lotion, may work wonders," he said, "especially if you don't fret. If you do, it is hopeless."

So Marget went back to her cottage. No more reading in the old Bible for a year, no more needle-work, nothing but spinning and house-work.

What wonder if tears rose to her eyes and tears were forbidden. On that first evening of her return, Marget felt as if she had nowhere to turn, and then in her extremity her heart turned upwards to God. If this trial were God's way for her, she would try and bear it cheerfully for His sake.

It was the next day that Mrs. Howe, the blacksmith's wife, came to call upon Marget. She was a kind-hearted, talkative body, and she was sorry for Marget.

"It's the reading I shall miss most," Marget said.

Mrs. Howe nodded. "Not that I read much," she said. "Schools weren't much when I was young. There's my Lucy now, fretting her life out because she hasn't the strength to walk the three miles and back. Her father is a reader if you like, but he never has the patience to hear Lucy read of an evening."

So she rattled on, but Marget hardly heard her. A thought had come into her head, and yet she hardly dared to suggest it.

"I wish I could help Lucy with her reading," she said wistfully, when Mrs. Howe rose. "It would be a pleasure to me—but I have only one book," and she laid her hand on the big Bible.

Mrs. Howe glanced at it carelessly. "Oh, that!" she said, "we don't believe in all that. But I'd like Lucy to go on, I'll ask her father, if you really mean it."

That evening she came in again, with a little jug of custard. "Mr. Howe's much obliged for your thought," she said. "He wouldn't like Lucy preached to, though. If it's only reading he would like her to come," Marget smiled. "I won't preach to her," she said quietly.

So it came to pass that day by day Lucy Howe, the atheist's child, read the Bible aloud, and day by day she chatted at home of what she read till her mother asked if she could not bring the book home and read to her, and the blacksmith in his shop heard the slowly-read words in his child's clear

voice, and the Spirit of God spoke to the mother's and father's hearts, and showed them Jesus Christ as the Saviour of men.

It was to Marget they made their first confession of faith, and then at last she knew why God had allowed her to lose her eyesight for a time, for through it her prayer to help some one to know Jesus Christ had been answered.

As the year rolled away, she knew her eyes grew stronger, and she could venture to read and work of as old. Lucy no longer needed some one to hear her read, but among Marget's friends were none so staunch as Blacksmith Howe and his wife, and Lucy.

Now in holy Rhodod  
Christ our Saviour see,  
In the Father's Temple  
Where He loves to be;  
Learning from the Scriptures  
Lessons sweet and true,  
Of the Father's purpose  
Which He came to do.

Children, His example  
Is before you still—  
Love the Father's Temple,  
Do the Father's Will.  
Seek the loving Saviour  
In His House of Prayer,  
If you seek Him truly  
You shall find Him there.  
A.R.G.

The boy who's always wishing  
That this or that might be,  
But never tries his mettle,  
Is the boy who's bound to see  
His plans all come to failure,  
His hopes end in defeat;  
For that's what comes when wishing  
And working fail to meet.  
E.H.R.

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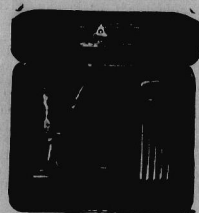
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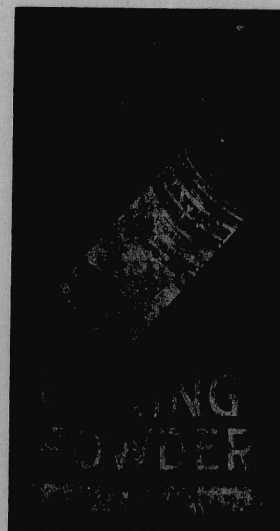
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**Current Topics.**

The public of the Commonwealth will have experienced a very great relief at the news of the

**The Strike.** ending of the Engineers' Strike. We have not

been altogether impressed with the justice of this strike, as we were with that of the seamen. The circumstances of the sailor's life have too long been practically disregarded by an apathetic people and their representatives. The ship is the sailor's home, and, judging from the sailors' usual quarters, it has been a vile home, without comfort or the ordinary privacy that a home usually stands for. In this last strike there has, so far as we have been able to judge, been no grievance of sufficiently outstanding importance to justify the hold-up of the community and the sufferings that have followed in its train. And there has been the uncomfortable suspicion that a wealthy organisation has been out to exploit a situation created by itself, in order to get hold, on its own terms, of a good paying proposition. We are glad that better counsels have prevailed, and that our commerce can again flow on as unrestrictedly as the war aftermath will allow it.

Everybody is realising more and more each day what a legacy of trouble the recent war

**A War Legacy.** has left us; the disturbance of the currency,

the piling up of huge national debts, the disorganisation of industry and commerce, the unsettling of the minds of people are topics of general conversation, and their effects on the material side are manifest to all. But there is a spiritual legacy as well, about which the man in the street is not worrying, but which is far more serious still. That spirit of restlessness and passion for excitement, for example, which was so intensified by the experiences of the war, still expresses itself in the gambling mania, and questionable devices which in an hour of financial need were sanctioned in the teeth of Christian protest, still live on, and are still utilised in efforts for raising the funds required for soldiers' memorials and the like. The offensive chocolate wheel seems to have become a regular device for this end, so general is its use, and public opinion tolerates it without any apparent qualm. Worse than this, many Christian people seem to find no harm either in it or in the ubiquitous raffle which, indeed, in some of our parishes is even looked upon as a legitimate agent in the raising of money for the Church. The most deplorable feature of the whole business is this apparent lack of concern, this deadness to its seriousness. Is it in the best interests of our children, we may ask, that they grow up in such a fevered atmosphere, and is the highest type of patriotism likely to be developed by the appeal to

motives of selfish gain? In this age of unrest so evident on every side, too, surely we need to guard, on patriotic grounds alone, against the stimulus of this craving for excitement and this desire to find short-cuts to wealth, with all that such a spirit brings in its train. We Christians ought to realise, however, that there are greater objections even than these against a practice which cuts at the very root of our principles of brotherhood and self-sacrifice, violated in the process of seeking a selfish gain at the expense of other folk. Moreover in its essence, gambling of any kind, proceeding as it does upon an appeal to chance or luck, is the very antithesis of the Christian point of view, is a practical atheism in fact, and we are morally bound, as servants of the Lord, to discourage it with all our might. To us has been committed the task of awakening and educating the public conscience of the community, and we ought to strive to be worthy of the trust. God expects it, and we shouldn't fail Him.

**Public Morals.** Even the secular newspapers are crying out against the growth of "looseness of life" in the community. Our Divorce and Criminal Courts are revealing an alarming state of immorality; and Royal Commissions draw out evidence of corrupt practices that augur ill for the well being of the community. At a recent conference of the Mothers' Union in Brisbane, the Archbishop of Brisbane spoke out strongly in reference to these evils. He said:—

"The tendencies of modern society are well known. The weakening of self-control and the increasing license—especially in our sexual relations—can no longer be excused as the inevitable and innocent result of modern freedom. It is not innocent. It leads to immorality, as is shown by the percentage of unchaste marriages in the Commonwealth, and by the statistics of venereal disease. What is the Church doing in this matter? My conviction is, and has been for years, that the Mothers' Union attacks the evil in a vital place, namely, the home, and that the principles of the Mothers' Union are exactly those we need to emphasise, namely, the sanctity of marriage, the responsibility of parents for the character of their children, and the essential need for Christianity as the basis of the home. I should like to see a strenuous forward move for public morals this Lent in connection with the Mothers' Union. The mothers can be reached if approached with sympathy by wise women. Fathers should be sought out, and the real objects of the Mothers' Union explained to them, that they may render due sympathy and help, and the hearty co-operation of the clergy is necessary."

There can be little doubt but that the want of a true home-life affects our growing youth for ill. There is by far too much license allowed to the girl and boy of to-day, and with natural, if alarming, results.

**The "Church Times" and Prohibition.**

We have been rather surprised at the attitude of the "Church Times" towards Prohibition. Some months

ago it referred to the policy as quite negligible, because of the utter impossibility of its ever being adopted in Great Britain. A later note on the subject, printed in a former issue of ours, treated the matter a little more deferentially and ventured some evidence against its practical worth. In the first issue of that paper for the New Year there is a note, which we reprint below for our readers' information, indicating some concern on the part of the writer, and urging "the advocates of temperance," by which is obviously meant the anti-prohibitionists, to organise their forces for the coming conflict. The "Church Times" editor still effects to despise the movement, but his real concern cannot hide itself. The note runs:—

"America rushed into prohibition by a fanatical minority, is already faced with dangers which the intelligent always foresaw. It was inevitable that in the absence of decent drinks, resort should be made to deleterious liquids, and wood alcohol, intended for use in embalming fluid, has in one case alone been responsible for a hundred deaths, and for blindness and paralysis in several hundreds who did not die. The tragedy is a direct result of the prohibition law which emptied all cellars except those of the millionaires. Nor are the troubles of American prohibition confined to America; Cuba, the Bermudas and the Bahamas are overrun with thirsty Americans. There are, nevertheless, those in England who refuse to learn, and who are pushing prohibition with a zeal worthy of a saner and better cause. That they have abundant funds at their disposal is evident from their latest move. They are buying up all over England newspapers which are in difficulties, to run them in the interests of prohibition. The advocates of temperance will no doubt be alive to the danger, and by reasonable measures of reform and control it should not be difficult for them to cut the ground from beneath the feet of the fanatic."

The "abundant funds" at the disposal of Prohibitionists is surely a conceit of the note writer, for the liquor trade is notoriously wealthy, and is sparing no pains nor money in fighting for its very existence. The funds of the Liquor Reform Party are practically negligible beside them; but there is the weight of an improving public conscience in the matter which will finally defeat all "the tricks and devices of the trade."

The Bishop of Zanzibar has "One Body" opened up with a certain amount of emphasis, an old and festering wound. Let us hope that this time it will be carefully treated and cleansed and cured. Some two years ago, in "East and West," an exceedingly clear article appeared from the pen of a missionary describing and deploring the "color line" that is drawn relentlessly in some parts of the South African Church between the white and black Christians. Only the other day we heard from a chaplain, who spent some time in Wyn-

