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"They crucified Him."

Seven times He spake, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:—
Jesus, our Lord is crucified.

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured
forth!
For Love's strength standeth in Love's
sacrifice;
And whoso suffers most, has most to give.

Good Friday.

"Come, see if there ever was sorrow like unto My sorrow."—Lam. i. 12.

Jesus, I would think of Thee,
And Thy wondrous love to me,
I would weep for all the pain
Which for me Thou didst sustain.
I would weep with those that wept
O'er the grave where Thou hast slept;
I would think of all Thy love
Till my heart begins to move.

Jesus, let me think of Thee,
Bring to mind Thy love to me.
Show me all the guilty stains
Which once cost Thee all Thy pains.
Surely Thou canst ne'er forget
When Thou once didst pay my debt;
Surely that most awful night
Ave is present to Thy sight.

And dare I forget that day,
In my memory let it stay.
Ever wakening love to Thee
Who hast done so much for me.
Show me, as I bear the sight,
All that Thou didst bear that night,
Show me all the depth of sin,
Show me all that Thou didst win.

Jesus, I would think of Thee,
Here alone with Thee would be,
Let the world reject Thy grace,
Spurn and scoff Thee to Thy face,
Pleasure seekers lose all bliss,
Vainly seeking what they miss;
I would choose the better part—
I would seek Thee with my heart.

Jesus, I would think of Thee,
Manifest Thy love to me,
Thou my soul's beloved, now
Come as at Thy feet I bow;
Come and speak with words of love,
Lift my heart to things above.
Come, and show Thyself, O Christ,
Come, and keep this blessed trust.

Ah, I see Thee, Saviour, now,
As Thou dost 'neath sin's load bow.
Oh, that I could take away
Sins I helped on thee to lay;
Then, methinks, the load to Thee
Somewhat lighter, Lord, would be
But the wish is all in vain,
Thou for me hast suffered pain.

Yet I still would leave them there,
Or Thy Grace I could not share,
But as Thou hast felt the weight
Of my sins whose load was gre
Therefore Thou dost love my soul,
Therefore Thou canst make it whole,
Therefore Thou wilt not cast out,
And I can no longer doubt.

—Fairlie Thornton.

Current Topics.

It is a matter for rejoicing that the good sense of those in authority is leading to a due celebration of Anzac Day.

It would be deplorable and unspeakably ungrateful on the part of those who have benefitted so greatly by the self-sacrifice of the men who fell if the day that commemorates them should be turned into a carnival holiday. Memorial services are, of course, the right order for that day, services in which we thank God for the splendid devotion of those young lives, and in which we pray that we as a nation may be more worthy of their great sacrifice. It were well for us as a people to review the lives we live in the full light of the price of blood shed so freely for their protection. It is however too much to expect that any large majority of people will so forget themselves and their pleasure as to take a proper share in the memorial services which are to be held. The manner in which the most solemn day of Christian memorial of the death of the Saviour of the world is made by most people a day for pleasure and jollification forbids us to hope very much for a true regard for the lesser memorial of Anzac Day.

The Church of the Commonwealth will approve heartily of the Primate's action, year by year, of protesting against the opening of the N.S.W. Agricultural Show on

Good Friday. The answer sent by the Association to Dr. Wright's letter was short and devoid of any trace of discourtesy: all that is to the good. At length it is being recognised that persistent opposition and protest is the Archbishop's right and duty as a minister of the Christian Church. But this is really a question upon which all the Christian Churches should be quite unanimous and fearless. The Day of the Cross has such holy associations in the minds of most Christian people that it should be very carefully guarded against a desecration and secularisation abhorrent to general Christian sentiment.

We suppose that this subject will always be with us. During the war it came into alarming prominence, but now seems to have passed away into a quiet seclusion from which it occasionally breaks forth. The C.E. Messenger, of Melbourne, has been dealing with a certain "critic" who has been affirming the trite evidence that authority, Prayer and Bible, always are assumed to contain concerning the practice. Another contemporary, in a critique of Professor MacIntyre's recent book,

laments with a bitter lamentation at the Professor's prejudice against the practice. The writer in the "Messenger" well closes his consideration of "Critic's" argument by saying, "there is no possible answer to the argument that direct and explicit prayers for the dead were contained in the First Prayer Book of Edward IV., but were omitted in all later editions; neither Bible nor Prayer Book offers any sure ground for the belief. It cannot be called anything more than a pious opinion."

The occurrences of St. Patrick's Day are surely enough to make that saint turn in his grave. St. Patrick's Day. His was a most beautiful life, full of the divine love and fire—a life that was lived in the fragrant atmosphere of a holy religion. To-day, the observance of his day by men who arrogate to themselves his patronage is disgraced by sentiments and scenes that are far remote from the teaching for which St. Patrick stood and risked his life. Political vanity, political hate, political lust seem to rule the crowds that delight in the celebration of the saint. We sympathise with the returned soldiers in Brisbane whose anger was aroused by the disgraceful and brazen disloyalty of the Romano-Irish mob who dared to flaunt their disloyalty before the eyes of men who shed their blood because of their loyalty to Empire and King.

A general acclaim of approval has marked the decision of the Allies to make Germany pay up in full. The scene must have been almost comic, when the German representatives sought to discuss and reduce to a fraction the indemnity the Allies had decided to ask. Why have Germans no saving sense of humour? We suppose they have ingrained into their very systems such ideas of the British temperament that they keep on trying to bluff an opponent who is laughing openly at their unskilful doggery. They should have left the conference in a shriek of laughter, instead of leaving the meeting with faces like fiddles in utter disappointment at the complete refusal of the Allies to look at their emendation of the indemnity terms. They simply cannot understand John Bull—the war should have taught them a severe lesson on that point—but no, they still regard their own ideas as correct and will keep muddling on until, perchance, the Allies will lose their patience and give our German friends another sharp lesson. We sincerely hope the lesson will not be needed, but the present situation is not hopeful.

With some interest we learn that the Diocesan Council of North Queensland

had the question of Sunday Observance under discussion at their January meeting and passed the following resolution:—

"That this Council desire to express their emphatic protest against the rapidly increasing tendency to destroy the Christian ideal of Sunday and pledge themselves to do all in their power, collectively and individually, to fight against this growing evil, and to discourage any form of sport or excursion from being held on Sundays. Further, that His Lordship the Bishop be requested to issue an appeal to all the clergy to protest publicly against, and to take active steps to prevent, every form of Sunday desecration, and openly to use their personal influence to combat this great evil."

The Bishop, in reply to this request, has written:—

"The Diocesan Council have very rightly expressed their anxiety about the general disregard of the sacred character of Sunday. In asking me to issue an instruction to the clergy they have given me a task which needs more care and thought than I am able at present to bestow upon it, in the midst of constant travelling. I shall endeavour to meet their request as soon as I have opportunity."

As the bishop says, the task set for him is one that requires care and thought. We trust that the study of this difficult question will result in directions for his people somewhat difficult from the lamentable statement made a little time ago by a bishop in the Mother State. The Roman position and its Anglo-Catholic counterpart do not make for the Christian ideal of Sunday.

Unrest in India.

(By Rev. H. S. Cocks, B.A., Th.L.)

The political situation of India to-day is certainly most critical, and calls for much prayer on the part of Christian people and tactful handling by the Government. Unquestionably, there is a growing national consciousness among the Indian people to-day accentuated to a marked degree by the effects of the war. Thousands of Indians who had never been outside their own country have returned with a new vision of the outside world; they have fought side by side with Europeans and have been imbued with a new spirit of democracy formerly unknown to them. In practically all countries of the world there is industrial and social unrest to a very marked degree since the termination of the war, and it is therefore only to be expected that its effects will be particularly patent in a country like India. Then again, the times are critical indeed for this universal unrest affects India just at a time when she is being granted certain powers of self-government which had hitherto been entirely foreign to her.

The result of all this is that agitators are seizing this opportunity to accentuate the discord of these troublous times, but I believe God is over-ruling in all these matters and our confidence is in Him. It is most difficult to really know if the non-co-operation movement is actually making genuine and substantial progress, but I am inclined to think that although for a time many seem to be carried away by excitable speeches and exaggerated statements of a few extremists, yet the great bulk of the people remain indifferent. At the same time, it is a remarkable fact that in talking over the matter of Home Rule for India and the administration of the country, nine out of every ten students or boys will tell you that the disadvantages of British administration outweigh the benefits. We recently had a debate on this subject in our hostel and the vast majority of speakers enumerated with extraordinary avidity the disadvantages, while few were able to appreciate the benefits. This state of things shows in which direction the wind is blowing, and it is not enough to dismiss the subject by saying that these sentiments are only the vague vapourings of some unbalanced school boys.

These boys represent a large and ever-increasing section of the community to whom "a little knowledge" has proved "a dangerous thing." Just as so many Indians are lacking in any "historic sense," so they possess on the other hand a remarkable credulity for receiving exaggerated statements, and will talk about "the thousands" who were slaughtered in the Amritsar riots. They are not forgetting the Dyer affair quickly, and one does not blame them under the circumstances.

In the light of all this misunderstanding and distrust it is not to be wondered at that missionary work is a thousand times more difficult than formerly. The missionary enterprise is interpreted as being an attempt to denationalise the nation by the introduction of a foreign creed. One of the results of the handing over of the Department of Education for Indian management is that a conscience clause has been brought forward which attendance at religious instruction will be no longer compulsory in our Christian schools. The question then arises, Are the Christian Missionary Societies willing to concede this point? What have we come to the country for? A missionary society cannot be content with merely assisting the Government in the dispensing of education, and in return for this being allowed to sandwich in a certain amount of voluntarily attended religious teaching. If we are only to be allowed to dole out secular education to a lad without backing that up with a strong religious foundation, then it is doubtful whether educational missionary work is justifiable on such terms.

There are five missionary societies at work in Lucknow, viz., the C.M.S., the Zenana Bible and Medical Mission, Wesleyan Missionary Society, the American Episcopal Methodist, and the American Reformed Church. Of late years the staff of C.M.S. missionaries has been seriously depleted for various reasons, and at the present time there are only Miss Dodson, who is in charge of the Purdah School for Girls; the Rev. A. J. Harvey, manager of the Boys' High School, and myself. Of course my primary responsibility just at present is the study of the language, but I am also teaching at the High School, where we have considerably over 400 boys, and in addition am carrying on the duties of sub-warden of the hostel established in connection with the school. Both the school and hostel premises are modern, well equipped, and extensive, so that we have cause to be proud of our machinery. My work at the High School consists in teaching scripture, English and Indian history, to the senior boys in English, since for the present I am not sufficiently advanced to do any teaching in the vernacular. In the hostel we only have about 30 boys at present, though we have sufficient accommodation for almost 100 if required, and our staff consists of the warden, three Indian Christian teachers (one of whom is a graduate) and myself. The hostels are of brick, comprising two storeys and are surrounded by extensive playing fields, so that on a week-day after school hours you may see large numbers of boys playing hockey, cricket, football or tennis.

I would like to tell you about two interesting and cheering events in our missionary work which took place during the month of New Year's Day a large gathering of all the Indian Christians of Lucknow was held in the grounds of the C.M.S. High School. It was a fine sight to watch the crowds of people taking their places before the service began and one will not soon forget the heartiness of the hymn-singing and the earnest addresses given by a representative of the Methodist, Wesleyan and Church Missionary Societies. A united service of this nature does much in the way of witness to the non-Christian community around as well as stimulates the individual congregations concerned. After the service a breakfast was served in our large hall, when several hundreds sat down to a sumptuous repast when they had an opportunity of meeting one another in a social and friendly manner.

The other happening to which I made reference just now was the monthly missionary conference, when we received the reports from the various societies at work in Lucknow concerning their work during the past year. About 40 missionaries were present, and it was a time of real inspiration, for as we listened to the different reports read, we felt that our labour had "not been in vain in the Lord." I cannot stop to give you many details of that meeting, but shall content myself with mentioning two facts only, that were presented by the lady doctor in charge of the hospital work of the Z.B.M. Mission. They were (1) that more Testaments and portions of Holy Scripture had been sold last year at the hospital than ever before, and (2) that the two Bible Women employed in the hospital (one an ex-Hindu and the other an ex-Muhammadan) were converted as the result of the preaching in the hospital. Although our work has many discouragements (and only those who have lived in a non-Christian country can fully realise what these are) yet "God is working His purpose out."

Since beginning this letter a week ago, we have had some trying experiences in connection with the High School. Trouble has been brewing for some time past with regard to a statement made by our head master (who is an Indian Christian) in his Scripture class concerning the fakirs, a some statement in the Quran about the crucifixion of Christ. This was taken up

by certain Muhammadans in the class who have used it in the way of stirring up strife and saying that their religion had been attacked and their feelings hurt. Fanatical agitators, religious bigots, and non-co-operationists seized upon this and have been successful in gaining the sympathy of Hindus and others with the result that a strike has ensued in the school. Mass meetings have been held, when certain resolutions were passed in which the boys state they will not return to school unless the head master is dismissed, and the attendance at Bible lessons is voluntary and not compulsory, as has been the case for over 30 years past. On Friday of last week the boys got so out of hand that it was impossible to conduct the school as usual; for among the boys, agitators crowd into the buildings and roused the feelings of the boys so that we had to close the school in order to deliberate as to the best steps to take at such a crisis. The school remained closed yesterday (Saturday) and Monday happens to be a holiday, but we are hoping to resume on Tuesday, when we trust that at least a third of the 400 odd lads will have enough sense to see the folly of their action and will return. However, the situation is indeed critical, for should the boys continue to boycott the school, our finances suffer considerably. Needless to say, the manager does not intend to yield to the demands made, and furthermore, both questions must be settled by the committee of the society with its headquarters in Allahabad. We are taking every precaution with regard to the protection of the school property from damage, and also for the safety of loyal students, and will have the assistance of the police next Tuesday.

Later.—The strike has now been in operation for a week and seems no nearer settlement than when it began. Many interviews between the boys and the manager have taken place, but a deadlock seems to have been reached in connection with the demand for the dismissal of the head master. Mr. Gandhi, the leader of the Non-co-operation Movement, is to-day visiting Lucknow, and I have just returned from a great mass meeting of many thousands of Indians at Charbagh. Two or three other schools in Lucknow have had to close temporarily on account of similar strikes and disorder in them. The attempt to get students to leave their respective schools is a very strong weapon in the hands of the Non-co-operationists.

The times are truly very critical—will those at home please pray much for us? We hardly know what a day or an hour may bring forth, but we trust that "in His hands" and the Lord God Omnipotent reigneth!

The Two Cups.

(By Rev. David Farquharson, Musselburgh, Scotland.)

1. "And He took the cup, and gave thanks, and gave to them, saying, Drink ye all of it."—Matt. xxvi. 27.
2. "The cup which my Father hath given me, shall I not drink it?"—John xviii. 11.

The first is the cup of fellowship; the second is the cup He could not share.

The first is the cup He drank in fellowship with His friends and followers; the second is the cup He drank alone. Alone, yet not alone, for He drank it in full fellowship with His Father.

1.—The Cup He Shared.

Well does the Apostle Paul call it "the cup of blessing." It was the full cup of His own entire love. It was the full cup of salvation in all the full meaning of that great word. The ingredients of a full salvation are a full free pardon, a full free fellowship, a deep, full joy, a settled peace. That mystic cup of the hand of the Eternal Christ was ever holding out, in all ages, to fainting, yet trusting souls. So the Psalmist could say and sing, even in the wilderness, "My cup runneth over." In the upper room He gives it to a company, not less true in the wilderness than the Psalmist, that they might be assured of His inward presence even when snatched from them by the ruthless hands of His foes.

Our Table He hath Furnished in Presence of our Foes.

He gave it to the whole company. He gives it to the whole Church. "Drink ye all of it," is His word. This shared cup, then, is the symbol and pledge of a new relationship to Himself and to each other in Him. It is the cup of the new covenant. It symbolises and pledges a deathless love, a perfect fellowship, an unrestricted sharing of the divine with the human of the heavenly with the earthly. A gracious symbol also it is of all He ever does for us. He is ever holding out this cup to us, everally and together. He is ever sharing His heavenly

love, life, friendship, strength, joy, and peace. His table abides spread in the world even when upper rooms are deserted and temples are destroyed. Whether His official Church allows us to communicate at her altars or refuses because we cannot lip her litanies, it matters not. His table stands accessible to all, and, most of all, to those whose thirst is too deep to be wholly satisfied with the Church's shallow cups.

The Common Cup.

And the cup Christ thus shares with all suggests to us the cup that we may and must share with all. This shared cup gives the death blow to all isolated drinking, to all merely sectional and select fellowship. The Church must learn to share her Lord's full cup more fully and freely to all. The phrase "close communion" is an outrage upon the new covenant. The Church must learn to set this cup, not within a rail-off chancel, upon a priest-guarded altar, but right in the midst of the throng of seeking, striking, fainting, famished souls, and invite them to drink for no other reason than that they are thirsting for God. Christ was not crucified in a corner and behind altar rails in the dim flicker of ghostly candlelight, but in the open, near the highway, where all eyes could see him, and at broad, high noon, with companions whom society had condemned and ostracised. The most Catholic Church is still too little Catholic, and under the most flaming Catholic gongalon there are still too many sectarian ribbons. The Church must come more into the open and offer her cup of blessing to the multitudes who are thirsting for the wine of Christ. As individuals, also, we may and must share with others this Christ-given cup of blessing. The cup originally shared with all must be by all handed round. If the entire and covenanted love of God was in that cup it must not be selfishly appropriated by us. We are pledged by that cup shared with us to share our Christian sympathy, kindness, friendship, and love with those for whom Christ died. The Church has no monopoly of the new covenant feast; no more has any single individual. Let him that heareth say, "Come!" Let him that drinketh say, "Drink!" Immediately Levi was called from the receipt of custom to be one of God's better tribe, "who give and not receive," he made a feast, gathered all the "queer folk" of his social circle to it, and set Jesus in the midst. His tribe has increased all too slowly even among those whose traditions, training and temper are not so exclusive as the Jews. It was precisely among Jews that Jesus achieved His most liberating and liberalising triumphs. If they so wondrously appropriated and responded to His grace of fellowship, how much more will this same grace be expected of us Gentiles? As we have freely received, so we must freely give, lest we, too, become reprobate.

II.—The Cup He could not Share.

In the solitude of Gethsemane, in the silence of His final struggle, a cup was put into Christ's hands which He must drink alone. It is true that Christ stood there as the representative of humanity; it is also true that He stood there alone, for Himself and by Himself. Here He is faced and confronted with the final test. This is the real temptation in the wilderness—of the one at the beginning of His ministry St. John does not write. Here He meets the final test of Sonhood, which, if He triumphantly stood, was to issue in universal Saviourhood and Lordhood. In that cup a brew was seething that would test His claim of Sonhood in its every fibre and to its very core. This He must drink alone. In this act He will achieve Sonhood. Here He will prove His right to Sonhood, unique and universal, by His own free volition and consecration of love. Everything seething in that cup was calculated to strain to breaking point and violently to disrupt the holy bond between Fatherhood and Sonhood, between His filial constitution and His filial vocation as Saviour and Lord of humanity. This possible disruption was the death He feared, yet faced. What enabled Him to drink it to the dregs? He saw the Hand of the Father hold it out to Him. No gloom within or without, no drifting, stupefying fog from the starless vault or the boiling abyss of His loneliness and desolation could hide that Hand. O, Hidden Hand now revealed! Had He not often said of it, "None shall pluck them out of My Father's Hand?" Well, He knew that His Hand and the grip of it. Now He saw it holding out the cup. If it held out this cup, then it mixed the brew within that cup. Nothing in that cup save what that Hand had put or permitted. Ah, and more: nothing in that cup but what the Father Himself had tasted! It was already a tasted and tested cup, as well as a cup of tests. Therefore He drank not alone, but in full fellowship with the Father. Its brimming brew was not mixed by Judas, Herod, Caiaphas, Pilate or Satan. It was mixed

by the Father. And was He not helped to drink it by remembering that this was the Father's shared cup with Him, just as the cup in the upper room was His shared cup with His disciples? But, while the cup was almost at His lips, there was a satanic intervention to dash it from His lips. Peter's sword flashed out in an intended defence, but really in a satanic defiance of the almost accomplished triumph of Christ. But quick as the flash of Peter's sword was the healing act of Christ, and more terrible than the flash of any sword was His rebuke, "Peter, you aimed and intended that blow in my defence! You nearly accomplished my destruction! You nearly severed the Hand that holds out this cup to me! Put up and away that sword, lest the purpose of my life perish in a moment." And so He drank and triumphed, for He drank in fullest fellowship with the Eternal Redeeming Will.

There is likewise a cup which we must drink alone. One by one each of us must drink it for himself, and himself alone. Alone? Not quite, for each of us may drink it in fellowship with the Redeeming Deity. What is this cup? It is everything that finally tests our spiritual Sonhood. This cup is the final test of trust in God. It may be some loss, sorrow or desolating disappointment, some withering blight upon our cherished choicest joys, some self-revelation that appals us; some revelation of others that makes our spirit quail. And such a cup we can share with none. It will certainly be true of the cup of death. This cup is prepared for each of us. We cannot pass it by or pass it on. In a very solemn sense no one can die for us. Each of us must face and drink this cup alone. No father, nor mother, nor wife, nor husband, nor child, nor friend can drink this cup for us. How, then, shall we drink it? By seeing in it what our Redeemer saw and by accepting it as He did. If He saw the Hand of the Father holding it to His lips, if He knew that there was nothing in that cup save what His Father's Hand had put or permitted, so that we see, and so may we drink. We may drink it now, in full fellowship with Him. This is the secret of Christian living as it is the secret of Christian dying. We die not alone. In Him and unto Him and with Him we die to live. Without Him we cannot live, and without Him we cannot die. Nor need we. But our attitude towards this last act of human life, this deed of death, is the final test of trust. Obviously such a test must come. When we have nothing left to do but die, then are we finally and fully tested. Then shall we know what trust means. Jesus Christ is the real Cup-taster and Tester. As ancient kings were wont to have someone test the wine before them, to see whether they could with safety drink and not die, so by a marvellous reversal of things, by a marvellous act of grace, the King Himself drank the cup first to show all His trusting followers that they might drink the cup fearing no scathe. He tasted death for every man, that every man might take and taste the cup of life from His hand and find it now, suited to his taste by trust in God. Such an act of trust will emerge from the test triumphant. And while such an act looks, from its human side, like the end of all things, it is in reality but the stirrup cup at the last roadside inn, ere we face the final lap in the gathering darkness and ride for the lights of home.

C.M.S. Summer School at Hobart.

(From a Correspondent.)

It is with thankful hearts that we report the wonderful success of the first Tasmanian Summer School. Owing to the strike the school was carried out in the face of many difficulties and even up to the last moment it was uncertain whether the school would have to be abandoned or not. But many prayers were being sent up that this first school might be held and might result in a new spirit and increased missionary interest, and God abundantly answered the prayers of His people. The first big appointment was that Mr. Bazeley was not able to be with us, and we regret very

much the reason of his absence, which was the disastrous fire in Sydney. The New South Wales Branch and its difficulties were not forgotten in our prayers each day. Up till the last moment it was uncertain whether Bishop Cranwick (our chairman) or Mr. Law would be able to be with us, but God overruled all difficulties and the School was opened on Sunday, February 20.

At first it was intended holding the meetings in St. Stephen's Church, one of the branch churches of St. George's parish, but owing to the fact that over 150 members enrolled the church was not big enough and we were compelled to hold the sessions in the parish church of St. George. This was a wise move, because the average attendance was well over 200, and on occasions up to 400 attended the School. The chairman said that in point of view of numbers the School eclipsed anything of the kind held in the Commonwealth during the past year.

But it was not only in point of view of numbers that the School was a success, for there was a wonderful spirit and one felt that the spirit of God was moving mightily in our midst.

We were very fortunate in having Bishop Cranwick for our chairman, for many thankful hearts remember with gratitude the mission that he conducted with Mr. Langley in the parish of St. George's a few years ago. The bishop's devotion and dress each evening were a special feature of the School, and many hearts were touched by his appeal. Each evening we took our stand at the foot of the cross and listened to the words of our Master as He hung upon the cross. The subject on the first evening was "Divine Forgiveness," the second evening was "Divine Power." The chairman beautifully pointed out the bodily thirst, the soul thirst, and the world's thirst of Christ. Many hearts were touched this evening. "Divine Triumph" and "Divine Confidence" were the subjects of the last two evenings.

The School commenced each day with an intense prayer meeting, and we feel that it was because of the earnestness of this prayer meeting that the whole school was such an influence.

The rector of St. George's was guided to select the first Epistle of St. John for the Bible readings, and these were a powerful feature of the school. Those who were privileged to hear them all are under a debt of gratitude to Mr. Quigley for the manner in which he brought out the great truths contained in this beautiful epistle.

One of the most helpful features of the school was the time set aside each day for discussion. Many questions were asked and much valuable information was given by the chairman and Mr. Law.

Words quite fail to describe the inspired messages given to us by Mr. Law. Only those who were present can appreciate the influence of this great evangelist on the Hobart Summer School. The fact that Mr. Law was sailing again for India in a few days, and that these were probably his last messages in Australia, added a more intense interest to his appearance. Day after day this man of God touched the hearts and stirred the consciences of those who were present. We seemed to live in India for the whole time of the school, and a wonderful insight was gained into the conditions and problems of that great land. Mr. Law's last appeal on the evening before he left us will never be forgotten, and as he goes back to his work in India we will carry with him the prayers of many thankful hearts in Tasmania. We feel that God used Mr. Law mightily in furthering the missionary cause in this island.

Owing to Mr. Bazeley's absence—which was to have taken our morning sessions—the Bishop and Mr. Law stepped into the breach. The Bishop gave us an intensely interesting account of the Lambeth Conference and its attitude to the great missionary problems facing the Church of God to-day. The rector of Kempton, Rev. A. Gamble, also gave us a very interesting and helpful address on "Some aspects of a missionary Church."

The school was brought to a conclusion on Friday, February 25, by an early morning celebration, which was attended and blessed by an inspiring thanksgiving service on

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Friday evening, when a large number who had received blessings from the school came to lift up their hearts in thankfulness to Almighty God. The bishop was the preacher, the service being conducted by Rev. T. Quigley, rector of St. George's, and hon. secretary of the C.M.S. in Tasmania. He was assisted by the Rev. L. M. Dunstan, organising secretary of the C.M.S. in Tasmania.

The preacher summed up the work done at the school, and in a great appeal urged the people to carry on in the days to come the spirit of the first summer school.

Last, but not least, we must mention the fact that from a financial point of view the school was an unqualified success. The thankoffering amounted in all to over £200. In addition to this several people have consented to give an annual subscription, and a movement is on foot to build a school and provide the necessary funds each year for the upkeep of a teacher in the Mass Movement Districts of India.

Altogether we have every reason to thank God for our first Summer School in Tasmania.

Our Melbourne Letter.

Henry W. Nevinson, in an essay entitled "The Catfish," says that before the hustling days of ice and of "cutters" rushing to and fro between Billingsgate and the fleets of steam trawlers on the Dogger Bank, most sailing trawlers and long-line fishing boats were built with a large tank in their holds, through which the sea flowed freely. These tanks were used by the East Coast fishermen chiefly for cod, which they hoped thus to bring fresh and good to the market, for, unless they were overcrowded, the cod lived as contentedly in the tanks as in the open sea. But in one respect the fishermen were disappointed—they found that the fish arrived slack, flabby and limp though well-fed and in apparent health. Perplexity reigned (for the value of the catch was much diminished) until some fishermen of genius conjectured that the cod lived only too contentedly in those tanks and suffered from the atrophy of calm. The cod is by nature a lethargic, torpid and plethoric creature, prone to inactivity content to be in comfort, swallowing all that comes. In the tanks the cod rotted at ease, rapidly deteriorating in their flesh. So as a stimulating corrective, that genius among fishermen inserted one catfish into each of his tanks and found that his cod came to the market firm, brisk and wholesome. "For the catfish is the demon of the deep and keeps things lively."

We suffer from no lack of catfish in Victoria, but they do not come from the East Coast of England. The Emerald Isle seems to be chiefly responsible for them. The resolution passed by the Victorian branch of the Australian Railways Union, in which the British soldiers are called "hired assassins" is a case in point. It has been notorious for a long time past that somehow or other the Irish Roman Catholics have been pushed in huge numbers into the public service. This latest stir has done this much good at any rate—that it has stirred the public mind and (as a consequence) the official mind, to act. The mover and seconder of the offensive resolution have been dismissed. "Paddy" has had another set-back.

Shall it be said that association of ideas leads me from this public catfish to speak of St. John's, Latrobe St.? I neither admit nor deny the soft impeachment. Be that as it may, the fact remains that the affairs of this parish continue to stir the diocese. Many wild rumours are afloat—probably most of them are baseless—that the Rev. C. C. Barclay will be offered a curacy in another church, and that the whole congregation of St. John's will trek with him; that the Trades Hall

will be approached, and St. John's declared black (!), etc., etc. Meanwhile Mr. Barclay himself explains his teaching as being "evangelical" with something added. The something added appears to be salvation through the sacraments. Here is not the place to comment on this beyond saying that if all this stir and strife does no more than lead evangelicals to ask themselves what their own definite convictions are, and why they are, it will have done good.

At a gathering of clergy held at St. Hilary's, East Kew, some weighty words were spoken about the need of educating our laymen, the bulk of whom are evangelical, but unable to give a reason for the faith that is in them. Many of them have no clearly-defined churchmanship to guide them through the thick fog of confused ideas that besets their path. It is curious where this lack of a guiding principle leads men. Some become an easy prey to that type of teaching and worship which makes its easy appeal to the senses. Others oppose any change whatever, not with any discriminating intelligence, but solely from a dark suspicion that everything that a "ritualist" does must be dangerous. What we need is more laymen of the intelligent kind whose sturdy sense and spiritual vision make them immune to childish superstition, alive to all that is helpful and aggressive, and enthusiastic in widening and deepening the channels of their life, always with this ultimate object in view—a greater usefulness in preparing the way for the coming Kingdom of God.

In other words, the great faults to be corrected are haziness of some, narrowness in others, and laziness in most. We require conviction that is definite, sympathy that is wide, and faith that works. On this last point, are not too many of us content with a sort of Sunday religion that dozes the rest of the week? One is reminded of the feeble Scotchman who complained that his small measure of health that he enjoyed was just about meal-times!

In spite of the importance of the meeting there was only a moderate attendance at the Chapter House on Monday, March 14, when the four questions submitted by the Geneva World Conference on Faith and Order were discussed. The meeting was held under the auspices of the C.E.M.S. but a fair number of ladies availed themselves of the invitation. What degree of unity in Faith is necessary in a united Church? Is the statement of this one Faith in the form of a creed necessary or desirable? If so, what creed should be used, or what other formulæ would be desirable? What are the proper uses of a creed and of a confession of faith? Dean Hart, with his usual clear thought and limpid expression, led the discussion. Why do we want a united Church? That we might worship as one body, proclaim one Gospel, and maintain one standard of Christian righteousness. To do this we must have one Christian programme; and as Christianity is Christ, this is the same as saying we must have the same belief about Him. The people at Geneva who wanted a creedless Church were only investigators: they were not thinking primarily of worship or of proclaiming a Gospel. The Dean advocated the Apostles' Creed as a baptismal formula, and as a basis of instruction; but the Nicene Creed—because of the emotional touches in it—for purposes of worship. A useful discussion followed, and finally it was resolved to answer the questions in the sense of the Dean's speech, leaving out the question as to the uses of a Confession of Faith.

Personal.

Sister Flora Cole, a deaconess who has worked for many years in Melbourne parishes, is leaving St. Mary's, North Melbourne, after Easter to join the staff of St. John's, Launceston, where she will have charge of the work at St. John's Mission Hall and will reside at the Mission House.

The Archbishop of Brisbane has announced that Bishop Halford is coming back to Queensland soon after Easter, to give himself to evangelising work in any part of the Province to which he may be sent, and to train others who are willing to offer themselves for the same work.

Rev. A. Champion, of Rockley, has accepted work in the Grafton Diocese, and will reside at Coff's Harbour.

The death is announced of Mr. Thomas Ridley, who had been connected with the firm of Gordon and Gotch, Sydney, for 56 years. He was a lifelong worker of St. Mark's, Darling Point, and held many offices, being a warden at the time of his death.

Rev. John Howell Price, rector of St. Silas', Waterloo, Sydney, died on Saturday week in a private hospital, where he had been a patient for several weeks suffering from the effects of a sudden seizure. He was well known and highly esteemed as a fearless preacher and debater, and a kindly minister, and lustre was added to the name he bore by the wonderful record of his five sons who saw service during the war. All were decorated by the King, and three lost their lives. Mr. Price was 68 years of age at the time of his death.

The death of the Hon. F. W. Pennefather, LL.D., formerly a temporary Judge of the Supreme Court of New Zealand, has been announced. He was in his 69th year, and died at his home in County Wicklow, Ireland. He was at one time a Professor at Law at Adelaide University, and was also a devoted and generous churchman. By his will he has bequeathed £5000 to the Dunedin Cathedral Fund, £100 to the Anglican Boys' Home at the Lower Hutt, and £100 to "whoever may be holding the office of Bishop of Welling-

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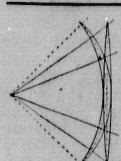
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ton at my death." Last Christmas he gave £100 to the Wellington Cathedral Fund. Out of his New Zealand estate he bequeathed a sum of £6000 a St. Columba's College, Rathfarnham, near Dublin.

Canon Moore, of Fremantle, has been appointed rector of Northam (W.A.), with the title and function of archdeacon.

Canon Saxon, of Charters Towers, has been appointed Archdeacon of Newcastle. He has been working in North Queensland since 1910.

Mr. C. R. Walsh, late Prothonotary of N.S.W., has been appointed Registrar of the Diocese of Sydney.

We regret to record the death of the mother of the Rev. H. G. J. Howe, rector of Leichhardt, N.S.W.

Rev. E. H. Strugnell, M.A., who for some time has been connected with the A.B.M., has been appointed to the staff of the Armadale (N.S.W.) Grammar School.

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

An English Letter.

(By the Ven. Archdeacon Davies, B.D.).

It is a long time since I wrote my last letter. My time has been very fully occupied as I have been spending as much of it as possible in Cambridge. I came up last term as chaplain of Christ's College and Director of Historical and Theological Studies at Downing College. I was brought into close touch with not only the junior members of these and other Colleges, but also with the senior members, as I was granted the privilege of dining at the High Table.

Hence what with such duties as I have indicated, together with a few private pupils, attending courses of professional lectures on Divinity and Philosophy, giving a short course of lectures at Ridley Hall, and doing some reading on my own account, one's time was very busily engaged during the term. It was just like old times, though not quite so closely mapped out. I have tried to gather as much as possible of fresh knowledge and to renew one's mental and spiritual stock-in-trade.

Yet while reviving old friendships and pleasant memories, and also making new ones, there were mighty figures, such as Gwatkin and Cunningham and Dr. Butler of Trinity, whom we missed. Still, many of my former preceptors and friends remained, some of them looking but little older. In fact, after an absence of nine years I was struck by two things as I once more shared in the life of alma mater, first the absence of conspicuous change, and second, the marvellous recovery from war conditions. But when I first walked out of Cambridge railway station and looked around for a conveyance, I missed the ancient and battered hansoms so typical of Cambridge, but instead there were taxis even more numerous and showing even greater variety of rough usage. Cambridge must be one of the dumping grounds of worn-out taxis from Town.

The deepest impression I have received, not only in Cambridge, but all over the country wherever I have been, is the marvellous recovery after the war. Recovery is hardly a symptom of decadence. The old mother land is very much alive, in fact many problems and much unrest spring from misdirection, not from lack of energy. Immense damage was done in London by the air-raids, but it would take a close inspection to discover any traces in buildings as seen from the streets.

The chief reminder that there has been a war is the unusual circulation of paper money and the fact that £250 a year to-day is worth only £100 before the war. Yet the high cost of living seems to have touched its topmost limit and to be on the way down again. There has been a distinct fall in the prices of clothing, boots, and food during the last few months. Sugar can now be bought

for 8½d a pound. It was 1½, at least when I arrived in June, and rationed. Eggs are 3½d each now. They were 6d each before Christmas. These are outstanding examples of falling prices. There is, alas! much unemployment.

Still, war is expensive and it has to be paid for. Comparing the present post-war conditions with those which prevailed after the Napoleonic wars a century ago, the recovery is much more wonderful in England, which to-day, as in those days, bore the main financial burden. But the state of Europe is in many areas simply appalling, though there are great differences which make a general statement impossible.

One effect of the war in Cambridge is raising no little apprehension. The ancient universities were badly hit financially, and applied for government grants in aid to tide over the crisis. But there was, and is, a strong feeling that the appeal should have been made, not to the government, but to private generosity. The feeling is being strengthened by the doings of a Royal Commission which has been investigating conditions in Oxford and Cambridge since last summer. No report has been issued yet, but some of the inquiries have confirmed the suspicion that the acceptance of government grants will lead to a growth of government control and thereby infect the ancient universities with the plague of commercialism from which they have hitherto been almost immune.

The tradition of Oxford and Cambridge has been to pursue knowledge for its own sake, to search for and proclaim the truth at all costs in every branch of investigation, and to provide a wholesome mental and spiritual discipline that will hold up high ideals of service, and train men to a high level of character. The tendency that is so strong in many modern universities, namely, to regard that knowledge as most important which will serve as the most efficient instrument of personal gain, this tendency cuts right across the tradition of our ancient universities. The search for gain tends to check the search for truth and both character, and eventually the meaning of life itself, are impoverished. Experience seems to show that this is the real danger that attends the intrusion of government into the life of our ancient universities. The pursuit of immediate gain narrows the range of study and lays too much emphasis on a lower motive.

There has been a great rush to the universities since the armistice. The matriculations last year at Cambridge were well over 2000, and the total number of students was about 5000, as compared with the pre-war service candidates of 3000. But the privileges granted to war service candidates entering the universities ceased on January 31 last, and the numbers will probably decrease. But apart from war candidates, there is a large increase of men desiring to obtain university education, and this fact is creating a new set of problems for the university authorities. The great rise in the cost of living does not appear to have seriously checked the flow of men to the universities.

The Lambeth Conference last year produced a goodly crop of recipients of honorary degrees, one or two were, however, left over till last term. I saw at one congregation, held on October 29, honorary degrees conferred on Lord Allenby of Jerusalem fame, on the Archbishop of Wales, and on Prof. J. T. Wilson, a good gift from Sydney to Cambridge. Lord Allenby's visit was not widely known, or there would doubtless have occurred one of those demonstrations dear to the undergraduate's heart, but he received an enthusiastic welcome from those who assembled. Prof. Wilson has already won his way in Cambridge, as he did in Sydney.

There are about thirty Australians in Cambridge and about seventy at Oxford. This fact has come out in the course of forming a British Universities Australian Association. I met many more on January 26 in London, when a service was held at St. Dunstan in the East in commemoration of the founding of Australia. The service was arranged by the vicar, the Rev. A. G. B. West, formerly of Adelaide and Melbourne. Archbishop Lowther Clarke preached the sermon; the Rev. J. B. Kite, formerly Dean of Hobart, read the lesson, and I read some of the prayers. The church was almost quite full, and a substantial collection was taken on behalf of the "Save the Children" Fund. There was a social gathering afterwards in the Bakers' Hall, close by. It was a very pleasant function, and one noticed the enterprise of the street flower sellers, who hawked large bunches and sprays of wattle in bloom, and did good business.

Two questions aroused much interest last term in Cambridge. The decision to retain Hebrew as a compulsory subject for theological honours was mainly of academic interest, but the voting on the attempt to admit women to the university aroused much attention outside the university. The failure to carry the proposal was ascribed to

the overcrowding of the scientific laboratories in Cambridge and the medical schools in London. It is alleged that the Cambridge men among the London doctors were almost to a man determined to resist the admission of women. For once Oxford is ahead of Cambridge in university reform. Usually the country parsons get the credit, or blame, of blocking reforms, but this time the parsons were mainly progressive. Of eight bishops who voted seven voted for theadies, and the other clergy seem to have been equally considerate towards the claims of the fair sex. It was the men of science who were alleged to form the bulk of the conservatives. If the proposal had been no more than to admit women to degrees it would have gone through quite easily. It was the proposal to admit them to almost equal rights that was defeated. The question, however, is not settled but only postponed.

As a member of the University Theological Society I had the privilege of listening to a paper on theological education read by Dr. A. C. Headlam, Regius Professor of Divinity at Oxford, and formerly a Moorehouse Lecturer. I wish it could be circulated, read, and carefully digested by church-people in Australia. I am sure it would evoke the funds so badly needed to place the training of the clergy on a sounder footing. Dr. Headlam's paper was a strong plea for a scientific training in theology as an essential qualification for spiritual leadership.

The consecration of Canon W. Temple as Bishop of Manchester was no surprise, but is regarded as an event that might reasonably have been expected. It is also regarded as but another stage in the brilliant career of a remarkable young man; for the new bishop is not yet forty years of age. His lectures on Christ as the answer to human needs were an outstanding feature of the recent International Conference of the Student Christian Movement in Glasgow. There were 2500 delegates at that conference representing some 30 different countries. I was among the invited guests and felt it a great privilege to be present.

The appointment of Dr. V. F. Storr to fill the canonry at Westminster vacated by Dr. Temple has been widely approved. Dr. Storr has produced many valuable books on Philosophy and Religion, such as "Development and Divine Purpose," "Immortality." His most important work is a history of religious thought in England during the first half of the nineteenth century. I well remember the interest aroused by his lectures in Cambridge some twelve or thirteen years ago.

To-day I have been to the seminar held by Professor Burdett. The subject of study is the Apocalypse, and it was distinctly stimulating to one's mind to hear the contributions of such scholars as Dr. J. O. Murray, Dr. J. Skinner, Dr. J. W. Oman, and Mr. Israel Abrahams, and not least, of Professor Burdett himself. Last week I sat next to Canon Lukyn Williams, a former Principal of Moore College, who is one of the most useful members of the seminar and contributes a great deal to the discussion. Perhaps the most remarkable feature is the readiness shown by the seniors to listen to the contributions and questions of the juniors, and the comradeship in the pursuit of knowledge. This is the spirit we need to cultivate among ourselves in Australia.

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The Church Record.

MARCH 24, 1921.

GOOD FRIDAY AND EASTER DAY.

This article must needs be written in a devotional tone, for the atmosphere of the season is pre-eminently so. We have come to the most sacred week-end in the whole of the Christian year, that holy time when we think especially of the sacrifice of Him Who once in time died for our sins and rose again for our justification. Not that we limit such meditation to those days, nor banish from our thoughts that Sacred Person for the rest of the ecclesiastical year. At all times for us who observe the solemn season, no less than for those who deprecate the setting aside of special days, He is Christ the Saviour-King. His sacrifice is the only hope for sinful men, the highest inspiration to a holy, useful life, "The love of Christ constraineth us," at all times, but the value which is inherent in all other solemn observances attaches in a peculiar degree to this, and the time of special corporate thought will serve to feed the constant individual thought. Nay, more, it may impress the careless and bring the Cross and all its message to their minds. What a wonderful difference it would make if all men everywhere would think for just one day in every year, of the love of God in Christ, and the bitter fruit of sin! But it is just that of which they will not think, and a busy, pleasure-loving age helps them to forget. Yet only along the road to Calvary lies the salvation of mankind. In that inspiring little war-book, "Aunt Sarah and the War," occurs a passage very much in point, and we quote it here:—

"I must tell you I came on a sight yesterday that upset me, as I thought nothing could ever upset me again. I went into a village chantry and was faced by a large crucifix that hung on a wall, with the Figure all mangled by a shell. The arms, forced forward, seemed to be held out beseechingly; but the face of the Man of Sorrows was expunged. An epitome of the whole war! If we don't restore that Figure in the world, and not merely in plaster, but in the flesh of man, whose daily grief it has glorified, these lives will have been sacrificed in vain."

How shall we do it? The war was but a symptom, and the disease has not been cured. Men must yet turn their steps in pain and penitence to find the Man of Sorrows and enshrine Him in their hearts. Good Friday seeks to bring that sacred Face and Form before their minds in all its dignity of desolation, and all its moving appeal of love.

Let us within the Church keep it in all its intensity and strive to catch more of its spirit, and make its message a more dominant reality in our

life and witness. Let us also stand by the Cross of Jesus this day, and dedicate our lives afresh to His self-sacrificing service. He gave His life for us; what shall we give for Him? Surely His deed must be not only our salvation, but our inspiration and example too. Surely the picture of the Master treading resolutely through the shadows, undeterred by the gloom-palped vision of the Garden or the desolation of the Place of a Skull, shall inspire us to tread more manfully and follow in His train. Let His prayer of submission, to the Will of God, His majestic silence in the presence of reviling, His sublime forgiveness be ours too, and let us learn like Him to spend and suffer for love of God and man.

And it is part of the Easter message that the power is ours to do so. Christians are risen with Christ, and if Good Friday witnesses to the cost of our salvation, Easter Day proclaims its reality and power. He Who died for our sins rose again for our justification, His glorious resurrection revealed His noble death as an atoning sacrifice, and thrilled life with a new energy and power. That power is ours to be used in His service; let us seek a fuller realisation of it in our lives. The message of Good Friday and Easter is for all; may each one of us apply it to himself.

"The cross that Jesus carried,
He carried as your due;
The crown that Jesus weareth,
He weareth it for you."

Dr. Headlam and Reunion.

(By Rev. R. G. Nicholls, M.A., B.D.)

The latter chapters of Dr. Headlam's Bampton Lectures deal with the historical development of the Church and its ministry, having in view the ideal of Reunion, which is the subject of synthetic, constructive treatment in the last lecture.

A searching study is made of the writings of St. Augustine, on whose teaching the mediæval Church polity and doctrine are to a large extent based. St. Augustine identified the Church with the kingdom in his great work *De Civitate Dei*. But the Church as a worldly power was far from his ideal. His conception was always religious and philosophical, and yet his was the most potent influence in building up the mediæval papal power. Though Augustine takes over Cyprian's maxim, "There is no salvation outside the Church," yet it is quite inconsistent with his doctrine of grace. His stern conflict with Donatism made unity and catholicity of paramount importance in his conception of the Church. As regards the ministry, Augustine recognises the priesthood of the laity; he assigns no mediatorial power to the episcopal office. Succession merely meant a succession of bishops, not succession by ordination, which has no support in the teaching of the early Church. There is nothing in his theology which we would call sacerdotalism, and yet the mediæval system was built up by a strange inconsistency on one element of his teaching. Lecture V. is devoted to the divisions of the Church. The great schism between East and West had three causes— theological, national and racial. An independent Western theology, the political separation of East from West, and the interpolation of the filioque clause—these were contributing causes, but the crisis was in reality the refusal of the East to render servile obedience to Roman domination. This schism has rendered nugatory the claim of any section of Christendom to be called the Church.

The mediæval papacy developing from St. Augustine, a close penitential and sacramental and ecclesiastical system sought to encompass Christendom in one undifferentiated unity. But the Papacy forced on the revolt of the Reformation, and it has to shoulder the responsibility for disunion. One result of the Reformation was the transformation of the Catholic Church to the Roman Church—a sectarian society yet claiming exclusive catholicity. By its one-sided, rigid formalities of Trent, Rome surrendered its historical catholicity, and no longer can claim to be the Catholic Church. Three conceptions of the Church originated with the Reformation—the Lutheran doctrine of an invisible Church, the Calvinistic doctrine of Presbyterianism, and the English theory

of Independency. The idea of an invisible Church appeared to the reformed Churches to solve the problem of unity, and as the Church was not dependent on its ministry, that ministry might vary. The development of a sectarian theology was one of the most grievous results of the Reformation when viewed in the light of a united Christendom. Each new Church codified and defined belief, especially on disputed articles. They were articles of division, whereas the Creed was an article of union.

Two Lectures are devoted to the doctrine of the Church. The unity of the Church is naturally the main subject.

In the New Testament Christian unity is shown to be of paramount importance. . . . There is one body and one Spirit. . . . one Lord, one faith, one baptism. We are faced with a divided Church. The claim of the Church of Rome to be the Church is historically and doctrinally untenable. The Branch theory—one Church divided into three branches—Roman, Eastern and Anglican, does not describe or solve the problem.

Three branches are not any more than all the separate Protestant sects and no verbal juggling can make them so. Neither Romans nor Anglicans can make exclusive and arrogant claims. The non-episcopal bodies can make equal and in some directions superior claim to theological learning, biblical exegesis, missionary enterprise, and living religious life. The Protestant doctrine of the invisible Church gives freedom without unity, just as Rome claims unity at the expense of freedom. The guilt of schism has to be rightly apportioned. The Papal court was responsible mainly for the Reformation schism, and a more spiritual Church would have absorbed and not repelled the Wesleyan movement. The sin of schism lies with those who are morally responsible for having caused the division.

We now pass to Dr. Headlam's constructive contribution to the problem of reunion. Three principles have marked the lines of development of the Church since the days of the Apostles—unity of doctrine, organisation and sacraments.

The doctrinal basis of unity is found in the Scriptures and the Creed. Acceptance of the Scriptures does not bind to particular questions of authorship or authenticity, nor has the Church formulated any rule of interpretation. The definite doctrinal standard is found in the one oecumenical creed, the Nicene formulary of the Council of Chalcedon, which combines consistency and yet economy of theology. All the formularies of faith since the 16th century are regarded as emblems of disunion, of limited authority, and therefore hindrances to unity. Whereas in the Nicene Creed the universal consciousness of the Church has formulated its belief.

Dr. Headlam holds firmly to episcopacy as the right form of Church government. The Presbyterian pattern in the Apostolic Church was insignificant and local. That and the Congregational ideal are mere antiquarian revivals. Episcopacy claims the clear authority of the Church. It antedates our divisions. The constitutional episcopate is the best basis of unity. Signs of more developed organisation in non-episcopal Churches are not wanting. "When I was in Australia I found such a movement existing among the Presbyterians"—a reference to Dr. Headlam's visit to Australia to deliver the Moorhouse Lectures in 1918.

On the vexed question of Orders, Dr. Headlam speaks with no uncertain voice. Anglican orders, judged by historical standards, are sufficient and valid. The condemnation of Anglican orders by Rome in the nineties was from political motives. And that incident is to us a lesson and a warning. Are we going to judge other Orders, not by the objective standard of Holy Scripture but by the rules of our own Church, as Rome did us? The theory of Apostolic Succession is "extraordinarily unreal" and quite untrue to fact. If non-episcopal sacraments are imperfect, and their orders marked because of the broken unity of Christ's Church, so also are ours, and those of the Roman and Greek Churches. The sacraments were ordinances to be performed, rules of life and devotion, not articles of particular beliefs. Our only hope of Christian reunion is not the acceptance of a common formula, but the satisfaction in and through the sacrament of a common, soul-felt need. With definition has come disunion. The Catholic heritage is one of eucharistic worship, not of particular eucharistic belief.

In the last lecture and chapter of the book the author gives us a synthetic study of the reunion problem.

We should aim at a real unity, a conscious unity of faith, and a common form of organisation. A system of federation or intercommunion only leaves us still disunited. As a first step let us approach one another on terms of equality, a frank recognition of one another as we are. We should solemnly and formally recognise one another's Orders as valid and give them authority for our own Church. One-sided proposals are

useless. Confirmation as a condition of reunion is impossible, for confirmation varies greatly in form and administration in different sections of the Church. Unity must mean uniformity. There must be room for diversity. How this can take place Dr. Headlam does not show. With Rome no possible basis of union is apparent at present. Reunion with other episcopal Churches is quite within reasonable bounds. With non-episcopal churches the first step must be recognition. Their Orders as valid if they have fulfilled the intention of Christ and His Apostles as exhibited in the New Testament. Each Church should give a commission to the others. The Sacramental part of the rite has been performed. The ecclesiastical rules have not been fulfilled, i.e., ordination by a bishop. Being a rule of the Church, the Church can dispense with it, and confer authority on those already ordained. But the rule of the Church in the future must be episcopal ordination. Dr. Headlam is most emphatic on this point. He points out that it must not be imagined that other religious bodies think as much of Anglican Orders as some of us do.

Dr. Headlam is optimistic of progress towards reunion if the spirit of self-will is eliminated, and faith, humility and charity are our guiding principles. The position has received a striking commentary in the Lambeth Conference pronouncement. We have given a resume of his book without introducing personal comments. It is a noteworthy contribution. The book is a source of great pleasure and much profit. It is delightful to read. It is always clear, concise, and stimulating in thought. The writer has been criticised severely by Bishop Gore, Mr. C. H. Turner and others. He expected it. We await the new edition with interest. Dr. Headlam's reply, before discussing the matter further, let us thank God that a Churchman of the eminence of Dr. Headlam (he is Regius Professor of Divinity at Oxford) is impelled to take such a broad, tolerant, and charitable view of the problem of Orders and Reunion, and that he brings such an array of evidence and reasoning that will make his position most difficult to refute.

Correspondence.

An Australian Ministry.

(The Editor, "Church Record.")

Sir,—I want to tell you that your sturdy defence of our home product for Australia's clergy is widely appreciated. It cannot be true that distant fields, if greener, are really better than our own. Evidence multiplies that Australians are as eloquent preachers, and as able students, as those from overseas, and are quite as faithful parish priests. In regard to natural fitness for the conditions here they are infinitely superior. They have nothing to unlearn and much fewer necessary mistakes to make. It takes usually not less than two years of an outsider's career before he is really in rapport with our ways, and can honestly enter into our spirit. Our own universities and theological halls are admittedly of the highest and are everywhere recognised and honoured. Our own Australian problems are better understood by our own men. When we hear of bishops and others kindly seeking to replenish the ranks of the clergy from England, the dear land of my birth—I wonder why they have not been known to do more to gain the Australian. Perhaps they are too busy when in Australia for such an addition to their tasks. But it is a task that cannot but be fraught with good results. It is also a task as fitting as it is necessary. Where the experiment has been made it has met with conspicuous success. As an instance the late beloved and masterful Bishop of Gippsland, Dr. Pain, some five years ago preached at a Sydney suburban church, and at the close of the service appealed for volunteers for the home work. As a result not less than seven young men, some, if not all, of them well educated, I believe all of them acceptable, met the Bishop in the vestry the late beloved and masterful Bishop of Gippsland, Dr. Pain, some five years ago preached at a Sydney suburban church, and at the close of the service appealed for volunteers for the home work. As a result not less than seven young men, some, if not all, of them well educated, I believe all of them acceptable, met the Bishop in the vestry the late beloved and masterful Bishop of Gippsland, Dr. Pain, some five years ago preached at a Sydney suburban church, and at the close of the service appealed for volunteers for the home work. 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The Coming Census.

The Second Commonwealth Census. Notes by G. H. Knibbs, C.M.G., Commonwealth Statistician. This interesting little booklet of 27 pages, published by the Federal Government, should be in the hands of all citizens. It successfully attempts to familiarise its readers with the history and significance of census-taking. The object in view is to secure the intelligent co-operation of all householders in the forthcoming enrolment of our people, which will take place on the evening of April 4, 1921. Accuracy of record is essential, especially in view of the fact that the census will be of an imperial character and that the results obtained will throw light upon many social, economic, financial and statistical problems. The ravages of war upon our population, the housing of people, the drift to the cities, the birth-rate, are among the important questions of which the census-taking will afford reliable data. In a young country like Australia it is essential that periodical and careful study be made of our growth, so that dangers be avoided and wise use made of our advantages. The census will reveal many hidden currents in our national affairs, and will play important parts in the shaping of our future. From all church-people we bespeak a patriotic response to the statisticians' appeal for prompt and correct preparation of the census paper.

In the Market Place.

(By Spermologos.)

In sonorous phrase the Prayer Book hath it "that it is evident unto all men diligently reading Holy Scriptures and ancient authors that from the Apostles' time there have been these orders of minister's in Christ's Church: Bishops, Priests and Deacons." It has remained for Ecclesia Anglicana in Australia to evolve a fourth order. We now have Bishops, Priests, Deacons, and Organising Secretaries. Whether these last mentioned worthies flourished in the Apostles' time, or whether the ancient authors found their pious studies interrupted by deputation visits from them, history is disappointingly silent. To such a question we can only give reply in the words of the learned Origen, who on being enquired of concerning the authorship of the Epistle to the Hebrews, said, "Heaven only knows." However, be they sprung from the dim past or from the garish present, they are with us as a godly and numerous order. They run to and fro throughout the whole Church, not like roaring lions, but just like cooing doves. The bosky fields of Home and Foreign Mission work, of Church schools and education schemes, of peace thankofferings and men's societies, of theological halls and soldiers, mark their habitat. There is nothing in the Church or out of the Church which they cannot touch and organise. They honey-comb our parishes and dioceses with guilds and societies and clubs and unions and corporations and committees and sub-committees, the like of which has never been seen before on the earth or in the waters under the earth. On Sundays they crowd our pulpits, and like the deacon in "The Letters of a Self-made Merchant," each one is a "pious exhorter." During the week they prove themselves to be the stuff of which martyrs are made. For have we not seen them laboriously trudging to our parishes cumbered and bowed down with weight of lantern and sheet and slides and smelly carbide, in order to deliver (for the 197th time) their novel lecture on their work? And never does the air of holy martyrdom befit them more than when the fateful occasion happens that they must inform their long-waiting and restless audience that some necessary part of the lantern apparatus has been lost of left at home, and thus the pictures cannot be shown. The apologetic meekness which they virtuously display at such seasons puts the average stained-glass saint to shame. Yet we like them and we love them, for their own sakes, and because many of us would not get a holiday if 'twere not for their ready willingness to take our Sunday services expecting nought in return and generally getting it.

Holy Writ tells us that "Jeshurun waxed fat and kicked"; but his activities are nought to be compared with those of the clergy of New South Wales over the imposition of a stamp tax on marriage certificates. Priests and deacons have furiously raged together and rural deans have gnashed with their teeth. Press reports from the four corners of the State indicated the high fever of indignation, and from vicarage and parsonage were heard loud snorts of protest. It appeared as though an uprising of reverend gentlemen were imminent, and that they would gather up their coat-tails and by forced marches storm His Majesty's Stamp Commissioner's office before the latter func-

tionary could rise for breakfast. The famous "Boston Tea-party" was likely to pale into historic insignificance, and the shackles of State tyranny were to be broken for ever. Suddenly it was officially announced that the half-crown stamp need not be used. Oh! the relief. Archidiaconal gaiters, ruri-decanal high collars, canonical rosettes, and ordinary clerical stocks all sadly disarranged in the turmoil were neatly readjusted, and pulpits were once more turned to the harmonious melody, "The King can do no wrong." 'Twas a famous victory, and the Church militant in New South Wales rejoices.

But isn't it a sorry thing to make so much agitation over the price of a duty stamp when weightier matters go by unnoticed and graver abuses unchecked? The alarming desecration of the Lord's Day by commercial and sporting enterprises is not met with any trumpet blast calling to clerical action. A committee recently formed complains of feeble support and lack of interest on the part of the clergy. The gambling mania, evidenced in the soulless and frivolous suburban "carnivals" now so rampant, does not stir up indignant denunciation or organised protest. Royal Commission revelations of duplicity, corruption and uncleanness of living, amongst those in high places, elicits no public rebuke, and the voice of the Christian Church thereon is not heard. But let some tax-gatherer place his clutching fingers upon a marriage fee and, lo! what wrath and fiercer protest! Truly we need some sense of proportion.

What is a Bishop?

(By Rev. Wm. H. Irwin.)

Bishops have of late been very much in our thoughts. The Lambeth Conference has passed, with the appeal to the imagination of its 250 bishops. It has gradually become clear that reunion among the Reformed Churches is a matter of bishops or no bishops. Australian churchmen, especially those who have ever belonged to the Melbourne diocese, cannot help being interested in the election of the new Archbishop. We have constantly been talking of bishops and yet, when we come to think about it, to answer the question, What is a bishop? is not as easy as it looks. Of course we have always had the difficulty of proving that bishops are really lineal descendants of the original apostles, but even if we could prove this, it would still be necessary to find out what an apostle was. "The eleven had a position of their own, though other apostles were not inferior to them. Though twelve was always the ideal number, it was perhaps never more than ideal, for it is an open question whether the Lord ever recognised Matthias in the place of Judas. Paul and Barnabas were certainly apostles, and so were James, the Lord's brother, and so were others. Even 'notable apostles' like Andronicus and Junias are only mentioned casually. But the number cannot have been very large, for we certainly know that Timothy was not included" (Gwatkin). This is pretty indefinite, but if St. Peter's definition of an apostle as one who had known the Lord personally and had been a witness to His resurrection (Acts i. 21-22) is correct, then manifestly a modern bishop is not a successor of a primitive apostle. If we turn from the New Testament to Church History, seeking an answer to our question, we are struck with the chameleon-like character of episcopacy. "Assuredly no single variety of episcopacy has prevailed throughout Church history. Out of the many episcopal types, which is entitled to the homage of modern Christians? Is it the presbyter-bishop of the pastoral epistles and St. Clement of Rome? or the monarchical bishop of St. Ignatius and St. Cyprian? or the tribal bishop of the Celtic Church? or the feudal bishop of mediaeval Europe? or the Erastian bishop of Tudor England? or the 'fulchan bishops' of seventeenth-century Scotland? or the political bishop of the Hanoverians? or the 'apostolic' bishop of the Tractarians? or the episcopal presbyter of the Presbyterian 'High' Churchman? or the delegate bishop of modern Rome, or the superintendent-bishop of the Lutherans and Episcopal Methodists? (Henson). In all these, it is extremely difficult to find some common elements which we can take, leaving aside the individual variations, say, 'These are the marks of a bishop.'

A present-day bishop is just as illusive an individual. It is usually a safe method to define an official in terms of the powers he wields. Well, what are the powers of a modern bishop? A perusal of our Ordinal does not bring much enlightenment. There are references to "the work and ministry of a bishop," or "the office and work of a bishop," but his powers are mainly taken for granted. He is to ordain, send, and lay hands on, preach the Word and duly administer the godly discipline thereof, set an example, withstand and convince the gainsaying, and correct and punish the unquiet, disobedient and criminal in his diocese. We find no definite statement of the things he can do, e.g., no suggestion is made as to his methods of discipline. However, the Prayer Book dictionary gives a summary of his "ministerial" functions. They (the bishops, "alone have authority to administer confirmations, to select and ordain persons to be made deacons and priests, to consecrate other bishops and, to consecrate churches and burial grounds." This seems definite enough until we take into consideration some matters suggested by it. In the Eastern Church union is used in confirmation instead of the imposition of hands, and is administered by presbyters after baptism, though only with episcopally consecrated oil. In the Western Church confirmation by a bishop has remained in principle the custom, although in periods of rapid growth presbyterial confirmation seems to have been common. It is said that today Roman priests in the mission are sometimes given the power of confirming. It is true that, with us, bishops alone can confirm, but everyone elsewhere who confirms need not be a bishop. Then, with regard to selection of candidates for ordination, we find in the Protestant Episcopal Church in America a peculiar provision in connection with the Standing Committee of a diocese—a mixed body of clergy and laity. "A candidate for the ministry cannot be ordained in any diocese until the Standing Committee is satisfied as to his fitness and has recommended him to the bishop." This is a restriction on a bishop's selection of candidates. Further, although a bishop can ordain deacons by himself, and along with fellow bishops may consecrate further bishops, he cannot ordain a priest without the assistance of other priests. Then, in an extremely interesting point whether ordination to the priesthood by a bishop alone would be valid. Hence of the power of ordination there but remains a kind of co-optation of fresh members to the episcopate, though presbyters seem to have made bishops at Alexandria, and the ordaining to the diaconate, an office of small importance to-day in the Church of England. There remains in addition the consecrating of churches and burial grounds. So much for the ministerial functions, and as for executive and judicial functions, they are in the Anglican Communion bewildering in their variety, depending on Acts of the Imperial and Colonial Legislatures, consensual compacts, synodal legislation, rights of trustees, standing committees, ad infinitum. Indeed, the attempt to answer the question, What is a Bishop? by defining his powers is not very satisfactory.

Yet if we believe, as we have every reason to do, that the episcopate will prove to be the best instrument for maintaining the unity and continuity of the Church, it is surely necessary to know what kind of an office that of a bishop is, and what are his powers. A clear idea of these points is important also when a bishop is being elected, for the type of man required must depend on the character of the office he has to fill. If one inquires among his fellow churchmen what they think a bishop is and what kind of a man he ought to be, one will be surprised at the confusion in the answers he receives. Bishop Moorhouse was thought to be the greatest man in Australia in his time, yet it has been maintained that he was not a good "bishop" as he did not strengthen the Church in Melbourne as a Church. It was said of the late Bishop Moule when he was consecrated to Durham, that holier hands were never laid on holier head, yet most of his obituary notices seemed to take it for granted that he was not a successful bishop. What kind of a person, then, is a good bishop?

Contrasting the past history of episcopacy and its present form in the Anglican Communion, one fact stands out clearly, viz., that there has been a change from autocracy to something else, what this is, it is hard to say. In the palmy days of the Catholic Church, the bishop was an autocrat. Strenuous efforts have been made to prove the contrary, but when all due weight has been given to the powers of sacred synods and consensus plebis or consensus fidelium, it cannot be denied that for most of the Christian centuries the bishop was the monarch of his diocese. Of course there were limits to his rule; there always are limits to autocracy, the most unlimited monarch is limited by what his subjects will stand. The bishop's monarchical character was the natural outcome of the forces which produced his office and it was sustained as long as the rule of the one was the main idea of government in the world at large. "No bishop, no king," expressed a fact. In the past the ruling of his diocese was the outstanding feature of a bishop's work, and to be successful he had to be of a certain type. In another connection Dean Inge says, "When a society is so large and important as to need able administrators, it will be governed by men of affairs, not by saints or

prophets. Such men are not very susceptible to new ideas. They note currents of opinion in the spirit of politicians rather than of philosophers, and the public on whose pulse they keep their finger is not the most enlightened part of the nation, but the great body of Church members." We can readily form an ideal of a bishop under these circumstances.

As we pointed out, however, a change has taken place. The authority of a bishop has greatly degenerated. The Oxford Movement, with all its exaltation of episcopacy and apostolical succession, has resulted in a weakening of episcopal power by the promotion of congregationalism and by defiance of bishop (see "Church Times," always, everywhere). The breakdown in ecclesiastical law has produced widespread confusion, one bishop forbidding what in another diocese is the one road to episcopal favour. Through it all a bishop still retains great moral authority, it apparently extends in some cases even to his wife. A correspondent in the "Church Times" reports that he had been told, "You ought to obey me, for I am the bishop's wife." But in England at least, bishops seldom enforce the law, for one reason because many of them break the law themselves. Things are perhaps better in Australia, where bishops are more like constitutional monarchs, being elected by their dioceses. We could restore order by increasing the powers of the bishops, e.g., by making the licenses of all the clergy revocable at the bishop's pleasure. Autocracy in politics and industry seems to be doomed. It can be made a success only by a very exceptional man. Further, the exercise of unlimited authority over others has such a degenerating effect on most men that we can hardly advocate giving unlimited power over his clergy to a bishop as a means of restoring order in the Church. The only thing to be done is to restore the authority of a bishop by making his actions more representative of the diocese in its corporate capacity. With his synod behind him a bishop is morally and legally irresistible. By developing the powers of the Standing Committees of Synod, the bishop would tend to become in his administrative capacity merely the mouth-piece of Synod, approximating in functions to the position of the King of England. This may seem to reduce him to the office of a rubber stamp, but by relieving him of the enormous amount of administrative details, of which so many bishops have complained, it would set him free for a different class of work. As administration sank into the background, inspiration would come to the front, the "well ruling" give place to the "edifying" of the Church. Has not the difficulty in getting the right man for a bishop been due to the rarity of the combination of administrative ability with powers of inspiration. If a bishop's primary character were inspiration, it would be easier to secure a suitable man. The question has been discussed whether the strength of the Church lies in the episcopate or in the priesthood. Surely it is in the latter. Humanly speaking, the Church depends on the parochial clergy. If these fail, all is lost. They do not fail. Whatever the bishop, they still keep at their work and carry things along. How much more effective their work is, under a bishop who can inspire them, we can readily see. One is almost tempted to define a good bishop thus: He is one who can get the best out of his clergy.

What is a bishop? A complete answer is still to find. But at least this is certain. He must in future rule his diocese in the same way as the King of England is said to rule the Empire, and must be one who can inspire his diocese, both clergy and laity, to go forward to the work of building up the Kingdom of God.

"BILLY" SUNDAY ON "HOW TO BREAK UP A CHURCH."

Evangelist William A. Sunday has given the following excellent rules on how to break up a Church. He says: "Don't ever come to church on time; you may shock the pastor. Don't sit in the front pews; they look better empty. Don't give anything to the pastor's salary; he can live on air. Don't ever attend; don't ever sing in church; it interrupts the sleepers. Don't smile; wear a long face; you will win so many more souls for God. Don't bring any one with you to church; that's not the style, you know. Don't help to encourage the pastor; you pay him to do all the work. Don't do anything for the church except what you want to do. Don't ever break a theatre or a card game engagement for a prayer meeting. Don't ever ask any one if he is a Christian; that's so very impolite, you know. Don't put anything in the contribution plate; it encourages the others. If you see that everybody is working harmoniously, get busy and start a fight. If a minister wants a quartette, you insist on having a choir; if the minister wants a choir, you insist that a quartette is the thing."

A Good Friday Appeal.

THE THREE CROSSES.
(John xix. 19.)

Narrative.

Outside the City Gate were grouped—
Uplifted to the sky—
Three crosses, and upon them drooped,
Three victims, left to die.

Upon the right, and on the left,
Two malefactors vile—
To expiate their deeds of theft—
Hung there that day awhile.

But on the central cross was One
Whose life was wondrous kind.
Nailed there for no ill he had done,
The Saviour of mankind.

His life was sinless, all His days
Were spent in doing good;
In turning sinners from their ways,
Restoring them to God.

Despised and persecuted He—
Scourged and condemned to die—
Bearing His cross to Calvary—
Oh! sinner, this is why!

For man He hung, reject of man,
The spotless Lamb of God.
"My God, to do Thy will I came,"
Was His responsive word.

Around the cross on ev'ry side,
Crowd those for whom He bled;
None came to pity, but deride
With voice, and wag of head.

Both thieves, likewise, groaned bitter
Curse—
"Thou Christ, if Thou art He,
Come down and save Thyself and us,
From this dire agony."

So near his Saviour, yet apart,
One chose to meet his death,
Rejecting Him, with hardened heart,
Railing, with latest breath.

But one repents, and in death's throes
Finds pardon from his Lord.
Forth into Heaven's Kingdom goes,
Oh! boundless grace of God.

Appeal.

Sinner! note those crosses three,
On the central hangs for thee
He Who from Heaven's glory came,
Thee to rescue, thee to claim.

In His death, thy debts were paid,
On His head thy sins were laid;
Which cross, sinner, shall it be?
On the left or right, for thee?

On the left in unbelief,
Dying there as did that thief?
Die, rejecting, in despair,
Sinner, would'st thou choose hang there?

Or the right would'st make thy choice?
Dying thus thou can'st rejoice,
Seeing Him as Saviour, Lord,
Faith shall hear His welcome word:—

"Thou in Paradise shalt be,
Pardon'd one, this day with Me."
Listen, sinner! turn, accept,
Do not, dare not, Christ reject.

Mosman, 1921.

Young People's Corner.

My dear young friends,
I wonder if you would be interested to hear something of my out-station experiences? First of all, I thought of my young friends at home during the Chinese 8th moon festival, as I stood at the front door of our small mission hall at a place called "Yoh-chi", and watched with sad eyes the proceedings. If you look at Jeremiah xiv. 17th and following verses, you will see that in those olden days the people burnt incense and made cakes to the "Queen of Heaven," and God was very angry with them for it. Do you know that this form of idolatry still exists in China? Yes, every year on the 15th day of the 8th month (Lunar calendar), when the moon is full, this is what you will see if you look out on the streets just after it gets dark. At the door of every house, rich or poor, lighted sticks of incense stuck in cracks of the door, and near-by "moon cakes" spread out, and often red candles will also be burning. Some people put a small table or a form out on the street before the house door, and spread all these things out in the full moonlight, then they will bow down before them worshipping the "Queen of Heaven," the moon. This is the

sight which occupied my attention that evening at "Yoh-chi".
Some people too had other donations of fruits or flowers. Also I noticed that at the same time as the worship in the street was going on, the little gong beside the idols in the house was sounded; this indicated that incense and paper money were being burnt there also, in token of worship. I asked one of the neighbours what she was doing all this for, and she said, "Oh, we have to do this every year; if we don't, 'Moon Idol' won't send us rain for our crops, and we won't have enough to eat." I told her again (for she had heard before) that she ought to worship the Great Creator Himself, and not His creation, to which she only replied in a hopeless sort of fashion, "Ah, well, we believe in doing it this way." Does it not fill one's heart with sadness? So often these people hear and really believe the Gospel, but are afraid to break away from old customs and superstitions. Won't you pray very much for them?

About a month later, while still in the out-station, I had another experience wherein the moon played a large part—it was, however, very different from that just related. I think I must tell you about it. It will help you to understand in a small measure the dense ignorance of the vast majority of these people. On October 27, about 9 p.m., I heard a loud beating of gongs and tins, also firing of big guns at the Yamen, or residence of the Official, accompanied by the usual barking of dogs, and much talking and shouting on the street. I went to my window, which overlooked the street, and my attention was attracted to the moon, which I at once saw to be in a state of partial eclipse. Of course you will wonder what the connection is. The Chinese say that the cause of an eclipse is the moon being swallowed up by the "heavenly dog." They therefore make all this noise and clatter, to try and frighten away the monster, and thus save the moon. It is needless for me to dwell on the ridiculous side of the whole theory, when we consider the tremendous size of the moon, and the great distance which separates her from us. In fun, I asked one of our enlightened Christian women, who happened to be on the premises, why she did not lend a hand in helping to "save" the moon. "Alas," she replied, "I don't happen to have a broken bucket about, or I would give it a bang or two." I went down to the street door, and was speaking to someone there when a few men from opposite—who were watching the moon—most anxiously to see what result all this clatter would have upon her—came and asked me if there really was such a thing as a "heavenly dog." I said, "I don't think so; the Bible says, 'without are dogs'." (Rev. xxii. 15), and then went on to explain in earnest the cause of an eclipse. They seemed very interested, and one said he had read about it in a book. By this time it was getting very dark, only a tiny bit of the moon's disc remained visible, and soon the eclipse was total. I was amused to find that when the moon was totally "swallowed up" by the "heavenly dog" all the noise and firing ceased, and the people apparently retired peacefully to rest, having done their duty. But next night when the "Queen of Heaven" sallied forth in all her beauty once again, they said that they had been successful in frightening away the "heavenly dog," and thus saving the moon.

And so friends, you see the ignorance and superstition in which the boys and girls of China grow up. Why is it, then, that we have not had the privileges of the Gospel as you and I. The only way to save them from all this heathenism is to tell them about Jesus Christ, the Light of the world.

I am so glad that you are praying for them and for us missionaries too, and hope that you will continue to do so, for in this way you are helping forward this important work.

With Christian greetings to you all, I am
Yours in our Coming King,
FLORENCE M. DIBLEY.
China Inland Mission,
Shimking Sze,
Via Ichang and Wansien, W. China.
December 30, 1920.

THE NEW LECTONARY.

April 3, 1st Sunday after Easter.—M.: Pss. 3, 57; Isaiah lii. 1-12; Luke xxiv. 13-35 or 1 Cor. xv. 1-28. E.: Pss. 103; Isaiah liv. or Ezek. xxxvii. 1-14; John xx. 24 or Rev. v.

April 10, 2nd Sunday after Easter.—M.: Pss. 120, 121, 122, 123; Exod. xvi. 2-15 or Isaiah lv.; John v. 19-29 or 1 Cor. xv. 35. E.: Pss. 65, 66; Exod. xxxii. or xxxiii. 7 or Isa. lvi. 1-8; John xxi. or Phil. iii. 7.

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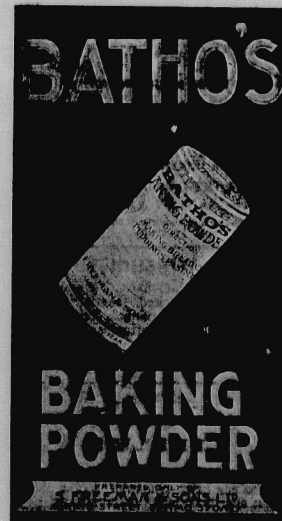
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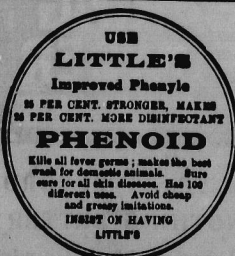
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