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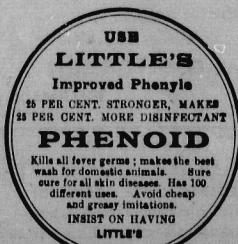
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For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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**Current Topics.**

Monday next will be the fifth anniversary of our entrance into the war which for so long turned Europe into a battlefield, and made the world a vast house of mourning and anxiety. On this anniversary, however, the joy-bells will still be echoing as the expression of a people's jubilation upon the attainment of some of the objects for which they drew the sword, and the removal of a gigantic obstacle which overshadowed the path to peace and progress and prosperity. It was met that Australia should celebrate her joy on the same day as the other parts of The Empire whose solidarity the common service in war has demonstrated and helped to strengthen, and her people seem to have entered into the celebrations most heartily. One very gratifying aspect of the festivities has been the very widespread participation in services of thanksgiving, expressing as they have done the general recognition of the fact that this good gift of peace is from above and cometh down from the Father of Lights. Everywhere public men have gone out of their way to give utterance to this thought, along with the other thought of our debt to the human agents through whose sacrifice and heroism for the most part God has worked. Probably no more eloquent expression of this sentiment has been given than that of our own Acting-Prime Minister, Mr. Watt, and we quote it here:—

"From the tragic days of the landing in Gallipoli, when our raw levies held a precarious footing on the cliffs of Sari Bair, to the desperate days when they held the line in France, as Sir Conan Doyle said, 'like a line of steel'; when they drove the Turkish legions from Gaza, Jerusalem and Jericho, and did their part in giving the Holy Land back to Christendom; what is there to be said of Australians but that they proved themselves worthy to hang their banners in St. Paul's Cathedral, and to be received as kinsmen at Holyrood and in the ancestral shrines of the Motherland!"

"Side by side with our brethren of the British and Allied peoples, we have come to a Peace through dark days and tribulation. My message to-day is that the same bold courage, the same high hope, and trust in God that have carried Australia through the war will abide with her in the days of Peace. Let this and succeeding generations resolve to merit the sacrifice of those who risked their all that the world might be rescued from a withering military tyranny, and that mankind should dwell amidst the comforts and happiness of Christian civilisation."

In view of this fact, it is all the more regrettable that Mr. Bean's official statement which was read to the children in the schools should have lacked the most important note of thanksgiving to Almighty God. This is not fair to the children of Australia that in the official address designed to impress upon them the lessons of the peace they should be given a woefully inadequate presentation of the facts. It is not fair either to Australia or her Allies, for it misrepresents

the national attitude if the reports of crowds spontaneously singing the Doxology in the city streets and the full churches, together with the utterances of public men at the time of the Armistice, mean anything at all. But above all, it is not fair to God Who alone gave us the victory. We quote with much approval the "Church of England Messenger's" criticism of the statement:—

"Mr. Bean's official statement, to be read in schools on the presentation of the Peace Medals, was not read in all schools because it was a disappointing and purely secular production, such as belonged to 'school papers' of the worst period of literal and untrue interpretation of the Education Act. The only reference to God which it contained was of an exclamatory kind. Its reference to the fallen was good, but was far from Christian in suggestion of hope."

Another very pleasant feature of the celebrations was the way in which Christians forgot for the time being their theological differences and met on the common ground of thanksgiving before the God in Whom they all believe and Whom they strive to serve. It was fitting that Christian citizens should come together, not as Anglicans or Presbyterians, or Methodists, but as Christian citizens who desired to render thanks to God Who had given them great blessings in the sphere of their citizenship, and we must confess that we find it very hard to see the point of view of those who insisted upon emphasising their differences at such a time by refusing to take part in the services. "Combined Services—Should the Church take part in Them?" is the title of a communicated article in the "Northern Churchman" of 1st July, and the writer's answer is an emphatic negative. He supports his point of view by such extraordinary statements as the following:—

"The reason we cannot at present unite with them is because we believe they have dropped some vital Christian doctrine or practice, and refuse to take it up again. The principal instance of this is their refusal to accept the authority of the apostles as now exercised by the Bishops of the Church. This we believe to be vital."

"We hold that our Lord committed to the Church all spiritual authority and that that authority has been committed to the Bishops, and it extends over all Christians within the jurisdiction. Where those Christians are faithful they will obey and respect the authority. Where they are disobedient, or where they have been brought up with erroneous ideas in these matters they will not obey, and the Bishop cannot compel their obedience. But, and here is the important point, he cannot renounce it."

"For others to unite in worshipping God is right and natural, for they have no knowledge or belief about the corporate nature of the Church and the authority of its officers. But for members of the Church to do so is to stay away from the fold and place themselves under strange guides—whose sheep they are not. Priests who join in such services are sharing their own responsibility with those whom they know not to be the shepherds."

"A combined service is therefore a Sacrament of Disunion. It is an outward and visible sign of disbelief in the unity of the Church. It denies that Christ is all in all. It denies that the Church is the body

of the Christ. It denies the grace of Holy Order conferred on the Bishop and pastors of the flock. It denies the sinfulness of schism. And because of all these things it hinders reunion."

Comment upon this specious intolerance and conceit would seem to be superfluous, but we are afraid that it is merely the expression of an attitude which is very widespread. Another item of news in a contemporary paper, for example, tells us that "Bishop Julius, of Christchurch (New Zealand) has been severely handled by the General Synod, which met at Napier, because he held a united service of intercession in his cathedral and invited ministers of non-episcopal churches to take part. The leader of the attack was Canon Williams, a returned chaplain." Apparently it is only Bishops of one school of thought whom "those Christians who are faithful" will obey and respect, and apparently it is only the intolerant among the episcopate who rightly exercise "the authority of the apostles" which has been committed to them.

The clouds of trouble seem to be dispersing. The influenza epidemic, generally speaking, has become very much lighter, and the air of depression that has for so long pervaded chief portions of the Commonwealth is not so heavy in its effects upon the public. Then the news that an agreement has been reached between the Government and the representatives of the Interstate Industrial Conference gives good ground for hope that the disastrous strike is drawing to a conclusion—and a conclusion based on a conference which might do much to dispel the sense of misunderstanding and wrong which dominates so large a section of our community. We trust that the leaders on each side will maintain a wise and self-disciplined silence in avoiding any such boasting as might tend to disturb the conference in its working. The stirring up of strife in a community like our own is little short of criminal when we consider the large amount of suffering involved; for suffering in the body affects quite surely every member of that body. Consequently great forbearance and patience are demanded from all who realise the far-reaching importance of the issues at stake. We commend to our readers the use of the following prayer, which has been issued by the Primate, in their family and private devotions:—

"O God, who in Thy providence hast appointed to every man his work, we humbly beseech Thee to put away all strife and contention among those who in various capacities share in the industrial life of our country: deliver them from all greed and covetousness; and grant that they, seeking only that which is right and equal, may live and work together in brotherly union and concord, to Thy glory, and to their own well-being and to the prosperity of this State and Commonwealth, through Jesus Christ our Lord. Amen."



"In the name of India's Womanhood, give us Friends." Such were the closing words of an appeal of "Give us an Indian lady missionary to Friends." an English audience at the last annual meeting of the Zenana Bible and Medical Mission, held in London. Miss Sorabji had just quoted Bishop Azariah, the Indian Bishop of Dornakal, as saying: "You have given your goods to feed the poor; you have given your bodies to be burned; we would ask you now for friends—give us friends." The allusion is clear enough. India wants not misnamed charity—gifts of means and even of lives divorced from love. But she wants first, midst, and last the display of that best gift of charity—heaven-born love, that condescends so willingly to all kinds and every extent of lowly and sympathetic service towards those who stand in need. India, and not India alone, but nearly all those other races, has always responded to the manifestation of the Love of Christ, as seen in the lives of those who, in seeking to follow His steps, have given themselves to others in a self-sacrificing service.

Surely there is a vein of sarcasm in the heading which we cull from an English church newspaper of repute! "Amending the Commandments." The Upper House of Convocation have, as we noted in our last issue, recommended the adoption of an abbreviated form of the Ten Commandments. The reason assigned is the desirability of shortening the service, but there can be little doubt but that the "amendments" have been made in order not to hurt the feelings of those who no longer regard the decalogue as having been "written with the finger of God." Even the Fifth Commandment, as St. Paul styled it, "the first Commandment with promise," has been shorn of its promise. Of course the Second, with its stern description of God as "a jealous God, etc., must be divested of such purely heathenish accretions, and the "Keeping of the Sabbath" has lost the sanctions of its formerly supposed connection with the hallowed rest day of the Creator, after His work of Creation. So the canker of rationalism would eat away the divine warning of Scriptures, and any belief in the reality of its inspiration. We can only wonder how all this is consistent with a true belief in Him Who said of those same O.T. Scriptures: "And the Scripture cannot be broken."

In England, the year of war 1914, saw the birth of an organisation called "The Bible Crusade," which was formed by Mr. H. W. Fry, "to claim for the Bible its legitimate place in the national and individual life." In May, a meeting of the Crusade was held, at which the saintly Bishop of Durham gave an address on "The Nation's Greatest Need," which he defined as "the re-statement of the Bible in its true place as the Book of God for man, not in his personal life only, but in his community life, whether that of the family, the industry, or the nation." The meeting decided to make the year 1920 a special "Bible Year," and for that purpose are appealing for general and widespread co-ordination of effort for the appeal to men and women ever to give the Bible its due place in their lives in their varied aspects. There can be little doubt that the Word of God is not receiving

the attention it not only merits, but claims as "for us the Book of Authority of the Revealing God." That is the true note to sound. The declaration of God's Will is in itself an appeal to men's obedient reception of it. As an African put it: We must take hold of that Word in our hearts, so that it may govern our lives. Divine principles alone can

### THANKSGIVING FOR PEACE.



Rev. P. J. BAZELEY,  
Commissioner for C.M.S. Thankoffering  
Fund.

give stability to the life of the individual or of the nation, and those divine principles are to be found for the seeking by prayerful exercise in the Divine Book.

It is one of the gains of the War that there is a widespread recognition of the fact of God and of the need of the operation of Divine principles in the work of world-construction. Quite recently the American Lumberman of Chicago, a trade paper, and not a religious organ, commenting on "a very serious omission on the platform of the League of Nations as cabled from Paris," said:—

"Man proposes, but God disposes," and unless the League of Nations takes into account—not alone in words, but in spirit—the fact of God, it is foredoomed to failure, just as every previous plan and scheme of men to insure permanent peace has broken down under the pressure of national ambition, hatred, or avarice—traits that have not yet been banished from the world. There must be something more potent than bayonets or battleships, needful as both are under present world conditions, as the ultimate authority. Back of the citizen is the State—using the term in its broad sense—and back of the State is, or will be, the League of Nations. Back of the League must be God, if it is to endure."

### NEW LECTIONARY.

**August 10, 8th Sunday after Trinity.**  
—M.: Pss. 39, 40; 1 Kings x. 1-13 or Wisd. vi. 12; Mark x. 1-31 or Philip-  
pians ii. 1-11. **E.:** Pss. 41, 42, 43; 1 Kings  
xii. or xiii. 1-32 or Wisd. vii. 15-viii. 1;  
Matt. x. 24 or Acts xvii. 16.

**August 17, 9th Sunday after Trinity.**  
—M.: Pss. 46, 47, 48; 1 Kings xvii. or  
Wisd. xi. 21-xii. 2; Luke i. 1-25 or Philip-  
pians iii. **E.:** Pss. 44, 45; 1 Kings  
xviii. or 1 Kings xix. or Wisd. xii. 12-21;  
Matt. xi. or Acts xx. 17.

Mercies reviewed and pondered are even sweeter than when first bestowed.

## English Church Notes.

### Personalia.

**Church Missionary.**—The Society have appointed Mr. John Cowen, formerly sub-editor of "The Times," as their publicity expert. He has been a special correspondent in China, and subsequently he worked in India, where he did much evangelistic preaching. During the war he held a commission.

The bishopric of Falkland Islands, vacant since 1914 by the resignation of the Right Rev. L. F. D. Blair, has been filled. The Rev. Norman Stewart De Jersey, M.A., Chaplain of the Missions to Seamen for Bristol, Avonmouth, and the Channel since 1898, and Hon. Canon of Bristol Cathedral, has accepted the appointment. On the outbreak of war he was appointed a Temporary Chaplain of the Royal Navy, and served on the Albion and with the 10th Cruiser Squadron. It was while he was on active service that the Bishop of Bristol recognised his great services as Seamen's Chaplain by appointing him to a stall in the Cathedral.

Bishop Frodsham has been appointed Chaplain to the High Sheriff of Gloucestershire. The bishop was Ramsden Preacher this year at Cambridge.

Dr. A. C. Headlam, Regius Professor of Divinity at Oxford, is to deliver the Hampden Lectures.

Rev. E. C. Dewick, M.A., has resigned the Principalship of St. Aidan's Theological College, Birkenhead, having accepted work as an honorary missionary of the C.M.S. He hopes to go out to India in the autumn as Principal of St. Paul's Cathedral College, Calcutta.

It is announced that Dr. Sanday, Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, will shortly resign owing to advancing years.

Rev. Canon W. E. R. Morrow has accepted the Vicarage of Clifton.

Rev. J. Roscoe, now Rector of Ovington, and formerly missionary in Uganda, is returning to that country on a special mission, under the auspices of the Royal Society and the Universities of Oxford and Cambridge, and in connection with the Colonial Office. He expects to be absent for about two years.

Rev. H. B. Gooding, M.A., has been appointed Principal of Wycliffe Hall, Oxford.

### Truro Ritual Trial.

"The Cury Benediction case has ended in the only way possible. The Vicar of the parish, the Rev. L. S. Wason, did not appear at the hearing, and the facts proved were therefore not contested. The Bishop of Truro, who heard the case in person and reserved judgment, gave his decision on Tuesday. He decided that the Vicar should be deprived of his benefice and all ecclesiastical promotions within the diocese. The judgment is severe, but nothing short of deprivation would meet the justice of the case, and we are confident that the Bishop's decision will be warmly approved by all except the flagrantly disloyal section of the Church. The parish of Cury and Gunwalloe has for years been a storm-centre in the diocese of Truro, and the Vicar has resisted all attempts to moderate the services. The Bishop, in giving judgment, said that he had for fully three years exercised every means in his power to induce the defendant to obey his lawful demands and to desist from the practices charged against him, and he had no alternative but to judge him guilty of breaking the law of the Church and of wilful disobedience. The Bishop made short work of the argument that the promise to use the form prescribed in the Book of Common Prayer applied only to regular services and that for other services the priest is free. 'It was really impossible,' said the Bishop, 'to maintain that a priest was not breaking his word when, in spite of the explicit and repeated prohibition of the Bishop, he persisted in holding a service which was nowhere to be found in the Prayer Book, had no warrant in antiquity, and no sanction in Scripture or claim to be regarded as catholic.' From this line of argument there is no escape."

(*"The Record."*)

### Women and Priesthood.

The question of Women and the Priesthood was to be debated in public by the Rev. A. V. Magee and Miss Maude Royden, on Friday, June 6, at the Church House, Westminster. A large attendance was anticipated. The arrangements for the meeting were carried out by the League of the Church Militant.

Miss Royden would have in Mr. Magee a foe worthy of her steel. There will be little hope of her convincing her opponent of the righteousness of her claim, as, in a recent

address on the subject, to a meeting of fellow-ritualists, Mr. Magee is reported to have said:—

"We are all, I suppose, of one mind on the subject, but speaking for myself, I can only say that the door that lets women priests into the Church of England lets me out of it. There may be many reasons for going over to Rome; there may be many reasons for not going to Rome; but if the bishops want to see such an exodus to Rome as they have never seen for years, they have only to encourage this abominable scandal in the Church."

### The Clapham Sect.

That most remarkable group of Churchmen known as "The Clapham Sect," who wielded widespread influence a century or so ago, has now been commemorated by a large stone tablet inserted in the exterior of Clapham Parish Church. The tablet was dedicated last Sunday afternoon by Bishop Hook, formerly Bishop Suffragan of Kingston. A short service was conducted by the Bishop, who wore a cope and mitre.

The inscription on the tablet, which was designed by Mr. H. B. Burke Downing, F.R.I.B.A., is as follows:—

Let us Praise God  
for the memory and example of all the faithful departed who have worshipped in  
this Church and  
especially for the undenamed

Servants of Christ, sometimes called  
The Clapham Sect,  
who in the latter part of the XVIIIth and  
early part of the XIXth Centuries, laboured  
so abundantly for National Righteousness,  
and the Conversion of the Heathen, and rested  
not until the Curse of Slavery was swept  
away from all parts of the British Dominions.

Charles Grant  
Zachary Macaulay  
Granville Sharp  
John Shore (Lord Teignmouth)  
James Stephen  
Henry Thornton  
John Thornton  
Henry Venn, Curate of Clapham  
John Venn, Rector of Clapham  
William Wilberforce

"O God, we have heard with our ears,  
and our fathers have declared unto us,  
the noble works that Thou didst in their days  
and in the old time before them."

Evangelicals will appreciate this acknowledgment, coming as it does from men of quite a different color of churchmanship.

### An Appreciation from England.

(From a Correspondent.)

The Rev. H. S. Begbie has left our shores to return to sunny New South Wales, and England is the poorer for losing his bright, sunny personality. He will be missed everywhere, up and down the country, for he has made friends wherever he has gone; and many a sad heart has been cheered, and an overburdened one lightened because of a visit from Mr. Begbie.

His virile personality quickly won all hearts, and the contrast between his first and last public meetings at Sion College in London was remarkable. At the first meeting—a few days after his arrival in England—Mr. Begbie was almost unknown, except to the two or three, who, like the writer, had known him in Sydney; but six months later, at the annual meeting of the C. and C.C.S., one had to wait quite a long time to get near him for a farewell handshake—so popular had he become!

Full of vigorous enthusiasm for his own country, yet what most impressed those who had the good fortune to meet Mr. Begbie was his burning zeal in the Master's service, his love for souls, with an intense desire to win them for Christ; and his continual endeavour to bring sunshine into cloudy lives. His own joy in service was very apparent, and was the best recommendation possible for the religion which he professed.

We wish Mr. Begbie a happy return to his dear ones, and to his important work in Sydney; and pray that God will continue to richly bless his ministry and labour of love, and make it abundantly fruitful. He will not be forgotten in England!

### Some Good Suggestions.

The Church Pastoral Aid Society recently held a conference at Bath on the subject of the Evangelisation of England. The following conclusions and suggestions were agreed upon in the closing sessions of the conference:—

**Conclusions.**  
1. That the power of the living Christ is sufficient to meet all the needs of the present day;

2. That Evangelistic work should be made the primary work in every parish;
3. That the preaching of well-prepared, extempore, Evangelistic sermons be urged;
4. That Parochial Missions are still a great power and means of Evangelisation;
5. That each incumbent should try to take a Mission in his own parish;
6. That the "ecclesiastical" mind, manner, and language should be avoided;
7. That the work and witness for Christ by the laity be recognised as an essential part of the Christian life in every parish.

### Suggestions.

1. That the keeping of the "Morning Watch" should be urged upon all the clergy—i.e., "a full half-hour consecrated to uninterrupted communion with God" in the early morning (see p. 42 of Report);
2. That arrangements be made for the holding of "Refresher Courses" for the clergy "to gain a mere specialised and scientific knowledge of the work of their profession" (see p. 43 of Report);
3. That week-end training schools should be arranged for Church workers and also training-weeks for teachers;
4. That, as far as possible, Parochial Conferences should be held in every parish to foster the Evangelistic spirit;
5. That pastoral visitation should be one of the first efforts of the work of Evangelisation;
6. That the clergy be urged to avail themselves of every opportunity of giving, and encouraging the teachers in their work of giving, definite Christian instruction in schools;
7. That the work amongst young people should be specially cared for.

### The Enabling Bill.

The second reading of the bill introduced by the Archbishop of Canterbury in the House of Lords, to provide for the constitution of a National Assembly of the Church of England, was fixed for June 3. Viscount Haldane gave notice of an amendment in the following terms:—

"That this House is unwilling, especially in the absence of independent inquiry, to assent to the legislation which would exclude the greater part of the people of England from effective influence in the affairs of the National Church as established by the Constitution, and which is so framed as to enable members of that Church to pass laws that may wholly change its character without adequate supervision by Parliament."

### Guild of All Souls.

The Guild of All Souls recently celebrated its forty-sixth anniversary.

The Report said that during the past year there had been a steady increase in the membership of the Guild, which now approaches 9000, and four new branches had been formed.

The Report also stated that the observance of All Souls' Day in 1918 was much more general than ever before, and records the sanction by the Houses of Convocation of the restoration of All Souls' Day to the Calendar. The masses of requiem have been maintained at St. Stephen's, Gloucester-road, and the special midday requiems for the fallen in the war, arranged by the Guild at St. Mary-le-Strand, have been said since October, 1914, a period little anticipated when they were begun. Many grants have been made for vestments and burial furniture from the Guild fund for that purpose, which is hampered by want of means from doing much more in response to the many requests which are made to the Guild. The continual growth in applications for assistance in procuring vestments is very satisfactory evidence of the extension of Catholic practice and recognition of the duty of the living to offer masses and prayers for the repose of their souls. This duty has been increasingly recognised in the prayers used in memorial services, and in many places

the regular institution of masses of requiem has followed.

Evangelical churchmen will no doubt be surprised at the above statement of the Guild's progressive aims. But forewarned is forearmed.

## A Spiritual House.

(The Sermon preached at the Enthronement of the Bishop of Newcastle by the Ven. Archdeacon Regg, Administrator of the Diocese.)

"Ye also as living stones are built up a spiritual house."—1 Pet. xi. 5, R.V.

What an illustration the worshipper in one of those noble cathedrals which are the glory of the homeland has confronting him as these words fall upon his ears. "Living stones!" Yes, the very stones cry out. The very stones are eloquent with the voice of history, and not only with the voice of history, but with the voice of spiritual appeal. Some of our boys, judging from their letters, have felt it. Westminster Abbey, for example, not only an historical building, not only a mausoleum, but a parable, illustrating a truth which they could not formulate, but of which they felt the power. It was, however, an American who, when a member of the Abbey staff, having shown him round, remarked, "You have nothing like this in your country," drew himself up proudly and answered, "Not yet." May the spirit of his answer find a place in the heart of many a young Australian. It has already found a place in some Australian hearts, or our own Cathedral would not be what it is to-day.

"Living stones!" "built up a spiritual house," each stone living its own life, speaking with its own voice, delivering its own message, bearing witness to its own history, yet living for and making its own peculiar contribution to the unity and enrichment of the whole. And thus in that central shrine of Anglo-Saxon Christendom, in which we may remark in passing, our first Bishop was consecrated on St. Peter's Day, 1847, we get remains of the old round-headed building of the time of the Confessor, the splendid pointed architecture of Henry III., the ornate glories of Henry VIII's chapel, and the mixed ecclesiastical and Gothic architecture of the time of Wren, all different, and yet contributing to the unity and enrichment of the whole. So illustrated, I venture to think, the words of the text find an interpretation in the history of our own diocese. How rich was the contribution brought to it by its first Bishop, that statesmanlike, far-seeing prelate, William Tyrrell. His simple, but strong and massive, sea-going chest, which fittingly serves a sacred purpose in the little oratory at Bishops Court, is typical of the strength, the stability, the steadfastness of the man who owned it. We see him "in journeyings oft," in journeyings long, when the diocese stretched from the Hawkesbury to Rockhampton. We see him when at home, following his time-table, which began at four in the morning, and when on visitation sometimes riding 70 miles a day, and conducting services in addition, and in all he did, whether assisting to frame the constitutions of a general Synod, or filling the place of the schoolmaster in a parish school, keeping a single eye to the glory of God and the good of man. To quote his biographer:—"There was no dash about him, he seemed like a man performing his duty in a very business-like matter of fact way." But under that quiet exterior there was the spirit of the Christians of old time, the ennobling spirit of unswerving faith and prompt self-denial, meekly obeying the Saviour's will, and, as he at one time expressed it, "obedience to the call of duty had its fruit in calm, devoted peace." The words inscribed upon his tombstone are but sober truth, "All he was and all he had he gave to the Church of God." An illustration, I venture to think, of the truth contained in the words of the text—each stone with its own life to live, and by so doing making its own peculiar contribution to the unity and enrichment of the whole—"Ye also as living stones are built up a spiritual house." Or

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we think of our second Bishop, Josiah Brown Pearson, one whom, as Whitehall preacher, that great statesman Lord Beaconsfield never lost an opportunity of hearing, and one who was no less welcome to the members of his village congregation at Horningsea—one whose wide reading and intellectual powers commanded the interested attention of scholars and statesmen, but whose simplicity of thought and statements meant that "the common people heard him gladly." There are those amongst us who will remember at a time when an aggressive scepticism, by which Christianity was being denounced as an immoral and effete superstition, was uttering its challenge, how in response Bishop Pearson entered the lists armed with the culture and the dialectical methods brought from Cambridge, to which his opponents were unaccustomed, and thus exposed their shallowness and did no little to confirm the faith of many a doubter. He, too, to our great advantage, had his part in the meaning of the text, "Ye also as living stones are built up a spiritual house." Or we think of one who brought with him the sunshine of the land from which he came, George Henry Stanton, first Bishop of North Queensland, and third Bishop of Newcastle. Who that knew him will ever forget him, that cultured mind, that loving heart, that apostolic simplicity—that keen sense of humour hardly to be restrained—one who left behind him a name which, when efforts were made to perpetuate it by an endowment which the diocese now enjoys, was found to be "a name to conjure with." He, too, to our great advantage, had his share in the meaning of the text. Or we think of one so recently taken from us—too recently, perhaps, for us to form a proper estimate of what his influence meant. It is not those who stand closest to a mountain who can best measure its height. But John Francis Streich brought to us a measure of enrichment such as a wealth of knowledge, a brilliant intellect, unique powers of expression, a commanding personality, and withal a kind heart, alone can give. And so thinking of him we feel our share as a diocese in the reminder of the text. The question was once asked, "What is the great need of the Church in Australia?" and the answer came, "Bishops' bones!" Two graves in the little cemetery at Morpeth and one at Sandgate, bear touching witness to the way in which, in three out of the four bishops whose rule the diocese has known, that need has been fulfilled, for on the resting place of each one of them might be inscribed the epitaph, "He died at his post," and this we may say of each of these, that not only by his life, but in the manner of his death, he gave an added value to his illustration of the text, "Ye also as living stones are built up a spiritual house." And now we count ourselves happy in having as our Father in God one who will still further enrich our goodly heritage—one who will bring expert knowledge to bear upon those industrial and social questions which have a prominence to-day hitherto unknown; but one who is too experienced a parish priest not to know that the real strength of the church lies in its message being brought to bear upon individual souls—that the bare bones of any diocese is the faithful performance of pastoral duties in individual parishes—which, though it may make no "copy" for a newspaper, wins souls for the Master.

It is of this feature of the church's work that our godly laity, those by whose generosity this Cathedral has been possible, those of whom, as a diocese, we have reason to be proud—it is of this feature of the church's work that such, under God, are the outcome of this feature of the church's work that our godly laity have a part also, and that no insignificant one, in the application of the words of the text to our own diocese, "Ye also as living stones are built up a spiritual house." We count ourselves happy to have as a parish priest, one who, as a teacher of men, as a parish priest, as Dean of Melbourne, as Bishop of Tasmania, has had experience both rich and varied, experience to have its part in enlarging our share as a diocese in the meaning of the text.

You, our father in God, if he who only occupies this pulpit at your expressed wish, may be pardoned a personal word, he would say, "You, our father in God, have taken up the staff laid down by a life-long friend; the feelings which such a fact suggests, will form for you a very holy of holies, into which another dare not intrude. You have asked for our prayers and our co-operation, that you may be able to bear the responsibility that this is yours. I venture to respond on behalf of the diocese, that our prayers and our co-operation you shall have."

"Our father in God, may you find in us your obedient sons and daughters. Our chief pastor, servant of the Great Pastor Pastorum, where you lead, may we be willing to follow, and

"Long mayest thou feed thy sheep  
O'er hill and dale, till our  
Great Shepherd grant  
These pastures sure in everlasting fields."

## Our Melbourne Letter.

(From our own Correspondent.)

The "Age" recently contained two articles worth a passing notice. One was a finely-expressed endorsement of the proposal to erect the Cathedral Towers as a Peace memorial. It is pointed out that the present truncated structure is not the ornament it might be at the main entrance to the city. The towers will make it a thing of beauty and a joy forever. St. Paul's is a civic asset, for in it are held many official services, which represent all the non-Roman denominations, and, therefore, it is up to the public generally to support the appeal now being launched by this chapter. The estimate of cost is £40,000. Melbourne could easily raise this sum if Melbourne is behind the movement. We fear the Church alone would have to be satisfied with finishing off the western towers.

The other article is entitled, "The passing of a popular belief." The writer wishes us to dispense with belief in a personal Devil. He traces the origin of the belief to animism, and says that both enlightened theology and science are agreed in dispensing with his Satanic Majesty's services. But, alas! it is not possible to give the devil the sack in so light and airy a way as this. The writer fails to distinguish between the person and the pictorial representations of his appearance and power. We have got rid of some of the accretions of the former ages of Dante and Milton in our teaching about Satan. But nothing could be more disastrous than to ignore the presence and power of "the prince of the power of the air, the spirit which now worketh in the children of disobedience." We are not ignorant of his devices, and this may be his masterpiece of strategy, to lull us into the false security that there is no such person. We believe the teaching of Christ and the experience in which that teaching finds its meaning, are decisive:

The Devil has been fairly voted out.  
And, of course, the Devil's gone;  
But simple folks would like to know  
Who carries his business on?

Rev. Cassian Croty has a timely letter, and a courageous one, too, in the "Messenger," exposing the Romanising teaching in this diocese. St. Swithun's Prayer Book is a scandal and disgrace to the Church, and its sale should at once be forbidden at our Book Society Depot. July 13th.

There were four things which made Israel fight well under Joshua: 1st, the necessity of fighting; 2nd, the certainty of victory; 3rd, God with them; and 4th, the rich spoil. How is it that God's people, with Christ for their Captain, are but sorry soldiers?

## Personal.

Rev. M. Williams, rector of Port Adelaide, S.A., has withdrawn his resignation of the parish at the unanimous request of a large attended meeting of parishioners.

Rev. J. E. Stannage has been appointed to the charge of the Mission District of Mannum, on the River Murray, diocese of Adelaide.

Rev. D. J. Knox has returned from overseas to his work at St. Luke's, Adelaide. The parishioners tendered him a very hearty "welcome home" social.

Ven. Archdeacon E. J. Barnett, writing from Canton with regard to Miss G. L. Bendelack, of the Victorian Church Missionary Society, states that the lady mentioned had had a rather serious breakdown and had left for England on May 30. The Archdeacon proceeded, "We are still praying and hoping that you will be able very soon to send out a helper, for she is doing an excellent work, and the burden of it is too heavy for one to carry. There is none who works more steadily and more faithfully than she."

Rev. P. J. Bazeley, of Sydney, and the Rev. S. Deuchar, will address meetings in the Melbourne suburban area in the middle of August, in connection with the C.M.S. Campaign for a Thankoffering for Victory and Peace.

Rev. T. L. Lawrence, of Uganda, has recovered from a slight attack of influenza. He is about to proceed to South Australia for deputation work during the month of August.

Rev. Stephen Wicks, of Liemchow, China, has again undertaken deputation work on behalf of the C.M.S. He is now engaged in the diocese of Melbourne and goes to Gippsland for August.

The Primate of New Zealand, Dr. Nevill, is resigning at the end of the year after an episcopate of 43 years.

Rev. H. B. Hewitt has been appointed by the Archbishop of Melbourne to a seat on the Council of the Diocese, in place of Mr. Franklin, resigned.

Rev. H. T. Boulbee, lately C.F., and a member of St. Barnabas' Bush Brotherhood, N.Q., has been appointed rector of Shrawley, Worcester, England.

Rev. G. M. Searcy, acting Precentor of St. Andrew's Cathedral, Sydney, has received information that the M.A. degree has been conferred upon him (in absentia) by the University of Oxford.

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## GRIFFITHS BROS.

66 ELIZABETH STREET ——— MELBOURNE

The Bishop of Carpentaria was in Sydney this week. While in Sydney he was the guest of the chairman of the Australian Board of Missions.

The death occurred last week of the Rev. Ralph John Hunter, rector of St. Peter's Church, Campbelltown, the immediate cause of death being pneumonic influenza. He was 50 years of age, and leaves a widow and one daughter.

Rev. and Mrs. C. W. Clarke were entertained at a musical evening in the Crookwell Literary Institute Hall prior to their departure for Kamerooka. Mr. Clarke was also publicly farewelled at Narrawa and Woodhouselee, and presented with wallets containing £18 and £29/10/-.

Rev. S. Broadfoot, of Goulburn Cathedral, has been appointed rector of Crookwell.

Miss H. Macarthur Onslow, eldest daughter of Colonel J. Macarthur Onslow, of Menangle, N.S.W., was married recently to Capt. Stanham, late private secretary to the Governor of N.S.W.

On Sunday last Rev. J. Hornby Spear died at Neutral Bay, Sydney, at the age of 80 years. The deceased clergyman retired from the parish of Milton, N.S.W., some 15 years ago.

Another of the oldest clergymen in the diocese of Sydney, Canon George Herbert Alnutt, incumbent of St. Paul's Church, Cobbitty, and St. Thomas' Church at Narellan ever since the year 1883, died on Monday. The canon was almost the oldest surviving student of the old Moore Theological College, which when he passed through it in 1876, was situated at Liverpool. He passed his final theological examination first class, and was also prizeman for his year. Bishop Barker ordained him both deacon and priest in 1876. In 1904 he was appointed rural dean of Liverpool and Camden, and in 1911 Archbishop Wright appointed him an hon. canon of St. Andrew's Cathedral, Sydney. Before commencing work in New South Wales he was incumbent of Charters Towers, with Milchester, North Queensland, from 1876 to 1878. He succeeded Bishop Pain at Cobbitty.

Rev. J. Bidwell has been appointed to the rectory of St. Thomas', Rozelle, Sydney.

Rev. W. E. Maltby, curate of Erskineville, has accepted the curacy of St. Luke's, Concord (Sydney).

Rev. F. W. Wray, C.F., has been elected to the Cathedral parish of Holy Trinity, Wangaratta, which carries the appointment of Canon in charge. It will probably be towards the end of the year before Chaplain Wray can return from his chaplain's duty.

Rev. H. E. Taylor, curate of St. John's, Ashfield, is, we understand,

accepting the curacy of All Souls', Leichhardt (Sydney).

With great regret, we chronicle the death of Mrs. Brammall, wife of the Rev. F. Brammall, who was recently appointed to the new parish of Spotswood (Melbourne).

Rev. R. A. Blackham, formerly of Wangaratta diocese, has accepted the assistant curacy of Christ Church Cathedral parish, Ballarat.

A neatly bound copy of the New Testament, in khaki, was presented to each worshipper at the Day of Prayer Thanksgiving Service, held in the Assembly Hall, on Tuesday week, as a souvenir of Peace, the generous gift of Mr. James Griffiths, of "Ferndale," Bayswater, Melbourne.

Rev. J. A. Cue, canon and rector of Holy Trinity Cathedral Church, Wangaratta, has been appointed rector of the Cathedral Parish of Rockhampton.

Rev. Percival E. James, M.A., of Oxford, has accepted the cure of St. Mary's Pro-Cathedral, Parnell (Auckland).

Rev. L. G. H. Hall, C.F., has been appointed assistant secretary of the N.S.W. C.M. Society.

Mrs. Bracey, wife of Major Bracey, passed away suddenly at her home at Lithgow, on July 18. For many years Mrs. Bracey attended St. Paul's, Lithgow, where her husband has been minister's warden and Synod representative.

## The late Rev. Herbert Claude Vindin.

By the death of Rev. H. C. Vindin, the Church loses another faithful servant. Ordained in the Bathurst Diocese in 1890, Mr. Vindin did good work for 29 years in the dioceses of Bathurst, Adelaide and Sydney. During the years 1908-12 Mr. Vindin was in the Diocese of Adelaide, and, with the exception of those five years, he laboured diligently and faithfully in the Sydney diocese since 1893. His end came unexpectedly. He was assisting in the parish of All Souls', Leichhardt, during the past few months, and occupied the pulpit there at the morning service on the 18th July. His text, singularly enough, was Hebrews xiii. 14, "Here have we no continuing city, but we seek one to come." After preaching for a few moments, Mr. Vindin was carried from the church to the rectory, and on the following day was taken by car to his sister's home at Lindfield, and subsequently to a private hospital at Kilara, where he died on Friday, July 25. The funeral service took place at St. John's, Gordon, conducted by the rector, Rev. R. R. King (with whom the late Mr. Vindin had been curate from 1913 to 1918), assisted by the Rev. H. G. J. Howe, who, in a brief address spoke of the efficient and loyal ministry of the deceased. Mr. Howe also conducted the service at the grave side, the interment taking place in the St. John's Cemetery, Gordon. Revs. L. Charlton, H. J. Noble, L. McDonald, and E. Meares were also present. A memorial service was held at All Souls', Leichhardt, on Sunday morning last.

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## Correspondence

Special Prayers.

(The Editor, "Church Record.")

Sir,—The "Prayer for us during this season of industrial unrest," which has been sanctioned by the Archbishop of Sydney, is surely much more satisfying in its literary form than some of those which have gone before it. Still, it may be felt that "those who in various capacities share in the industrial life of our country" is not quite happy phrasing for a Collect; and the prayer seems liable to this more serious drawback, that it may suggest the thought of class distinctions, and the picture of one class praying for another. The following has been suggested as another way of expressing substantially the same petitions:

"O God, under Whose providence man goeth forth to his work and to his labour until the evening, and Whose Spirit maketh men to be of one mind in an house; Incline, we beseech Thee, our hearts to seek first Thy Kingdom and righteousness, and so to love and follow after that which is right and equal, that we may evermore grow in true union and concord, and may be made worthy to have Him to reign over us of the increase of Whose government and peace there shall be no end, Thy Son, Jesus Christ, our Lord."

W. HEY SHARP.

July 27.

The Kilburn Sisters.

To the Editor.)

Sir,—In response to a number of requests concerning the "Sisters of the Church," whose headquarters are at Kilburn, I may point out that full particulars were published by the late Canon Archdall on their first arrival in the diocese, and his strong views on the subject prompted him to found the Deaconess' Institution for the teaching of sound doctrine. The late Archbishop Sumner-Smith refused to recognise the Kilburn Sisters, as a Church of England institution. They were formerly under the patronage of the Archbishops of Canterbury and York, and several Bishops, but the withdrawal of this patronage tells its own tale. The exposure in London Truth was another blow to the society, yet they still find some bishop to patronise them.

Mr. Walter Walsh, writing on the subject, says: "But the most mischievous and laborious in literary work, of all the Ritualistic Sisterhoods, is that of the Sisters of the Church," who trade under so many aliases. They edit the "Banner of Faith," in which elementary Popish doctrines are installed in carefully concealed language. In their "Manual for the Children of the Church" little children are taught how to confess to the priests. At page 41 the little boy or girl is thus instructed: "If you are tempted to hide a sin in confession, say: 'O God, help me to tell my sins, because the devil is tempting me not to tell them. Going to confession, they are taught to repeat a hymn, of which these are three verses:—

"Yes, I am going to God's Priest,  
To tell him all my sin,  
And from this very hour I'll strive,  
A new life to begin.

When I confess with contrite heart,  
My sins unto the Priest,  
I do believe from all their guilt  
That moment I'm released.

"I go then with a humble heart,  
To have my sins forgiven,  
And angels, while I kneel, will sing  
A hymn of joy in Heaven. (p. 40)

The Sisterhood, which has published this abominable doctrine, has charge of the "religious teaching" in various elementary schools throughout the country."

The Kilburn Sisterhood, alias "The Church Extension Association," alias "The Sunday School Union," alias "The Education Union," have a depository where publications, approved by the Sisterhood, are on sale. Among their most approved authors, Canon Carter, Superior of the "Confraternity of the Blessed Sacrament," occupies the post of honour, while other well-known Ritualists have their writings regularly advertised. But besides these favourites, the Association has a long list of leaflets, tracts, and small manuals for the young and uneducated, for which the Sisterhood is itself directly responsible. In these the following teaching was found: Infidelity of the Church, Apostolic Succession, Sacramental Grace, Confession, Absolution and Penance, Real Presence, Worship of the Wa-



ter, Sacrifice of the Mass, Mariolatry, and Ritualism. This is a fairly comprehensive list of doctrines which are certainly not those of the Protestant Reformed Church of England.—Yours, etc.,

A. W. J. FOSTER.

## Men for the Ministry.

(By Archdeacon Davies, M.A., F.R.H.S., Th. Soc., Principal of Moore Theological College, Sydney.)

### VI.—The Ideal Theological College.

In this concluding article, an attempt will be made to summarise the facts presented in the previous five articles, and as a result of this survey to formulate an ideal and lay down the lines of a practical policy to realise it.

The training of candidates for Holy Orders is the first plank in a forward policy of the Church in Australia. If the eighty per cent. who form the indifferent masses are to be reached and shepherded into Christ's flock, there must be a large increase in the number of clergy, and the system of training must be vastly improved. The supply is available, but it must be gathered and organised, and church people must be prepared to give and spend large sums of money on this work. It is the best investment they can make at this crisis in national spiritual life.

Now, the training of candidates for Holy Orders presents peculiar difficulties in Australia. The chief difficulty arises from the apathy of the layman, but so far he has shown no eagerness to pay for a better education, either by raising stipends or by giving substantial financial support to the theological colleges. There is not a theological college in the Church in Australia which has a decent endowment.

Moore College, the oldest and largest, is frequently supposed to have such an endowment, but it is little better off financially than any other college. £300 a year is a very low income from endowment to meet a total cost of £2500 a year. Theological colleges in our Church in Australia are financed by (1) fees from students, (2) grants, in some dioceses from diocesan funds, (3) parochial emoluments attached to positions on the staff, (4) subscriptions. The last item is scandalously small, and is usually a negligible factor. Most of the colleges live a hand-to-mouth existence. The head of the college is frequently burdened with irrelevant parochial and diocesan duties. At present there is no financial provision for specialized scholarship in the Church in Australia.

A second difficulty is created by the absence of theology from the curricula of the Australian universities, and by the inadequate provision for fostering or arousing the sense of vocation among university students. The proportion of graduates in the ranks of the clergy is too small.

A third difficulty arises from the tremendous pressure of the practical side of parochial work. There is a serious shortage of men in the ministry, and the duties of a parish clergyman in Australia are so manifold that he has very little time or energy for serious reading, and inadequate means to purchase books. In the country there is constant travelling and lack of congenial companionship. In the cities the parson is too much of a business manager. There is not enough scope for education to tell in spiritual leadership.

Fourthly, the type of man who generally offers himself as a candidate for Holy Orders is lacking in that general education which alone a sound theological training can be built up. It is his misfortune rather than his fault. Many Australian clergy have had an invaluable business experience, which is an education in itself, but it does not encourage habits of close study, nor does it give the intellectual equipment that is needed to enable the clergy to become leaders of thought as well as action.

Lastly, a great deal of the work of the Church in Australia at present is pioneer in character, and it is the "handy man" rather than the scholar who is called for. The pressing demand for clergy frequently shortens the period of training, and men are rushed into Orders who ought to have another year or two at college. Festina lente might well be the maxim applied to the younger candidates.

Hence the theological college in Australia has to do a work that is wider in its scope than that of any other type of educational institution, and it has to do it on a ridiculously slender financial basis. It has to be at once

a school, a university, and a training college. It has to supply the lack of a general education; it has to furnish the intellectual stimulus that is expected from a university course; and it has also to give the specialized training, spiritual and practical, which is its peculiar business. Here, then, are the three-fold functions to be fulfilled by a theological college in Australia.

First and foremost it must be a centre of intense spiritual culture. This is the foundation of all effective ministry of the Word and Sacraments. The college chapel should be the real focus of the life of the college, while room must be left for private devotion and spontaneous spiritual fellowship among the students. For this purpose the routine of chapel services should not be over-organized. It is not wise to multiply regular services beyond the prescribed order of the Book of Common Prayer. A daily Bible reading serves to counteract the danger that arises from an exclusively analytical study of the Bible and Prayer Book. It is a good plan to let the extra services grow from the spontaneous impulses of the students, with a certain amount of indirect guidance from the staff.

Secondly, the college has to supply the intellectual equipment of the students. Without this equipment the spiritual life degenerates into irregular outbursts of artificial emotion or loses its energy in a dead mechanical routine. At present the intellectual training is the weak spot in the Australian Theological College. There is too much cramming of pupils for examinations, and not enough training of students in habits of thinking and learning for themselves. Success in examinations is an inadequate certificate of a good education. Such an education should include a broad foundation of general information, a specialised training in theological subjects, and a grasp of the objects and methods of practical work. The college should not be organised as a hot-house for spiritual exotics, emotional enthusiasts, who are out of touch with the life of the real world of men and women, nor should it become a factory for ecclesiastical gramophones. The main object of the college is to train men for the ministry who know their business, and can do it; who can relate the Message of the Gospel to the actual lives of ordinary men and women. A college does not exist to score successes in examinations nor to train partisan parrots. Yet examinations are a necessary nuisance, and are the best available tests as well as objectives of study.

A limited teaching staff trying to train students who have a poor general education and cannot afford a long course, is bound to follow the line of least resistance, and be content with helping men to pass examinations. A longer course of study and a more thorough training in habits of thinking and learning can be secured only by substantially increasing the financial resources of the college. The Th. L. pass should be the minimum instead of the maximum standard. The students should be encouraged to read round their subjects. The classes should be worked on the study circle method, and there should be ample opportunity for discussion of controversial points so that the students may be able to gauge for themselves the balance of the evidence on either side, and thus accustom themselves to form their own opinions from their own inferences. They will thus be better prepared to answer the question of inquiries and unbelievers, and their own faith will be more truly their own and more firmly rooted, not in prejudices, but in facts, and well-established principles. They will be able to give a good account of the faith they profess to hold and teach, and they will exercise a real authority that will make them more efficient leaders and teachers.

I have spent some time on the question of the method of intellectual training, because I have already indicated its scope, and because the way in which a subject is presented is of far more educational value than the actual content of information imparted. It is in this direction that reform is most needed in our theological colleges, and, again, this is largely a question of money, for it means a longer course, a larger staff, and better equipment in buildings, books, and materials. A good education costs money, and is well worth the cost.

Thirdly, there is the practical training, namely, the rendering of the various offices in public worship, the organisation of parochial activities, the exercise of the pastoral function, the right use of the pulpit and the school, conduct and general behaviour in moving about among different social groups. The neophyte in parochialia ought to have the chance of making his initial mistakes in his college days rather than inflict them on a long-suffering parish. This is especially ad-

visible in the conduct of public worship. A professional eloquentist is best avoided as he has too many tricks of the trade, and these are out of place in a church. But such a teacher can give useful hints as to the management of the breath and what is called voice-production, really the right use of the "natural" voice, which has to be trained for its work as thoroughly as any other organ of the body. Finally, there is the maintenance of physical fitness by regular exercise and care of the body, and the cultivation of good manners, the art of moving easily and freely in all kinds of society. Organised games help towards both these ends, which are closely connected. Regular exercise and care of the body promotes healthy mindedness and "manners makyth man."

(To be continued.)

### CAMPAIGN FOR PROHIBITION.

The return of Rev. R. B. S. Hammond and Mr. James Marrion, General Secretary of the N.S.W. Alliance, from America should give a decided impetus to the campaign for Prohibition in this State. Their trip brought them into touch with the leaders in the fight against alcohol from all over the world, and also gave them an opportunity for seeing for themselves how Prohibition has worked in practice. They visited the principal Prohibition States and Provinces of America, and will now tell to the people of our State the truth as it was revealed to them. This is what is wanted in Australia, where the agents of the liquor traffic have been publishing their stories of alleged fiasco and disaster following the adoption of Prohibition.

At the Sydney Town Hall on August 11, a public welcome will be given to the Prohibition leaders. This meeting too will be the beginning of a metropolitan campaign in support of Prohibition, which is expected to rally support for the movement of such an extent as to impress Parliament and the Government as to the strength of public opinion behind it. Friends of the movement are urged to attend.

### CHURCH OF ENGLAND HOMES, GLEBE POINT.

THE ANNUAL MEETING of the Church of England Homes will be held at the Homes on TUESDAY, AUGUST 5, at 2 p.m.

Business: (1) To receive and adopt the Annual Report and Balance Sheet.

(2) To Elect Officers for the ensuing year. The new Home, "Arden," Forsyth St., will be opened by Lady Davidson, and dedicated by His Grace the Archbishop at 3 p.m. Church people are cordially invited to be present.

ROBERT ROOK, Hon. Clerical Secretary.

### The Truth About Prohibition in America.

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No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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## The Church Record.

AUGUST 1, 1919.

## AUSTRALIA'S PROBLEM OF RECONSTRUCTION.

Australia is impatient. She wants to settle down to work again after the turmoil of the war. Thank God for peace. The wheels of industry can whirl merrily once more. And they will need to because there are huge loans to be repaid, vast war expenditure to be made good. What we need is more production and wider markets. Yet there are these ceaseless labour troubles, millions of pounds being wasted in strikes, capital being driven out of the country, distant markets being seized from us by alert rivals whose labour conditions are more settled. The condition of affairs is becoming desperate.

It is not only commercial men who are saying things like that, but politicians, the daily press, and the average citizen as well. The majority of the clergy of all denominations are moralising also on such lines. Certainly it would be a popular theme from most pulpits.

But what should be the judgment of the Church upon the situation in Australia? Has she any message to give that can inspire to reconstruction on right lines? Is Australia to be robbed of her great future by these internal troubles which threaten to strangle every attempt at development and progressive enterprise?

The millenarian school shakes its head and says, "The Church can do nothing to prevent it. This trouble is world-wide, and these are the last days of the present age. Meantime, the true and only business of the Church is to prepare the individual for the Lord's return."

The conservative party within the Church—a diminishing quantity let us hope, but still sufficiently strong to be a formidable force, especially amongst the laity, that section whose traditional policy is to maintain the status quo, and whose central tests are "the powers that be are ordained of God" and "servants obey your masters"—ranges itself behind vested interests and traditional privileges, and pins its faith to the "majesty of the law." It echoes the cry of the capitalist press that what we want is a more rigid enforcement of the law, more contentment amongst the workers, and the wholesale deportation of all labour agitators.

But there is a section of the Church which believes that all these things are symptomatic of the grave need for re-

construction in our economic conditions. They believe that the social implications of the Gospel have been largely neglected, not insufficiently emphasised in the Church's message, and that its faithful proclamation would reveal the tragic need for reconstruction, and would inspire men to undertake its gigantic tasks on righteous principles.

Already their message has stirred men's hearts. The pressure brought to bear in all civilised lands by the Labour movement has been partly reinforced, partly inspired by the teachings of Maurice and Kingsley, of Scott Holland and Gore in more recent days, and those who in lesser degree have kept the light of the social gospel burning. England to-day is showing feverish anxiety to allay the discontent and meet the insistent demands of the workers. The Whitley report concedes to the men a measure of respect and recognition in regard to the conditions of their work never granted to them before. In Australia no political party or individual politician dare face the electors without some pretence of a constructive programme for the betterment of the condition of the great mass of the workers—cheaper and better houses, security of employment, safeguarding wages against constant rise in prices.

So much is satisfactory in regard to the situation in Australia. What is disquieting is the relentless extremism of those who seek to make Australia a huge field for the trying out of Marxian economic theories. There is one side of the ugliness of the situation, and a side which the daily press never tires of pressing home upon us. The other side is the callous commercialism of those who are more concerned about settling labour troubles that the country may grow rich than they are about the human issues at stake. While the war lasted, many of these commercial magnates joined in the cry that nothing mattered so long as we secured the interests of truth and justice in international relationships. But now in these bright days of peace, truth and justice in Australia must wait patiently round the corner while prosperity is served.

This is the fundamental reconstruction that is called for—reconstruction of point of view. Australia needs to be converted to the belief that personality is of more value than dividends.

## A Birthday Gift.

(From a Correspondent)

Mr. Edward Peter Capper, head of the firm of E. P. Capper & Sons, Ltd., attains the age of 84 years to-day, and in thankfulness to Almighty God for multiplied blessings received during the long years of his life, and in recognition of the evangelical principles instilled into his mind by his late father and mother, he has made over to trustees the property and grounds in Bourke St., West Maitland, known as "Koreelah," as a Church of England Hostel for young women, to be conducted under the auspices of St. Mary's Church. The present trustees are the Rev. Arthur Kilburn, Messrs. Ellis Eyre Capper, Dr. E. Ken Herring, Redoubt St. Vincent Heyes, and Henry Marshall Rourke. Mr. Capper has also placed in the custody of Messrs. Ellis Eyre Capper and Sidney Woodgate the sum of five hundred pounds for the furnishing of the house and making such alterations as may be needful for the purpose in question. This gift will be a boon to many young women in days to come who, coming to Maitland for teaching and business purposes, will be able to find a home from home.

The authorities of St. Mary's Church are very deeply grateful to Edward Peter Capper for his thoughtful, valuable and practical gift. So soon as the present tenancy terminates, which will be at the end of next March, the hostel will be put in order and furnished, and the Lord Bishop of Newcastle will be asked to come and officially open it.

## THE BISHOP-ELECT OF BENDIGO.

The Bishopric Election Board of the Diocese of Bendigo has elected the Rev. Harrington C. Lees, M.A., vicar of Swansea, to succeed Dr. Langley as Bishop. Mr. Lees, who graduated at Cambridge in 1892, was a foundation scholar of St. John's College, and obtained 2nd-class honours in the Theological Tripos. He read for Orders at Ridley Hall, Cambridge, under the present Bishops of Durham and Bristol. Mr. Lees is a well-known Keswick



speaker, and has often appeared as one of the chosen speakers at the big evangelical meetings in London. He has written several very useful books in the nature of Bible Studies, in which he displays great teaching ability and remarkable systematic skill in the arrangement of his matter. We welcome the appointment as likely to add strength to our Australian episcopate and Church, for Mr. Lees is an acknowledged force in the life of the Church in England and he is said to possess a winning personality.

As we go to press we learn that Mr. Lees has not yet cabled his acceptance.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Archbishop's Letter.

"At last Peace has come; suddenly, both in its signing, and in its celebration. But the spontaneity with which the celebration was taken up by all sections of our community proved how deep-seated is the sense of relief from all that the war threatened, and how grateful we are of the good hand of our God Who has delivered us."

"It is not surprising that some who have suffered in our deliverance shrink from participating in the thanksgiving because, as they said, 'What have we to thank God for?' Yet even they would find an answer in the knowledge of what might have been had the brave lives not been offered, and they thank God that their dear ones did not die in vain. I read the other day a series of letters from a young British girl who found herself caught by the whirlpool of the outbreak of hostilities in Berlin, where eventually she died. She has recorded what can never be quite forgotten, the indecent orgies of expectation in which the German people went forth to trample on their anticipated victims. The knowledge that no sign of repentance for that blood-lust has yet been shown by the people of Germany will make us watchful and reticent for many a year. But the fact of the existence of that spirit enhances more than ever the deep gratitude with which we cherish the memory of the heroes who defended us, and towards the God Whose arm alone gave us the victory in the face of the overwhelming odds that at the outset menaced us."

"Such a chastened spirit of triumph is the best preparation for the anxious days await-

ing us. Peace has ushered in no days of peaceful dalliance. Unless we gird ourselves to carry the burdens of peace with the same stern resolution with which we confronted the awful threats of war, the future will not come in the form that our heroes hoped for."

"But if we are thoughtful and self-controlled and united in peace, as in war, we need not doubt that there is a good time coming by and by. The blessing of God is upon us if we claim it."

"One necessary preparation is to think our problems out, and to avoid any unnecessary irritation of the open sores in our social life. The people who go their own heedless, selfish way are real enemies of our best welfare. We need to study the factors that are causing social disturbance, and decide what is our personal duty in face of them. For this reason I welcome a small volume recently published by Professor Meredith Atkinson, entitled 'The New Social Order.' Though greatly condensed, it is eminently readable. It supplies most wholesome food for thought. It acquaints us with conditions at our door that we cannot afford to ignore, if our patriotism is as genuine as we profess."

## Important Conference.

A conference of Church Officers is to be held in the Chapter House, Sydney, on August 7, at 7.45 p.m. Chairman, Mr. C. R. Walsh. Speakers: H. L. Tress, Esq., "The Church's Task," H. T. Rogers, Esq., "What's Wrong with the Church?" Rev. P. J. Bazeley, "What are we to do?" and others. There will be opportunity for discussion and questions. A warm invitation is extended to all Church workers.

## St. Luke's Hospital.

In aid of the proposed hospital of St. Luke, the Girls' Guild of St. James's held a Cafe Chantant at St. James's Hall last Saturday. Lady Davidson opened the proceedings. A sum of £100 was realised.

## Mission to Seamen.

The annual meeting of the Mission to Seamen was held at the Rawson Institute for Seamen on Friday afternoon. In view of the public meeting which is to be held at a later date, and at which it is hoped Lord Jellicoe will be one of the speakers, the meeting was merely a formal one for the adoption of the report and balance sheet. Mr. S. Scott Young, chairman of the executive committee, presided.

The following officers were elected vice-presidents: The Bishop of Newcastle, Mr. A. W. Meeks, M.L.C., Bishop Pain, Mr. C. R. Walsh, Capt. Glossop, C.B.R.N., Col. Sir James Burns, K.C.M.G.; hon. secretary, Mr. P. M. Stephen; hon. treasurer, Mr. L. A. M. Stephen; executive committee, Mr. Elliott Bland, Rev. J. Done, Capt. C. G. Green, Archdeacon D'Arcy-Irvine, Mr. J. P. Jones, Capt. A. W. Pearse, and Messrs. R. C. Roxburgh, Jas. Sandy, W. E. Wilson, and S. Scott Young (Chairman).

## Soldiers' Welcome.

The fourth annual meeting of the above organisation was held on Monday last. In spite of the very inclement weather there was a fair attendance. The Archbishop was in the chair, and Lady Helen Munro Ferguson addressed the gathering. The report showed that some 360,000 meals had been dispensed since the inception of the work. Archdeacon Martin, Rev. R. H. Pitt Owen, Chaplain for returned soldiers, also addressed the meeting. The offerings amounted to £25.

## Ladies' Home Mission Union.

Blankets! Warm Clothing! Wood and Coal! Such are needed to help stay the rapid spread of the epidemic. The deaconesses in the Mission Zone Area are finding their work very difficult on account of the great distress through sickness, and no wherewithal to supply the many needs. Whole families are stricken and not sufficient bed-clothing, and in many homes not any night clothes to help keep their bodies warm, and warmth so necessary to recovery, e.g., a mother with seven children, husband out of work, takes ill with influenza—rent in arrears, bills not paid, and yet invalid and children to be cared for. A cripple woman with one child, husband ill, in very poor circumstances, the wife and child scantily clad in the only garments they possess. A widow worn out with constantly nursing her husband, who suffered for many years from a cancerous growth, two daughters, one earning 10/- a week, the other out of work. An anxious wife, husband in mental hospital, five children, daughter earning 10/- a week, ill with influenza, could not rest because of the cold, no blankets. Father and mother lying ill, a bare cold room, scanty bed covering—nursed by a child of 10 years. Father dies, mother partially recovers and waits to bring forth another wee life. The father is buried and the little nurse is taken ill.

Then there are the aged, the infirm and the unfortunate.

"Have you sufficient second-hand clothing for a jumble sale?" said a deaconess, as she entered the office. "I want to raise money to buy fuel for some of my poor people."

How pleasant to sit in a comfortable room heated by a fire or electricity, but how miserable to sit in a tiny room, bare of all comforts, no flicker of fire, no bright glow of electric heater, but a biting wind whistling through an ill-fitting door or window, freezing all that is human within.

Contributions in money or kind to help the present distress will be gratefully acknowledged by the General Secretary, Ladies' Home Mission Union, Church House, George St., City.

## Diocesan Peace Thankoffering.

In accordance with the wish of Synod, a committee has been appointed by the Archbishop for the organising of a Diocesan Peace Thankoffering. The Ven. Archdeacon Martin has been appointed Commissioner of the Fund, and is being released from his parochial obligations for a period of six months.

The first public meeting in connection with the thankoffering is to be held in the Chapter House on Tuesday, August 19. The objective is the raising of £25,000 for the training of the clergy and other objects. The fund will be administered by a committee appointed by Synod.

## Church Missionary Society.

A great rally for intercession and inspiration will be held at the Chapter House, Sydney, next Tuesday, at 8 p.m. The speakers will be Revs. H. S. Begbie and P. J. Bazeley. There will be a display of limelight views of things seen by Rev. P. J. Bazeley on his 30,000 miles tour, from 7.15 to 8 p.m.

## 'Holding forth the Word of Life.'

We wonder how many of our readers have seen the "Peace Celebration" window of the B. and F.B.S. in Pitt Street. Those who have done so will join with us in hearty congratulations of the Bible Society's manager and staff. We feel that Mr. Weir has earned the gratitude of Christian people in seeing to it that in brilliance of design and display the most precious "ware" upon the world's market should have received a fitting advertisement. Flocks of white "peace" doves seem to float about the window with the olive branch in their beaks. Bibles and Testaments—red, blue, and khaki—are skilfully arranged; ends of Seraphim betokening the Messengers of the everlasting Gospel; small cards of varied colours bring before the bystander the thoughts of the world's great men concerning the Book of Books. And, crowning all in the centre of the window, is a beautifully illuminated card containing the true message of Peace in Jesus Christ to a sin-sick world. The window invites and demands examination, and we are not surprised to learn that at night, with the brilliant electric illumination, a large number of passers-by are attracted to stand and read the message so beautifully displayed.

## NEWCASTLE.

## The Enthronement of the New Bishop.

The Right Rev. Reginald Stephen, D.D., Bishop of Newcastle, was enthroned at the Cathedral on July 15th. There was a large congregation, and the service was most impressive.

The Rev. Minor Canon E. A. North-Ash, Sub-dean, sang the service. The Lesson was read by Canon Phillips, and the sermon was preached by the Ven. Archdeacon Regg, Administrator. The Bishop's chaplain were the Revs. H. K. Archdall (formerly Dean of Newcastle), and A. Renwick, and the Bishop's staff-bearer was the Rev. Carlos Stretch. The Administrator's chaplain was the Rev. P. de L. Musgrove. The diocesan clergy present were Canons Wright and Rushforth, Minor Canon West, Revs. W. Warren, C. F. Emery, W. S. McLeod, F. A. Cadell, A. Conolly, B. J. Hobart, E. C. Tanner, G. D. Hilder, W. J. Ritchie, F. W. Pyke, R. D. Pontifex, W. A. M. R. Campbell, H. K. Vickery, B. E. Woodhouse, F. J. Beaman, W. F. James, M. C. Brown, J. C. V. Mather, A. N. Williamson, D. H. May, E. Bull, F. A. Woodger, W. H. J. Cochran, F. V. Drake, and the Rev. J. Jones, chairman of the Australian Board of Missions, was also present.

The first procession entered the Cathedral in the following order: Parochial council of the Cathedral, lay members of Synod, lay-readers, lay members of the Council of the Diocese of Newcastle, diocesan clergy. After this procession had lined up on each side of the centre aisle, the second procession entered, headed by the Rev. W. F. Pyke, who was followed in order by the choir boys, lay clerks, servers, the wardens of the Cathedral, the Chancellor (Sir Albert Gould), the

Sub-dean (Minor Canon E. A. North-Ash), Minor Canon West, the vergers, the Administrator (the Ven. Archdeacon Regg), the Administrator's chaplain (the Rev. P. de L. Musgrove), the Bishop, the Bishop's chaplains (Revs. H. K. Archdall and A. Renwick), and the Registrar of the diocese, Mr. C. A. Brown.

After evensong, which included the anthem, "Send Out Thy Light" (Gounod), well sung by the choir, the bishop and installing officials stood at the entrance to the chancel, and faced the nave, and the bishop produced the following documents, which were read aloud by Sir Albert Gould, chancellor of the diocese—Letters of consecration, certificate of election, certificate of confirmation, and the mandate of the archbishop. The bishop then made the customary declaration, as follows:—

I, Reginald Stephen, Doctor of Divinity, duly consecrated bishop and elected Bishop of Newcastle, do solemnly and sincerely declare my acceptance of the constitution of the Church of England in the State of New South Wales, as it is set forth in "The Church of England Constitution Act of 1902," passed in the second year of the reign of his late Majesty King Edward the Seventh, and of all Acts and ordinances heretofore made and passed by the Synod of the Diocese of Newcastle, and now in force in the said diocese. And that I will to the best of my ability give effect thereto, and to all other Acts and Ordinances passed in pursuance of the said first-named Act until the same or any of them shall respectively be lawfully repealed, altered or varied.

The administrator then took the bishop by the right hand, and conducted him to the throne. The bishop being seated, the administrator said:—In the name of God, Amen. I, Thomas Richard Regg, Archdeacon of Northumberland, and administrator of the Diocese of Newcastle, do induct, install and enthroned you, the Right Reverend Father in God Reginald Stephen, Doctor of Divinity, into the Bishopric of the See of Newcastle, and into the real, actual and corporal possession of the same, with all and singular the rights, dignities, honours and appurtenances thereof; and the Lord preserve your coming in and going out, from this time forth for evermore. Amen.

The administrator then presented to the bishop the pastoral staff, saying:

"Reverend Father in God. On behalf of the clergy and laity of the diocese, I now place in your hands this pastoral staff, the emblem of your episcopal office."

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cess in justice and sanctity, to the glory  
of God and the edifying and well-governing  
of the church. May the Good Shepherd  
be with you and bless you at all times and  
in all things. Amen." The Administra-  
tor, kneeling at the falstool, offered pray-  
er, after which the "Te Deum" was sung.  
Archdeacon Regg preached a very inter-  
esting sermon, which we reprint in another  
column.

The Bishop said the final collect, and pro-  
nounced the Benediction.

**ARMIDALE**

"Needless to say that we do not wish the  
diocese of Armidale to be a partisan diocese.  
It must bear no party label. It is high time  
that any stupid bigotry or rivalry which un-  
fortunately in the past has so badly disfig-  
ured our Australian religious life should be  
at once stamped out and abolished. Fortu-  
nately, both societies are now amalgamated,  
so that in future there should be no rivalry  
or competition between them. Both equally  
claim the support of the Church, and in this  
year of peace, no memories of by-gone  
ferocity or partisanship ought to limit our ge-  
nerosity, or hinder us from subscribing to  
the one what we subscribe to the other.  
Naturally, perhaps, the claims of the A.B.M.  
which cover our splendid missions among  
the aborigines of Australia and the dioceses  
of New Guinea and Melanesia, have the  
first place in our thoughts, because as Aus-  
tralians we are immediately responsible for  
them. But no less are the claims from those  
larger mission fields in foreign lands, for  
which the Rev. P. J. Bazeley pleads so  
strenuously in his manifesto, printed in this  
issue. To our regret, two appeals have  
been issued for this Peace Offering, when  
there should have been but one. But if the  
appeals are two, we can reply with a joint  
response, which we hope will be large  
enough to satisfy the demands both of the  
A.B.M. and C.M.A."—Diocesan News.

**VICTORIA:**

(From a Correspondent.)

During the years of the war the Town  
Hall, Melbourne, was a weekly prayer centre.  
Under the able, faithful leadership of the  
Hon. W. H. Edgar, M.A., C., and Rev. A.  
R. Ebbes, with the valuable assistance of  
E. Lee, Esq., conductor of the singing,  
and the help of ministers of various denomi-  
nations, together with that of professional  
and business Christian laymen, the meetings  
were successfully carried on.

These gatherings were the resort of the  
sad, sorrowful and broken-hearted, who  
yearned for the prayers of God's children on  
behalf of loved ones away, and for the in-  
terests of the Empire at stake. Pitiful special  
requests were taken hold of and unitedly  
presented to the throne of grace.

Many were the burdens brought in and  
committed to God, and much was the com-  
fort as faith and hope were strengthened by  
the uplifted incense of intercession and the  
precious promises of His Word, always so  
well chosen for the occasion.

Time passed on, the tension was great,  
hope trembled in the balance, when sud-  
denly news filtered through of an Armistice,  
and on that ever notable day—November 11,  
1918—it was confirmed. Who can gauge the  
tumultuous feelings of that hour. The next  
day a people's gratitude to Almighty God  
was seen in the crowded places of worship.  
The Town Hall was packed from floor to  
ceiling, a sight to be remembered. A sea  
of upturned faces wreathed in smiles mingled  
with tears of joys. Prayers were poured  
forth from hearts brim full. The praise note  
was exultant! A faint foreshadowing of  
the glory song of the Redeemed. "Worthy  
is the Lamb that was slain."

After months of negotiation peace, like a  
brooding dove, has spread its wings over  
the tumult of the nations. War is hushed.  
The sword may be turned into a plough-  
share, and the spear into a pruning hook.

A thanksgiving meeting was convened,  
not this time in the Town Hall, but in the  
Presbyterian Assembly Hall, Collins St.,  
July 8. A large number of people were  
gathered, and the service of quiet, restful  
thankfulness prevailed throughout.

The chairman, detained at first through  
parliamentary duties, came in later, and in  
a few earnest words referred to the peace of  
nations and the peace of the individual, back  
to the peace won upon the Cross by the great  
Peacemaker, the Lord Jesus Christ.

Father, mother, wife, you sit at peace to-  
day because of that victory—have you peace?  
Then realise your responsibility, let a wave  
of revival sweep over the land, let internal  
strife, evil passions of men, and discontent  
be banished, and peace and harmony pre-  
vail.

As the Lord's goodness is reviewed in the  
various strategic points of the war, and as

the shadows, doubtings, and fears are re-  
membered, what shall we render unto Him  
for all His benefits?

"Let us take the cup of salvation and call  
upon the Name of the Lord." Let gratitude  
express itself, in cleansed lives, cleansed  
cities, cleansed churches, cleansed politics,  
ever acknowledging our great Victor, Who  
is Lord of Lords, and King of Kings.

**GIPPSLAND.****The Responsibilities of Peace.**

"Let us meet the responsibilities of peace  
in the same spirit that we did those of war.  
There must be no sitting back now, lest  
the fruits of victory be wrested from us.  
Two words suggest themselves to me as  
guiding principles for these coming strenu-  
ous days—Duty and Service. The first means  
self-sacrifice. Let us not shrink from it,  
but for the sake of God and Empire shape  
our words and actions as being controlled  
not by our Rights, but by our duties. The  
second means love. 'Faith, Hope, Love,'  
says the apostle, 'but the greatest of these  
is love.' Let us prove this, as our Saviour  
did before us, each of us in our own sphere,  
determined to know no class distinctions or  
man-made differences, but to recognise 'God's  
imagine in man' in all our relationships."—  
(The Bishop's Letter.)

**Memorial Gifts.**

Mrs. Pearson recently made a gift of £100  
to the Cathedral, to provide a memorial to  
her husband, the late Mr. Wm. Pearson, who  
was for so many years a member and sup-  
porter of the church.

A beautiful Litany Desk has been placed  
in the Cathedral by Mrs. Reid, as a mem-  
orial to her late husband, Dr. W. A. Reid.

**QUEENSLAND.****BRISBANE.****The Late Mrs. Newton.**

Deep regret was expressed when it be-  
came known in Brisbane that Mrs. Newton,  
wife of the Bishop of Carpentaria, had passed  
away. The deceased lady came to Brisbane  
some three months ago, suffering from an  
illness originally contracted during her ser-  
vice in New Guinea with her husband. Mrs.  
Newton was a devoted worker in the mis-  
sion field for nearly 20 years. Bishop New-  
ton and his wife were amongst the early  
and most devoted workers in New Guinea  
prior to his appointment to Carpentaria in  
1915. On receiving telegraphic advice of  
the serious condition of Mrs. Newton, he  
made a hasty trip by motor and train over  
practically the length of the State, and suc-  
ceeded in reaching her side before the end.  
A special memorial service was held at All  
Saints' Church by the Archbishop of Bris-  
bane (Dr. Donaldson). The late Mrs. New-  
ton was a sister of Mr. Sully (postmaster  
at South Brisbane), at whose home she passed  
away. Before entering upon mission  
work she was a zealous worker at All Saints'  
Church, Brisbane. A very general sym-  
pathy will be felt with Bishop Newton in his  
sad bereavement.

**Conference on Faith and Order.**

The conference called by the Archbishop in  
connection with the World Conference on  
Faith and Order for the reunion of the  
churches was resumed at St. Andrew's  
(Presbyterian) Church parlour on Monday,  
14th ult. Considerable progress was made.  
It is probable that a report will be issued  
after the next meeting.

**Harbour Lights Guild.**

Lady Gould-Adams and Lady Jellicoe  
were the guests of honour at an afternoon  
tea arranged by the Ladies' Harbour Lights  
Guild at the Seamen's Institute. The en-  
trance hall and staircase were decorated  
with handsome palms, kindly lent by Mrs.  
J. T. Isley. The hall with festoons of bunt-  
ing and ornamental palms. The guests of  
honour were received by Bishop Le Fanu,  
Messames G. H. Curtis, A. C. Boden, A. B.  
Stark, Misses Bruce-Nicol and Horton, and  
Missioner Scott, Ross, Lady Gould-Adams  
being presented with a bouquet of sweet  
peas tied with pink streamers, and Lady Jellicoe  
with red sweet peas tied with red and blue  
streamers. There was a pleasant air of  
informality about the proceedings. Three  
of the young visiting midshipmen, with  
three chevrons on their sleeves, had been  
on active service in the North Sea on the  
Otrara, and they were presented to Lady  
Jellicoe, at her request.

Bishop Le Fanu expressed gratification  
at the visit paid by Lady Gould-Adams and  
Lady Jellicoe, and also the previous visit  
of Fleet-Admiral Jellicoe, who had signed  
the visitors' book. He explained that the

hall they were in was only a temporary home  
for so large a society as the Mission to Sea-  
men. They hoped shortly to have a hall in  
keeping with the importance of the work.  
He also expressed appreciation of the en-  
ergetic ladies' committee, who had already  
obtained between £2000 and £3000 for the  
new hall, who had helped so greatly in ob-  
taining funds, and who were so untiring in  
their efforts for the entertainment of visit-  
ing seamen. Lady Jellicoe, in response,  
thanked the society for the welcome, offered  
congratulations upon its good work, and  
wished it great success in the future.

**WEST AUSTRALIA.****PERTH.****Generous Bequests.**

Among the legacies and bequests of the  
late Mr. Septimus Burt, the following lega-  
cies (free of legacy duty) are included in  
the will: Perth Diocesan Trustees, the Home  
of Peace, Deaf and Dumb Institute, Vic-  
toria Institute for the Blind, £300 each;  
£1,000 each to the Diocesan or other body  
of trustees of the four dioceses of the Church  
of England in Western Australia, for the  
endowment fund of the See of such diocese,  
£500 for the Clergy Sustentation Fund, and  
£500 for the Church Extension Fund, in ad-  
dition to the foregoing legacies.

**SOUTH AUSTRALIA.****ADELAIDE.****Diocesan Thanks Offering.**

An appeal is being made to Church people  
of the diocese to contribute towards a Cen-  
tral Church Fund as a Peace thanks offering  
from the diocese. Some £7000 has already  
been subscribed or promised.

**NEW ZEALAND.****NELSON.****The Bishop and Home Mission.**

The Bishop had a series of great welcomes  
on his appearance at Home Mission Festivals  
held in Seddon Ward, Blenheim and Nel-  
son. Naturally his lordship was reminis-  
cent over his war-time experiences, and his  
appreciation of "The Diggers" left nothing  
to be desired in the way of praise. "It  
will be," said he, "a life-long memory to  
me of thankfulness and happiness that I  
have had so much to do with him."

Referring later to the Home Mission Fund,  
the Bishop spoke of the outlook for the  
coming year. The period of reconstruction,  
he said, would impose a greater strain on  
the nation than the war. What was the re-  
construction to be for the Church people?  
Were they going to set aside their will and  
prayers and put their Bibles on the top  
shelf? Were they going to put away the  
teachings of Jesus Christ in their public  
life? Was the Church of God going to face  
the whole of the future in a nerveless way  
or with a spirit of courage and of hope?  
Reconstruction needed energy on their part  
as much as the actual fight.

A Home Mission Fund was absolutely nec-  
essary for their work. They were depend-  
ent upon it to carry the Gospel of Jesus  
Christ to the people—particularly in the  
country districts. Why take care of the  
country people? was asked, and the answer  
was that they take care of us. They must  
remember that the fund was purely volun-  
tary, and was necessary for the expansion  
of their work. It was God's work, and by  
assisting they would be investing their means  
in the Kingdom of God. It was mission  
work—sending out the living agent to tell  
the story. "Go forward!" was to be the  
keynote of all the work in New Zealand. It  
was not merely to push the work of the  
Church of England, but to push the Kingdom  
of Christ and try and make the religion of  
Jesus Christ an effective force in our pub-  
lic life, and to bring to the people the true  
spirit of Christian faith. If they did their  
duty it would make some impression in pub-  
lic life. They were up against some aw-  
ful problems, but they must be courageous,  
and do their best for the cause of Jesus  
Christ.

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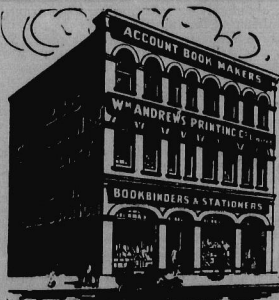
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**Ministering Women in the Bush.**

(By a Bush Deaconess.)

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

All through the centuries those words have appealed to the hearts of many to go and minister to those in need, and women have not been found wanting in the devotion that characterised those who had the blessed privilege of ministering to our Lord Himself.

How those Jewish women must have loved to attend to the needs of their loving Friend when they found Him faint and weary from His work among suffering humanity. Though others all down the ages may have longed for a share in that personal ministrations, yet they have realised how He accepts as done to Himself all those services lovingly done to the least of these His brethren.

Thus we find brave-hearted women facing the dangers and loneliness that so often accompany missionary work among the heathen, or cheerfully and faithfully visiting in the shams of our cities to carry messages of comfort, and hope to sin-burdened souls.

But the cry, "Come over and help us," comes just as pitifully from the lonely families scattered about the sparsely populated parts of our own continent of Australia. Those who strike out into the bush to open up the country have to suffer many privations in their pioneer work.

Here is a woman bravely accompanying her husband far away back in the virgin forest. There is nothing but huge trees all about the little shack and this brings a constant fear of falling trees in every storm of wind or of the spread of bush fires in the hot weather. Only a bridle track leads in from the distant road, which, in its turn, is often impassable in winter.

Every requisite for the home has to be brought by pack-horse, and many an article formerly considered a necessity must now be counted an unattainable luxury.

And so at times her heart fails her. What if the baby falls sick? There is no doctor and possibly no bush nurse within many miles. What if the baby dies unbaptised? The visits of the distant clergyman are so rare owing to the incessant travelling over a large rough area among his scattered parishioners, and she was not able to go to his last service held in the little school five or six miles away.

Then, too, the mother's heart aches for her growing family deprived of those helps to right upbringing, of which her city sister frequently thinks too lightly. The pioneer mother regretfully thinks of her own Sunday School days, and wishes she had a greater store of Bible knowledge to pass on to her children. For, although some of them may be old enough to ride all those miles to day school, yet there is no one to teach them in Sunday School if they should travel the distance again on Sunday. Besides, what about the little ones?

So the pioneer mothers welcome the prospect of a band of bush deaconesses, ministering to the spiritual needs of their families, as the bush nurses minister to the bodily needs. What opportunities lie before a ministering woman!

Here lives a poor, lonely woman, whose life has been one long struggle, and the strain of nursing her mother through the agonies of cancer, with no doctor near, and few means of alleviating the pain, has almost turned her head. How patiently the loving healer would have quietened her nerves and given her new hope and vigour.

There is another who bravely puts herself on one side and helps her husband, once a strong man, now almost crippled with asthma and rheumatism. She undertakes the lion's share of the milking, and of the lifting of the heavy cream can. She goes out with the lad for the load of wood, encourages the whole family in the task of clearing or fern-cutting; and after a good day's work out of doors, comes home to her baking and home duties—always keeping the children neat and clean for school. That is a home where the Bible comes out for the daily portion, and any little thing that can be done for the little Sunday School or for the services, is willingly undertaken.

Do they not need a touch from the Master's Hand, and the loving reminder, "What I do, thou knowest not now, but thou shalt know hereafter?"

Sometimes the "ministering woman" has a message to carry to the men also. Here is a man whose plea for being the worse for drink is that, for eighteen years he never took a glass, but the loneliness of the bush life drove him to seek what company he could find at the only "hotel" in the district. Result: Neglect of all his clearing, and the bracken fern and the rabbits are gaining more and more possession. Conscience, however, accuses him, for though he pleads never having done any wrong or harm to anyone, yet the one question, "Are you living the life God meant you to live?" wrings from him the quick reply, "No!"

And away he goes, to be followed by prayers that the Holy Spirit will take from him the desire for drink, and lead him in deep contrition to seek the loving Saviour's forgiveness.

Away in yet another part lives a mother greatly troubled about how to train her girls and boys to be all that God means them to be. Along comes the ministering one with messages from far-away members of the Mothers' Union—messages in the form of pamphlets and magazines for the isolated members. How they are welcomed! "We do so want help, and we have seemed so shut off until now," say these pioneer mothers.

Then, again, these mothers welcome anything that is being done to help the little ones to realise "What a Friend they have in Jesus."

Religious instruction is given wherever possible in the schools, and some pictures of our Lord's life are in frequent use—in the short service on Sunday or at the special children's time—or again in the homes where the various Scripture games form another fascinating way of learning.

A system of Sunday School by correspondence is being tried to encourage these lonely mothers to gather together the few children and teach them from the picture lesson cards sent out every month. Thus the steady sowing of the seed will lead to the reaping by and by.

And the heavy heart of many a mother is lightened as she realises that the Church cares for her and her problems, and has sent someone to remind her of the Heavenly Father watching over and tenderly caring for His little ones. But there are so many of these "little ones" of His, and so few have yet heard His call to "go minister unto them."

Would we not gladly wait on Him, if we could see Him tired or heavy-hearted with the load of the world's sin? And yet He says unto us: "Here is a child of Mine, member of My Body, faint and weary with her lonely task. Will you not minister unto her?"

How many of us women have found a new purpose in life during these past years, when self has been put on one side, as we have ventured out into new paths for the sake of the Empire. Are we going to sink back again to the old level? Or will we now "venture for God," and experience the deepest joy and happiness as we seek to carry out His Will and the part He has planned for us to do in the Salvation of the World?

And you? Do you want to hear Him say to you, "Well done, good and faithful servant"? Do you not want to have a work of which you need not be ashamed? Then consider: What are you personally doing for His "little ones"?

**A Five Hours' Day.**

(By Mary Bradford Whiting.)

"I know there are lots of things wrong," she said.

"You needn't rub that in, I see it quite: And I hope we'll get better things instead—But what you call rights are not always right."

And some of your talk is 'n't common-sense: If work slows down it will slow down pay, And the new world you brag of is just pretence.

For it can't be done on a five hours' day."

He didn't believe her—no husband can When his wife says things that hurt his pride;

He wouldn't call himself half a man

If he let her think she had right on her side.

So she said no more, but when morning came

She dressed the children and made the tea,

And did up her housework just the same.

And was sitting down in her chair by three,

And when he came in at half-past five, Tired and hungry and cold and wet, Expecting to find her all of a drive With his supper cooked and the table set; Well—he couldn't believe his eyes— The fire was out and the table bare. And as for his wife, to his great surprise She never looked up but just sat there.

"Well, 'Im blessed!" he began, and then stopped and looked.

"Are you ill?" he asked with a sudden dread.

But she only said, "There's some bacon cooked."

You must do with that and a bit of bread;

I don't mean to work more hours than you.

I was up and about by half-past six."

But here he began to look rather blue,

"My word!" he thought; "there's a pretty fix!"

Just then the baby began to cry.

But she took no notice and read her book,

And he glanced at her first with a rueful eye.

And then on the cradle he cast a look,

And he said, "Are you going to let him bawl?"

But she only replied in a careless way—

"A rule for one is a rule for all."

He must get his teeth in a five hours' day."

"Well, you are a nice one!" he said with a growl.

"He'll have a fit if he cries like that!"

Do you mean to do nothing but sit and scowl

And just let him lie there, poor little brat?

I'll go for the doctor!—but there she smiled,

"Not to-night," she said; "for he'd only say—"

"I really can't bother about the child."

I never do more than a five hours' day!"

She picked up the baby and off she marched,

And the puzzled, unhappy and weary man

Tried to moisten his throat, all dry and parched,

With a drop of cold tea that was left in his can.

And he said, "She's some sense in her head."

I see.

I thought we should sweep all wrongs away.

But the world very soon at an end would be

If every one struck for a five hours' day!"

**Men and Method.**

(A paper read at the Melbourne "Islington" Meeting by Rev. A. H. Constable.)

Chapter II. of the Report of the Archbishops' Committee on the Evangelistic Work of the Church has some sad things to tell us. The deep shadows are, however, relieved by the wise counsels formed from experience and knowledge gained by the committee of experts, who have spared no trouble to discover the extent of the weakness of the C. of E. in this branch of her work, and to suggest the means of remedying the defect. We should be thankful to God for the Report, for it reveals the spiritual sickness of the body of Christ, it also shows us the way by which consecrated men and women may bring back that vigor and robustness of spiritual healthiness which is essential to the carrying out, by the Church, of the work which lies at the very heart of the occasion for her existence in the world, viz., to bear witness for Christ.

"The Church," says the Report, "must be, first and last, a missionary Church." The conviction is expressed that the world needs no new gospel, but is in awful need of effective preachers of its message, and witnesses of its power. A consideration of the report must lead to deep searchings of heart by the clergy, upon whom rests the ultimate responsibility of evangelisation. We who have it in our power to quicken or to deaden the activities of the Church are challenged. And what a challenge! Listen to the definition of the work you and I, my brothers, are, in a peculiar way, separated to accomplish. "To evangelise," is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King, in the fellowship of His Church." Well might we exclaim, "Who is sufficient for these things?" We come now to consider the man—the living agent—through whom the message is to be made known—his character and qualifications. The supremely essential thing for the evangelist is that he should be full of the Holy Ghost and of faith. The greatest human winning force is

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a man controlled in every department of his being by the Spirit of God. Man is attractive to his fellows. Man can win man. Only the man who has felt the power of Jesus can tell others of that marvellous power; therefore it is essential to the work of evangelisation that we have a personal knowledge of the gospel we preach. Christ Jesus must be known as a personal Saviour in all things belonging to His marvellous Saviourhood, so that men who listen to us whether collectively or one by one, shall be impelled to say, "Here is a man sent from God."

We must be far removed from the affection of the professional, and the futility of the amateur. There must be in all our witnessing the ring of sincerity and the earnestness of one who having seen and heard for himself is keenly anxious to persuade others to come to believe in and accept Christ as the one only thing that matters. Consistency of life must back up all our preaching and teaching. We must be careful lest the message we proclaim be nullified by what we are. God asks from each of us a consecrated personality, which simply means that I give God the use of myself, and that He makes use of what I have given Him. This consecrated personality can be made a developed personality. The highest achievement of life, and the rarest to find is self-mastery, that is, all that one is in himself grown big and fine grained, skilfully used and held steadily to its true use. The purer the heart, the loftier the practical ideals that control the personal habits, the greater is the winning power at command. We must cultivate a wide outlook and a large-hearted sympathy inspired by the love of the Good Shepherd for His sheep. It belongs to our office not only to teach, and to pre-moish, to feed, and provide for the Lord's family, but to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

Such is the man who embodies the message.

First the message—second the man—third and most important of all, the Holy Spirit controlling the man who embodies the message. The message of Pentecost is fresh in our minds, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto me." The Spirit of God controlling the man who embodies the message—this brings fullness of power in winsome service, and only this can it be not by keenness of thinking, nor fulness of learning, nor shrewd, well-balanced judgment, but by the Spirit of God working through these and sometimes working higher up than they have reached—then will be fulfilled the promise, "Out of his inner self shall flow rivers of water of life."

#### The Training of the Clergy.

The Report urges the necessity of the clergy receiving specific training in the work of dealing with souls. It is evident that more attention should be given to evangelistic work in the training of candidates for Holy Orders. This is essential to the life and mission of the Church in the days that are ahead. It should be one of the first aims of our prayer and effort to secure the addition to the curriculum of our theological colleges of the subjects which are essential to the making of an evangelist. Habits of the devotional life should be encouraged, and opportunities for practical experience in the parish should be provided so that the training of the young ordained shall be complete in every detail. After ordination, training should be continued in association with an experienced and capable missionary. Some clergymen advocate a revival of the order of evangelist. It is not clear that there was such an order, distinct from others, in the Early Church, but it would appear from Eph. iv. that it is the intention of the Ascended Christ that His common gift of grace to the members of His Body shall be specialised in each individual member. Unto everyone of us is given grace according to the measure of the gift of Christ. And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints unto the work of ministering unto the building up of the Body of Christ. An evangelist is a declarer of good tidings, and so is in action a missionary a pioneer, breaking up new ground, seeking to bring men to Christ. He may not always address crowds like Philip. He may lay hold of individuals as Andrew did his brother. He is a voice of the Church crying to the world, an ambassador for

Christ pleading with men to be reconciled to God. The strength of an evangelist lies in pure love of God, a craving for souls, a passion for righteousness, thoroughness, sympathy, and direct simplicity of thought and speech.

The system which God ordained for the Church has been allowed to break down, and the C. of E. has lost tremendously in man power through her failure and refusal to specialise in the training of men for her ministry. Every man is expected to pass through one and the same mould. Scores of men and women have been lost to the Church for no other reason than that no encouragement and no opportunity was given them to cultivate their peculiar gifts within the fold of their own Church. And time and again has the Church been guilty of the square holes, to the distinct injury and loss of the kingdom of God. And all because of her failure to take pains to specialise in men according to their gifts. Surely, if, as the Report asks, the clergy should be on the look out in order to discover those who have special gifts and keenness for evangelistic work, it should be incumbent on the leaders of the Church to provide for the necessary training to fit such men and women for the work for which they are adapted.

It cannot be too strongly urged that it is necessary for evangelistic work that we must be at home in spiritual things. We must know our Bibles, and be able to pray under various conditions, and according to particular circumstances. We must not be ignorant of the needs and difficulties of the modern mind, in order that each one of us may "show himself approved unto God, a workman that needeth not to be ashamed." There must be an absence of "stand aloofness" on our part. "One of the most frequent hindrances to an effective ministry is the clergyman's remoteness from, and inexperience of, common human life as ordinary men have to live it. Many clergy appear to have lost some essential element in their manhood, and consequently neither understand nor are understood by other men. A friend told me recently of an incident which occurred at an open-air gathering held in one of our provincial towns. A certain clergyman had given an address, and a man in the crowd was heard to say, "Is that the parson? Why, he's a man!"

(To be continued)

### Young People's Corner.

#### The Lay of the Humble.

My dreams are dreams of pleasantness,  
But yet I always run,  
As to a father's morning kiss,  
When rises the round sun;  
I see the flowers on stalk and stem,  
Light shrubs, and poplars tall,  
Enjoy the breeze—I rock with them,  
We're merry brothers all.

I do remember well, when first  
I saw the great blue sea,  
It was no stranger-face, that burst  
In terror upon me;  
My heart began, from the first glance,  
His solemn pulse to follow,  
I danced with every billow's dance,  
And shouted to their holla.

The lamb that at its mother's side  
Reclines, a tremulous thing,  
The robin in cold winter-tide,  
The linnet in the spring,  
All seem to be of kin to me,  
And love my slender hand,  
For we are bound, by Gods' decree,  
In one defensive band.

And children, who the worldly mind  
And ways have not put on,  
Are ever glad in me to find  
A blithe companion;  
And when for play they leave their homes,  
Lead to their own sweet glee,  
They hear my step, and cry, "He comes,  
Our little friend—'tis he."  
—Lord Houghton.

#### "Room at the Top"

"Never you mind the crowd, lad,  
Or fancy your life won't tell;  
The work is the work for all that  
To him that doeth it well,  
Fancy the world a hill, lad,

Look where the millions stop,  
You'll find the crowd at the base, lad;  
There's always room at the top.  
"Courage, and faith, and patience,  
There's space in the old world yet;  
The finer you stand your ground, lad,  
The further along you goal,  
Keep your eyes on the goal, lad,  
Never despair or droop,  
Be sure that your path leads upward;  
There's always room at the top."

—E. E. Exon.

#### "Christ is my Rest Stone."

"Ah, Sahib! Christ is all my hope; Christ is my Rest Stone."

So said one of the native Christians at Travancore to an English gentleman who lived among them and took a great interest in them. The words expressed the man's sense of the comfort and blessing he had in his Saviour.

We must explain to our readers what a Rest Stone is. In India, where burdens are carried on men's heads and on their backs, and not in carts and waggons and barrows, as with us, it is customary to provide resting places for them along the roads. Stones are set up from time to time by the side of the hot, dusty, sandy way, just the right height for a man to rest his burden on. There he can stand and rest, while the whole weight is taken off his shoulders, till, relieved and refreshed, he is able to go on his way.

So this Native Christian, who had many a time gladly used the rest stones by the roadside, called the Lord Jesus Christ his "Rest Stone." Is He our "Rest Stone?"

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#### "E. O. DAVIES" MEMORIAL.

The Bishop of New Guinea writes:—"I gladly commend the suggestion of a memorial to E. O. Davies given by those who knew him. In his letter to Mr. King (published in a recent A.B.M. Review) he said that Ambasi was the place at which he had been happiest. Now Ambasi district is very badly provided with altar vessels. I suggest the Memorial should take the form of a Chalice and Paten with crests also if possible. An inscription might be put round the inside of the base of the Chalice or on the Paten. Thus his name and that of Ambasi would be coupled together, and something really needed and permanent would be provided for the church in the place he liked best and worked longest, and that in connection with the particular service which was everything to him."

The Rev. L. J. Hobbs, Church House, Brisbane, has undertaken to carry out the above suggestion, and would be glad to receive promises of subscriptions at once from any who cherish the memory of "E.O.D."



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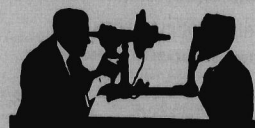


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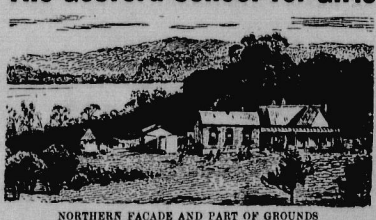
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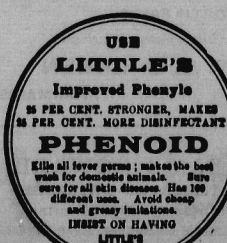
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**Current Topics.**

It is a matter for thankfulness that there is really "movement" in the direction of Re-union. In Brisbane the Archbishop is reported as having convened a conference of the various Churches in that relation. The Bishop of Willochra is keeping the matter moving in South Australia, where some most interesting conferences have been held. The Presbyterian, Congregationalist, Baptist, and Methodist Churches of the Commonwealth would appear to be on the verge of such re-union, and the latest Bulletin (No. 14) of the World Conference on Faith and Order tells us that the World Conference is practically an accomplished fact. We quite recognise that this does not mean that the Reunion of Christendom is practically an accomplished fact, but it does indicate a most encouraging movement, for which we may well thank God and take courage. As is stated in the Bulletin referred to—

"Whatever may be the decision of individual Churches, the invitation will have been presented to all the Churches which find the motive and bond of visible unity in the Life of God Incarnate, inviting them to come together, not for controversy, but to try to understand and appreciate one another and the great truths for which each Communion stands, and we can now hope and pray that the Conference will be held, and that in it God the Holy Spirit will manifest the way to that reunion of Christians which will bring the world to Christ."

The experiences of the War have drawn together men of various denominations—the things that an interesting divided were seen in so many instances to be inconsiderable beside the advantages of union. Consequently we are not surprised to find, speaking generally, a more liberal attitude towards other denominations in the chaplains who have served in the war. Among many evidences of this changed temper of mind we quote the following striking manifesto published by the Aldershot Chaplains:—

"We, the undersigned, members of the Aldershot Fraternal Society of Chaplains, Local Clergy, and Ministers and Social Workers, are unanimously agreed, largely as the outcome of our work among the troops, and our frequent conferences and discussions among ourselves, upon the following statement, which we also agree to submit to the authorities of our respective Churches and to communicate to the Press:—

"1. That inasmuch as our ecclesiastical separations tend to confuse the minds of men in regard to the essential things of our religion, to produce an indifference concerning the supreme issues of our Faith, and to deny them the inspiration and leadership which they have a right to expect of the Church of Christ, we would emphasise the paramount urgency of manifesting more clearly to the world that unity of the Spirit in which we most firmly believe.

"2. That fuller opportunity should be given, especially to all theological students, for a better instructed study of our agreements and differences, as well as of the causes that originated and continue our separations.

"3. That the time is ripe to reconsider how far ecclesiastical customs and usages

should be permitted to stand in the way of closer co-operation.

"4. That the Church in each locality should be federated forthwith for united action in all departments of social service—e.g., temperance, public and personal purity, industrial welfare, popular education, and international goodwill, and that a National Representative Council should be formed to voice the opinion of the Churches on such questions.

"5. That in every locality the representatives of the Churches should systematically meet to survey the spiritual conditions prevailing around them, with a view to winning the people for the Kingdom of God.

"6. That we heartily welcome the coming World Conference on Faith and Order, and trust that a large and generous agreement on the fundamentals of the Faith may be reached, in order to remove the conscientious scruples which are for many the stumbling-block to interchange of pulpits and open Communion.

"7. That we humbly pray and earnestly work for the time when such visible expressions of unity will be generally possible, and in the meantime we would urge upon all Christians the cultivation of that fellowship in the spirit of meekness which can alone make possible the complete fulfilment of our Master's prayer, 'That they may all be one.'"

What a pity it is that the seamen of Australia cannot make up their minds to allow their fellow-unionists to earn their daily bread! Day follows day without any settlement of the dispute, largely because the men have allowed themselves to be persuaded into a course of what is euphemistically called "direct action," instead of adopting the democratic principle of arbitration, and each succeeding week of stubborn persistence swells the numbers of the unemployed at a time when the welfare of the whole community, including that of the men themselves, imperatively demands a greatly increased production of goods. This is a very short-sighted policy on their part, and their refusal to arbitrate bears evidence of a spirit which is in the last degree deplorable. Obviously, society cannot entertain the stand-and-deliver type of request, and this seems to be very generally admitted, but what does not seem to have been so clearly recognised is that the whole situation is due to the un-Christian atmosphere in which modern business is pursued. The idea of the "class war" is responsible for much of our industrial trouble, and it is high time that the Christian principle of brotherhood was substituted in its place. May we suggest that very much can be done in this direction by an enlarged sympathy on the part of the capitalist, and a fuller recognition on the part of society in general, of the fact that if one member of the body suffer, all the members suffer with it. Let us take the present trouble as an example. The men maintain that their unwillingness to submit their claims to arbitration springs from the conviction that some of them at least are so obviously just that they ought to be granted as soon as they are made known, instead of being opposed in the Arbitration Court. There is much justice in the claim as

thus stated, and it certainly would go a long way towards the creation of a healthy relationship between employer and employed, if the initiative in the matter of increasing wages and improving conditions more frequently came from the employer himself. Capitalists seem to have no difficulty in arranging among themselves with regard to an increase in the prices of the goods they sell; could they not be equally alive to the rising cost of living to their employees and agree among themselves to relieve the consequent hardship? Is it a matter of etiquette that they should wait till a claim is brought before them and then insist upon its being submitted to an Arbitration Court where it may be fought? If it were not so constantly assumed that this must be the invariable procedure, doubtless the men would be more willing to submit their debatable claims to arbitration, and accept the decisions arrived at, not as victories or defeats in a class war, but as a result of an honest attempt on the part of sympathetic men to secure justice for all.

The arrival of the Rev. Dr. Mullins, Organising Secretary of the Colonial and Continental Church Bush Church Society, not only should remind Australian Churchmen of the great obligation of the Australian Church to the Church in England for financial support, in days when the burden was heavy, but it should also emphasise the obligation now resting on those who live in the more settled and populous parts of our great Continent to help the more sparsely populated places. "Freely ye have received freely give," was the injunction of our Divine Master, and that injunction has a special appropriateness in connection with the outback dweller, who is deprived of the ministry of the Word and Sacraments because of the strange forgetfulness of his more-favoured brother Christian. Dr. Mullins represents a Society that has done splendid work for the Christianising of the Empire, and in welcoming him to Australia we desire to acknowledge with gratitude the boons of the past, and express the earnest desire that his coming will get into working order and strengthen our newly-formed "Bush Church Aid Society."

We suppose it is a common failing, not confined to Australian Churchmen, that, in the Church of England, at any rate, we are inclined to leave the work to the other man. We attend meetings, perhaps, or pour wholesale benedictions upon projects that are doubtless of extreme necessity for our common life, and then when there remains work to be done, in the way of practical help in service, we carefully—we were almost saying, prayerfully—leave it all to somebody else. The consequence is that necessary work remains undone, or is done most in-