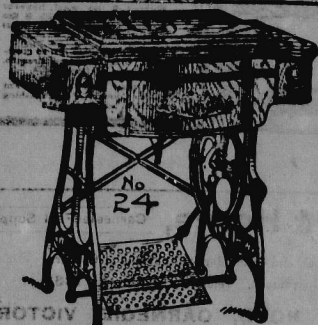


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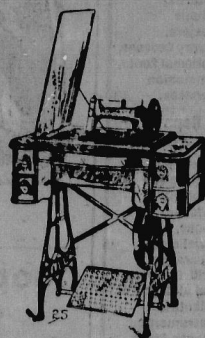
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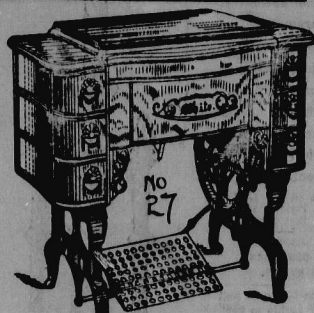
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MAY 22, 1914.

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## Current Topics.

The Sunday after Ascension Day was formerly called "Dominica Expectationis," or "Expectation Sunday," because it comes within the ten days after the Ascension, when the praying disciples were gathered together in expectation of the coming of the Holy Ghost. The Collect consists of an invocation addressed to God the Father, Who as King of Glory has exalted His Son to His kingdom in heaven; followed by a prayer that He will not leave us comfortless (or as orphans), but that He will send us His Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before. The Epistle (1 St. Peter iv. 7-11) is obviously intended to direct our thoughts to the Pentecostal gifts. It reminds us that "the end of all things is at hand," and bids us use all gifts faithfully "as good stewards of the manifold grace of God." In the Gospel is our Lord's promise of the Paraclete: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of the truth, which proceedeth from the Father, He shall testify of Me."

We think of the disciples believing in Christ, knowing the truth they were to proclaim, but waiting for the power of the Holy Ghost. We are reminded that if we would do a successful work for God it can only be in the same way. "Ye shall receive power after the Holy Ghost is come upon you."

In Holy Week the Bishop of Oxford published an open letter to the Clergy of his Diocese on "The Basis of Anglican Fellowship in Faith and Organisation." The main points of the letter reached us by cable at the time, and we commented upon them in our issue of April 17th. The English papers containing full information on the subject reached us last week, but too late to be dealt with in our last issue.

For once the cable messages dealing with a theological matter have been fairly accurate. "The Open Letter" is a pamphlet of 48 pages, and deals with three important subjects: (1) Liberalism in Theology; (2) Protestant Federation, especially in the Mission Field; (3) Romanising in the Church of England.

Dealing with "Liberalism" the Bishop declares war against the extreme school of critics. He holds that when a clergyman "does not believe that we have adequate grounds

for asserting that our Lord was in fact born of a virgin, or rose again the third day from the dead, he cannot legitimately, or with due regard to public sincerity, retain his position as an officer in a Church which requires of its officers a constant recitation of the Creeds." Here we rejoice to find ourselves in absolute agreement with the Bishop. In our opinion it is dishonest for a man to hold office in the Church when he has ceased to believe the truths which he has solemnly undertaken to teach.

The second part of the Bishop's letter is not so satisfactory. It deals with the questions raised by the Kikuyu Conference, though he abstains from discussing the actual proposals for "Protestant Federation" made there. He states that from the first "there was no other way to become a member of Christ than by becoming a member of the Church," which is, in our opinion, directly contrary to the teaching of the New Testament, where the reverse order is clearly laid down, viz., first, faith in Christ; second, Church-membership. The Bishop says that, "if the Anglican Communion is to hold together," three positions must be maintained: "(1) The requirement of episcopal ordination for the regular ministry; (2) the requirement of an episcopally ordained priest to celebrate the Eucharist; (3) the requirement of episcopal confirmation by laying on of hands, or at least of the readiness to receive it where it can be had, before admission to Holy Communion."

In the final division of his letter the Bishop speaks of "Romanising in the Church," and his testimony in this direction is somewhat faltering. He admits that he was taught to invoke Saints as long ago as 1870 and that he has "never felt called upon wholly to renounce a practice which has behind it such a vast weight of consent." He also contends for some belief in purgatory as distinct from the "Romish" doctrine condemned by the Article. Such admissions render his protest against "Romanising in the Church" more inadequate than we would wish it to be. He concludes by prophesying that the Church of England has a bad time ahead of it. "The Record" says: "If this is so we can only regret the Bishop has not offered us a more likely solution of our difficulties."

A sermon on the subject of "Democracy and the Church," preached by Rev. Horace Crotty, at St. Thomas', North Sydney, has led to a correspondence in the Sydney "Daily Telegraph." In his sermon Mr. Crotty, while admitting that the Church had often failed to

reach her high ideals, pointed out how Christianity had in many ways benefited the world, and especially the masses of the people. A correspondent, apparently a Rationalist, objected to these statements, urging that Bishops and others had justified slavery by quoting Scripture, and that many reforms had been vehemently opposed by the Church.

On the general question thus raised, no student of history, who is not hopelessly prejudiced, can deny the mighty work done by the Church to ameliorate social conditions. There have been failures, and there will be failures, for the Church is composed of men and women who are still imperfect, but so far as Christian principles have been put into practice, it has been for the improvement of the world. Christianity stopped the gladiatorial shows of Rome; has provided one day each week for rest, and the opportunity of worship; has cared for the sick, educated the ignorant, ministered to the poor, defended the weak against the tyranny of the strong.

In modern days Christian men, Wilberforce, Zachary Macaulay, and their friends compelled the British Parliament to put down the slave trade; Lord Shaftesbury was the first to work effectually for improvements in factories; F. D. Maurice and Charles Kingsley devoted their lives to improving the conditions of the workers; and the great motive power which impelled all these men in their life's work was "the love of Christ."

So is it with the missionaries. We have not yet heard of any Rationalists who go to distant lands, amid savagery and superstition, without hope of earthly gain, to care for the heathen, to minister to their bodies as well as to their souls; but Christian men and women, to the number of many thousands, are gladly doing it. The new era in Africa and Asia to-day is mainly the result of their efforts.

If we were to lose all the blessings, social, political, educational, moral, spiritual, which are due directly and indirectly to the Christian Faith, the world would be dark indeed, and even Rationalists would find it a much worse place to live in. To deny this is to deny the plain facts of history and of life.

Next Sunday, May 24th, will be observed as Mission Sunday in the Dioceses of Melbourne, Bendigo, and Wangaratta. A letter, addressed to the "Members of the Church of England" in those Dioceses, has been issued by the Archbishop of Melbourne, the Bishop of



Wangaratta, and Dean MacCullagh (on behalf of the Bishop of Bendigo). It deals with the great opportunities for missionary work in the world to-day, resulting from the break-up of the ancient faiths in many lands. It also makes an appeal for the child races of the Pacific, and prayers are provided for use at the services.

The fact that next Sunday will be Empire Day will give a special note to the sermons on behalf of Missions. All that is best in our Empire is due to the preaching of missionaries to our ancestors centuries ago, and in common gratitude we ought to send the Gospel to the unevangelised peoples of the world. We trust that Missionary Sunday will be well observed in Victoria, and again express the hope that in time to come it may be possible to have one Missionary Sunday for all the Dioceses of Australia.

We desire to remind all members of the Church of England Men's Society that, all over the world, they are invited to make a great Corporate Communion within the Octave of Ascension Day. Doubtless most branches have made their own arrangements, but where that is not the case, members are asked to attend the Holy Communion next Sunday, to emphasise the fact that all members, everywhere, in their varied forms of service, look for strength to their crucified, risen, ascended Lord, and spiritually unite with one another in the great Sacrament of unity, which He ordained for His Church.

The bushman reined up at the hut, And skipped down from his back; A voice came from the open door—"D'ye get the bottle, Jack?" Then Jack dived for his saddle-bag—"I did, old chap; for sure Old Bill will soon be well—I've got The Woods' Great Peppermint Cure!"

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### Problems and Principles.

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

XI.

#### THE CHURCH AND SOCIAL PROBLEMS.

There is nothing of much greater practical importance for the Church at the present time than a right comprehension of its relations, and especially, those of its ministers to the social problems of our time. Thanks to the uplifting of Christ by previous generations, things which formerly passed without remark are now felt to be intolerable. Hence the question is constantly asked: What is the Church doing with regard to social reform? The many and various answers which it has called forth really fall into two classes—those which consider the Church and its ministry to have a direct social function, and to be essentially agencies for social reform, and those which regard the social function of the Church as essentially indirect, and her main duty the witnessing to the unseen realities of the spiritual world.

#### The Theory of Direct Activity.

It is urged by most of those who hold this conception of the work that social evils cannot be well-pleasing to God; that it is impossible for those who live under the disabilities of a vicious social system to develop their personalities to the full as they have a right to do; that the bounden duty of the Church is, therefore, to secure such conditions as will enable men to live the lives of the citizens of the Kingdom of God; and that the Christian ministry must consequently occupy itself with the preparing the way for the gradual development of the Kingdom of God by the improvement of social conditions.

Such a conception of the work of the Church and the ministry is undoubtedly attractive; but it may be doubted whether it is strictly in accordance with the ideals of the New Testament.

It really conceives the Kingdom of God, as its chiefest representatives freely declare, as a gradual development from below and within, guided by the Spirit of God, not as a supernaturalistic transformation from above and without, as the New Testament admittedly conceives it. Indeed, it would not be hard to cite expressions of almost contempt for the New Testament conception which its adherents have permitted themselves. In such circumstances, it is not surprising to find that many, if not most, of its chief exponents either repudiate or give very little place in their thinking to the apostolic doctrine of the Death of Christ as the heart of the Gospel. The substitutionary atonement has but little meaning for the majority of those who are well known as public advocates of this conception.

Nor are there lacking practical objections to such an attitude on the part of the Church. The whole teaching of history is that any attempt at direct political action on the part of the Church is equally mischievous from the point of view of the Church and society as a whole. The story of mediaeval times shows that the essential condition of social development was to break the yoke of ecclesiastical domination in the sphere of social life. Even assuming that the whole story of modern civilisation has been a mistake, there would be very cogent reasons for the Church refusing to take such a stand. We live in an age of high specialisation. To do good work to-day in any sphere of human activity necessitates an almost exclusive application to its subject matter. The days of effective universalism of activities is over. Hence it is quite impossible for the Church, acting at all events through its ministry, to hope to give an effective economic and social lead in modern conditions. Her sons, to be efficient ministers of Christ, must be specialists in their own work. If they are not, they can neither establish the principles

for which they stand, nor contribute anything of distinctive value to social reform. If they are theologians, they cannot be authorities on economics. If they are economists, they certainly cannot be theologians. Thus the price they must pay for the privilege of direct social activity is the surrender of the special privilege and work which they are ordained to perform. They must choose the position of godly laymen in preference to that of able ministers of God's Holy Word. Finally, since the whole conditions of their daily lives is emphatically not such as to bring them into contact with the facts of industrial life as a whole, their contribution will essentially be doctrinaire and theoretical rather than practical and effective. The story of English Nonconformists' political activity is the all-sufficient proof of the mischievous and demoralising effects of the clergy leaving their proper work for the purpose of undertaking social agitation.

#### The Theory of Indirect Activity.

Have, then, the clergy and the Christian community no social function? God forbid. It is the work of the Christian community by the exaltation of Christ to expose the intolerable iniquity of that which is not well-pleasing to God; to inspire men and women with such a passion for holiness that evil social conditions will become intolerable; to impress upon all classes the dread fact of personal responsibility to the Eternal Justice—not to take sides in the struggle which usually means reflecting the dominant political atmosphere for the time being; to exhibit in life and conduct such a standard of self-sacrifice as will indeed show the working of the supernatural power of God the Holy Ghost in their lives, and, thereby, to present a living witness to the Inerrant Christ of God. For the Christian the Bible must be the finally authoritative text book on sociology and the example of his Lord and Master the regulative and determining principle of his social as of his religious life.

### Notes on Books.

#### REVIEWS AND MAGAZINES.

The International Review of Missions is a necessity for all who desire to be fully informed about the world-wide enterprise. Each issue seems better than the last. In the April number Dr. Mott deals with "Present Possibilities of Co-operation in the Mission Field," and no one possesses so much first-hand information on this subject as he does. Dr. MacLagan, a Presbyterian Missionary, writes on "The Position and Prospects of Confucianism in China," a thoroughly up-to-date topic, in the light of the recent action of Yuan-shi-Kai. Under the heading, "A Present Day Phase of Missionary Theology," Dr. Mackinchan, Principal of the Wilson College, Bombay, deals with the modern attitude to non-Christian religions, which seeks to find in them the good which alone gives them vitality. Miss Bose, a Medical Missionary in the Punjab, writes of "Indian Women in the Past and To-day." Dr. Eugene Stock, with his usual lucid style deals (evidently in the light of Kikuyu) with the topic of "C.M.S. Native Church Organisation." We are glad to find Mr. Oldham, the Editor of this Review, writing another article in it. His subject is "The Missionary and his Task," and the article is based on 233 letters received from missionaries in the field. There are three more papers on "The Home Ministry and Foreign Missions," dealing with Sweden, Canada, and the United Kingdom.

Pastor Couve, of the Paris Society, writes on "Co-operation in Madagascar," and Rev. A. Bullock, an American Presbyterian, on "American Education in the Philippines." There are two articles on Industrial Missions dealing with the work at Lovedale and Uganda. The Reviews of Books are as usual, most illuminating, and the Bibliography a great help to students.

The East and the West fully maintains its breadth of view. In the April number the Archbishop of Brisbane writes on "Bush Brotherhoods," and Bishop Willis on a "United Church in Uganda." Mr. F. H. Hawkins, of the London Missionary Society, gives a good account of the past history and present prospects of "Christian Missions in Madagascar." The Bishop of Ankang deals with the results of the "Chinese Revolution." Dr. Maserman gives a vivid picture of "Zionism," especially in its relation to Christian Missions; the Bishop of Mississippi pleads for negro Bishops to be set, as soon as it is practicable, over negro Dioceses; and Dr. Chatterji, writes from the Indian Christian point of view on "National Ideals." A delightful article is that by Captain Sinker, for some years Captain of the Mission Ship, the "Southern Cross," who gives a devout sailor's view of the great work accomplished by the Melanesian Mission. Rev. T. R. Bacon also contributes an article on the "Bhagavad Gita." The Editorial Notes are interesting, as are also the Reviews of Books.

#### Church Missionary Magazines for April.

Copies received from C.M.S., Salisbury Square, London.

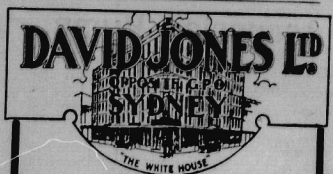
In the C.M. Review, the Editorial Notes are mainly occupied with the condition of China, where there is a distinct swing of the pendulum, both politically and religiously, at the present time. The biography of Dr. Pennell, written by his widow, is reviewed at length by Mr. R. Maconochie, and Mr. Bernard Lucas' book, "Our Task in India," is criticised by Rev. E. H. Waller. "The Early History of India, Missions," is epitomised by Rev. W. S. Hunt, and Major-General C. G. Robinson gives some most interesting reminiscences of his life in India and contact with missionary work. Recently Rev. W. H. Fry tried to reach the newly discovered Eskimo of the Coppermine River, and extracts are given from his letters describing the journey. Kikuyu is still to the front, especially from the point of view of the opinion of "Over-Seas Anglicans," although Australia is not included. The Cleaner has some fine illustrations of the eruption of Sakurajima, near Kagoshima, in Japan, and, as usual, is full of interesting information from various parts of the Mission Field. We have also received Mercy and Truth, The Gazette, Awake, and the Round World, which maintain their high standard of excellence.

We have received The Bush Brother, the quarterly paper of the Brotherhood of the Good Shepherd, at Dubbo. Its main object is, of course, to tell of the work of the Brotherhood, but a great deal more is included in this pamphlet of 90 pages. The Bishop of South Tokyo contributes an article "About Christianity in Japan." Kikuyu has its place, and the history of the Church of England during the last 60 years is dealt with, the point of view in both cases not being quite that of the "Church Record." The children are not forgotten, and there are some excellent illustrations.

The Australasian Intercollegian, which we have also received, is of much interest. The chief article is on "Nature and the Supernatural," by Rev. J. W. Burton. Some recent books are ably reviewed, including Mr. Sherwood Eddy's "New Era in Asia." The discussion column is interesting, and in it "Diogenes" ventilates some ideas on the Sunday question which to many will be rather disturbing. There is also much information about the Student Movement.

#### A VARIED LIFE.

Dr. Duncan Main, of Hangchow, in the province of Chekiang, China, has a great many "irons in the fire," as the saying is. His hospital work is on a very large scale—about 20,000 visits of out-patients are recorded every year—and he has a lot of lecturing to students to do as well. Now he says that in last year he was asked to treat, not only human beings, but also horses, cows, dogs, cats, hens, peacocks, parrots, and so on! His life must truly be a varied and busy one!



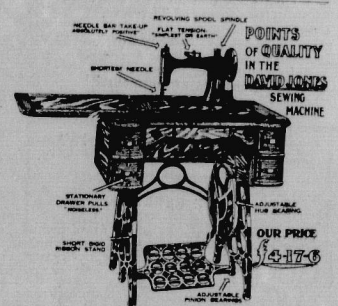
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## Ascension Hymn.

## Personal.

"Thou Art the King of Glory."

(Tune: "Jerusalem the Golden.")

Thou art the King of Glory,  
O Christ our Saviour Lord,  
By seraph hosts in heaven  
Eternally adored!  
Thou art the King of Glory,  
O Christ upon the throne,  
To God's right hand exalted  
In glory all Thine own!

Thou art the King of Glory,  
O Christ the crucified,  
Who hast from earth ascended  
Unto Thy Father's side;  
Thou art the King of Glory,  
Who once for sinners died,  
For whom the shining portals  
Of heaven were opened wide!

Thou art the King of Glory,  
O Christ, who here below,  
As saith the old, old story,  
Didst bear our grief and woe:  
Thou art the King of Glory,  
O Christ, around whose head  
A crown of thorns once circled  
And drops of blood were shed.

Thou art the King of Glory,  
O Christ, upon whose brow  
A diadem of triumph  
In beauty blossoms now!  
Thou art the King of Glory,  
O Christ, who from above  
Dost sway o'er all Thy kingdom,  
The sceptre of Thy love.

Thou art the King of Glory,  
O Christ, Redeemer, Lord:  
In joyful song before Thee  
Our praises are outpoured!  
O Christ, the King of Glory,  
May we, redeemed by grace,  
In Thine ascended glory  
Behold Thee face to face! Amen.  
—Y.

## CASTE FEELING.

The absurd lengths to which caste feeling in India leads many people to go is illustrated by the following in the "C.M.S. Gazette" for April:—

"A Maratha farmer in the Bombay Presidency saw a pig (an Indian pig is a most loathsome thing) drink out of his spring, and yet went and took water from it himself; shortly after a little Mahar boy drank there and the farmer exclaimed that the water had been defiled because a Mahar had touched it.

"I was sitting in the rest house of a village one day and some Mahars were standing in front of it speaking to me when a Maratha woman and a child passed; the blanket of the Mahar slightly touched the much dirtier garment of the child and it cried out that it had been defiled.

"Though outcastes, the Mahars are braver than their masters and respond wonderfully to teaching, and already from the ranks of these many very earnest Christians and able Christian workers have come."

## BLIND SELFISHNESS.

Here is a person living and acting with intense selfishness, and yet wholly unconscious that he or she is not the most generous man or woman in the world. It frightens one to see how bad one may be, and know nothing at all about it.—Buxton.

Bishop Langley, of Bendigo, recently came to Sydney for medical advice, and underwent an operation, which was most successful. We are glad to hear he is making good progress towards recovery.

Rev. G. Harvard Cranswick, C.M.A. Missionary from Khammet, India, who is on furlough in Sydney, has accepted the position of Missionary Missioner to the N.S.W. Church Missionary Association, and will begin a series of Missions throughout the State in July. Mr. Cranswick hopes to return to the Mission Field so soon as the health of his wife and himself permits.

Rev. F. W. Goldspink was ordained to the priesthood on Sunday, April 24, by the Bishop of Perth in the new School Chapel of St. Hilary and St. George, Guildford, W.A. Mr. Goldspink has been a master at the Grammar School for a considerable time.

Rev. A. G. Rix, formerly of Adelong, N.S.W., has been cordially welcomed to his new Parish of St. John's, Moruya, at a large social gathering of parishioners.

Rev. A. H. Constable, of St. Peter's, Eaglehawk, Victoria, has been appointed Rector of Malmsbury, in succession to Rev. L. Wenzel, who is going to Echuca.

Dr. Radford, Warden of St. Paul's College, Sydney, will conduct the annual retreat of the Bush Brotherhood at Dubbo, on June 5th.

The death is announced, at Darlington, England, of Rev. Dr. H. A. Robertson, veteran missionary of the Presbyterian Church in the South Seas. He laboured in Erromanga, in the New Hebrides, since 1872, and had the joy of seeing the whole island Christianised. Five missionaries who preceded him were massacred, the first being the Rev. John Williams. Dr. Robertson only left Sydney a couple of months ago on a visit to England.

Archdeacon Ensor, of Christchurch, N.Z., after a serious illness, is ordered to spend the winter months in a warmer climate. He will effect a temporary exchange with Rev. B. Dore Bryant, of Temora, N.S.W.

Rev. D. Davies-Moore, a former editor of the W.A. "Church News," and lately Rector of N. Fremantle, is to shortly return to Australia from England, and will take up work in the Diocese of Bunbury.

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On Saturday, May 3rd, Rev. C. C. Lefroy, who, with Mrs. Lefroy, has left South Australia for England, where he intends to reside permanently, preached at St. Mary's, Middle Swan, W.A., where he preached his first sermon in Australia, seventeen years ago.

Mr. Ransome T. Wyatt, of the Union Bank at Wagga Wagga, has been appointed Registrar of the Diocese of Goulburn. This is the first time that a layman has held the position.

A memorial to Mr. E. F. Cullingford, a former parishioner, who died in New Guinea in 1912 while assisting in the work of the mission, was unveiled recently at St. Peter's, Melbourne, by Canon Hughes. The memorial takes the form of a handsome board, divided into three sections. On one are inscribed the names of all the clergy who have ministered at St. Peter's, on another the names of those in the parish who have been admitted to Holy Orders, on the third the names of parishioners who have volunteered for service abroad, or in the mission field.

Rev. H. Merryweather, who for the past five years has been in charge of parishes in the suburbs of Perth (Maylands, North Perth, and West Perth) is now leaving Australia, and returning to England.

A brass tablet has been erected in St. Anne's, Ryde, N.S.W., in memory of the late Rev. H. H. Britten, who was Rector of the parish for 29 years.

Rev. T. Groser, of the Brotherhood of St. Boniface, W.A., was thrown from his horse last month and sustained a fracture of his left arm.

Rev. A. J. Mills, Curate of St. Saviour's, Redfern, Sydney, is leaving for the Diocese of Bathurst, and will take charge of the district between Wellington and Orange, with Stuart Town as his centre.

Bishop Trower, of N.W. Australia, has left for England on a holiday.

Mrs. Camidge, widow of the late Bishop Camidge of Bathurst, died last week in Sydney, and was buried at Kelso. She arrived in Australia with her husband in 1887.

Rev. G. Y. Woodward, Vicar of Foxton, N.Z., has been appointed Vicar of St. Mary's, Karori, in succession to Rev. A. L. Hansell, who succeeds the Rev. Joshua Jones as Vicar of St. James', Lower Hutt.

Rev. J. T. Phair, Rector of Narracoorte, S.A., has been appointed Rector of Magill. Mr. Phair has been

at Narracoorte for six years, and has done excellent work there.

Rev. E. J. Durance has accepted the Curacy of St. Columb's, Hawthorn, Melbourne.

Rev. W. L. Langley, Rector of St. Stephen's, Newtown, Sydney, is timed to leave England on May 22, and to pass through Melbourne on June 29, reaching Sydney in the beginning of July.

Rev. F. H. King, formerly of Canada, has been appointed by the Archbishop of Melbourne to the charge of the Parish of Romsey, in succession to Rev. W. Laidlay.

Canon Hughes, Vicar of St. Peter's, Eastern Hill, Melbourne, has been appointed Rural Dean of Melbourne in succession to Rev. C. P. Thomas.

## Anglican Church League.

(Communicated.)

At the annual meeting of the Anglican Church League, held in Sydney, on May 5th, Sir Henry Stephen, the newly elected President, delivered a spirited address, of which the following is a summary:—

After stating that the moving cause of his presence was an invitation from the Executive to allow him to be nominated as President, which position he had accepted for one year until the return of Mr. C. R. Walsh from England, Sir Henry proceeded to say what had influenced his decision. He said that he was 85 years old, and had lived during the episcopates of Bishops Broughton, Barker, Barry, and Saumarez Smith, and that, until comparatively quite lately, he had always understood that Protestantism was acknowledged to be the glory of the Church of England, but now in many quarters he observed that a dead set had been made against it, and that it was spoken of disparagingly and sneered at as "negative Protestantism." The very term implied quite the contrary, and he maintained affirmatively that it implied a protest against errors. He sought a solution of this change, but could only account for it in one way. He would illustrate by an example. He had observed on several occasions such sneers in a publication by the Bush Brotherhood (of whom he desired to speak with the greatest respect and admiration for their self-denying efforts and good works) and in others as well. But there appeared in these days a tendency upon the part of many of the Clergy to exalt themselves. For instance these estimable men (by no means alone in this tendency) have throughout their sphere of influence erected altars, despite the fact that in the Church Prayer Book, to which they must at some time have given their adherence, the word "altar" is not mentioned from beginning to end, but always spoken of as the Holy or Communion Table. Why is this? He could not but suppose that they have taken the view, now advocated in so

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many quarters, that those in Holy Orders are sacrificing priests, offering up a sacrifice in place of establishing a memorial. He believed that there was no warrant whatever for this in Scripture. Again the position is being taken up that no one, not episcopally ordained, can validly administer the Sacrament of the Lord's Supper. Resolutions to this effect appear to have been passed by two African branches of the Church of England (or some sections thereof), and the Bishop of London seems to have given notice of moving a resolution to the effect that it is necessary for the due administration of the Word and Sacrament that they should be administered by an episcopally ordained Clergyman. He, the speaker, should like to be by the Bishop's side, and refer him to chapter four of the Epistle to the Ephesians, and quote: "And He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ." Is it a new or old doctrine that requires these resolutions? He (Sir Henry) then referred to the 19th and 23rd "Articles of Religion," which he said were conclusive as to the contention he had spoken of being an erroneous one. He also remarked, what was to be said about the learned and saintly Divines of non-episcopal Churches. Were they to be excluded from "administering the Word and Sacraments" to their adherents? He was also influenced in his decision by the letter of the Bishop of Zanzibar, which he could not but regard as arrogant and un-Christian. The more this particular grace vouchsafed to the episcopally ordained was insisted upon, the greater he thought should be the welcome of any Christian of whatever denomination to the Holy Table. But he found no warrant whatever in Scripture for this assumption. Right or wrong these were the considerations that actuated him in coming prominently forward, somewhat against the grain, to become for a while the President of this League.

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## Correspondence.

## The Common Cup.

(To the Editor, "The Church Record.")

Sir,—The following expert medical testimony with regard to the above subject will, I think, commend itself to many of your readers.

Written applications were recently made to all the thirty-eight medical officers of health in Scotland, asking two questions: (1) Is there danger from infectious diseases in the use of the common Communion Cup; and (2) What infectious disease may be conveyed from one Communicant to another in the ordinary use of the common cup?

Thirty-three of these medical officers replied that there is danger from infectious diseases in the use of the common cup, and to the second question a majority of their replies stated that "all infectious diseases" may be conveyed.

If the opinion of these experts is to be lightly set on one side, what is the use of our having health officers?

Again, Dr. Marcus Paterson, Medical Superintendent of the Brompton Sanatorium, at Primley, in a speech a short time ago spoke very strongly of the Chalice at Holy Communion as a source of infection.

But to come closer home. Our leading medical specialists in Australia are surely worthy of a respectful hearing. Professor E. C. Stirling, C.M.G., M.D., F.R.S., when President of the Australasian Medical Congress, in his presidential address delivered to the Congress at Adelaide, on September 4th, 1905, made the following strong statement:—

"What might be done towards the relief or even the abolition of that scourge of home-life—consumption—if only people would cease from doing those things which favour its propagation and continuance, and would do those which they can be told in all honesty will certainly prevent its spread, and bring about its cure. But how shall we blame the general public for their errors of commission and omission, when those who cannot claim the excuse of ignorance, in defiance of risks that are not so imaginary as they seem to think, persist in continuing the reprehensible and insanitary practice of the promiscuous transference from mouth to mouth of an uncleaned Communion cup?"

Dr. Reuter E. Roth, Medical Adviser to the Department of Public Instruction in New South Wales, during the diphtheria epidemic in 1910, issued an official circular for distribution to children attending public schools. From that circular I quote the following:—

"Where cases of diphtheria occur in a district, parents should provide drinking cups for their children, and impress upon them the importance of not drinking from any cup but their own."

In April, 1908, a member of the Melbourne Board of Health made use of the following words:—"To take the Holy Communion from a cup just used is both dirty and insanitary, and if the Board can prevent it it ought to be stopped."

When this matter was referred to Dr. Ashburton Thompson, President of the Sydney Board of Health, he said that "if a person who was suffering from diphtheria, possibly in a mild form, drank from the same spot on the rim of the vessel, then undoubtedly the healthy person would run a serious risk of getting diphtheria."

The greatness of this danger is seen by the following statement made two years later by Dr. Ashburton Thompson:—"A curious thing about diphtheria is that frequently persons carry in their throats the bacillus which causes diphtheria without themselves suffering from it. But they are just as liable to infect a healthy person who comes into direct or indirect contact with them as though they were ill and presented what is commonly called a case of diphtheria."

The truth of this statement has been abundantly demonstrated during the recent outbreak of diphtheria at the Duntroon Military College, where a large percentage of the students were found to be infected with the bacillus and capable of transmitting the disease to others although they them-

selves showed no active symptoms of the disease.

Professor Welsh, Professor of Pathology and Bacteriology at the Sydney University, said in July, 1911:—"Many forms of tuberculosis can be definitely traced to the absorption of Bacilli from the first part of the alimentary tract—that is, from the mouth and throat."

At a lecture on Tuberculosis, delivered before the Sanitary Inspectors' Conference, on September 11th, 1912, Dr. F. S. W. Zolkowski strongly condemned the common Communion cup.

When complaints were made by the residents of Helensburgh about consumptive patients from the Waterfall Hospital for Consumptives visiting the hotels, Dr. Palmer, the Medical Superintendent, on being asked if the glasses used by the patients would be a medium of infection, replied very decidedly, "Yes."

I might add considerably to the authorities I have quoted, but I think I have given sufficient evidence to support my contention that the use of infection by means of the common cup is a very real one.

My letter is already too long, but I can only plead the great seriousness of the question at issue.

S. E. LANGFORD SMITH.

Wahroonga.

## The Celebrant at Holy Communion.

(To the Editor, "The Church Record.")

Dear Sir,—I think you will acknowledge that the two passages of Scripture mentioned in the extract from Hastings' Bible Dictionary quoted by you (in 1 Cor. xv. 24-26, Acts xx. 11) do not in any way indicate that the Sacrament was dependent upon the presence of an ordained minister. Where a minister is present, without question, he is the proper person to celebrate.

In Acts xx. 11, St. Paul being present "when the Christians came together to break bread" naturally was the person to administer the Sacrament. It does not indicate that the Christians abstained from partaking of the Sacrament when he, or some other recognised minister was not present. The inference is rather the other way. Note, the extract states that this is the only occasion when the minister is named.

In 1 Cor. xi, St. Paul is evidently writing to correct abuses which had arisen amongst the early Christians in the administration of the Sacrament. Now the inference to be drawn from the passage is that a duly ordained minister could not have been present, or the abuses which St. Paul wishes to correct would not have occurred. There is nothing to indicate that the Sacrament was dependent upon the presence of an ordained minister. In fact verses 26-27 could just as easily be used as an argument in the opposite direction.

We must not forget that even when an ordained minister is absent the promise (St. Matt. xxvii. 20) is still sure. "Where two or three are gathered together in My name there am I in the midst of them."

C. R. BARRY.

[It is not easy to find definite information on the point raised by Mr. Barry, but the following extracts may be helpful:—

Ignatius says: "It is not allowable, without the Bishop, either to baptise, or to hold an Agape." The Lord's Supper was still one with the Agape.

Justin Martyr mentions the "president," who was probably the Bishop, as celebrating the Holy Communion.

In the Didache we read: "But suffer the prophets to give thanks as they will." This means that a "prophet," still a recognised officer in the Church, was not to be tied to forms in offering prayer at the Holy Communion.

In "Ancient Church Orders," by A. J. Maclean, the Bishop is mentioned as the normal celebrant, but the presbyter is expressly recognised as capable of celebrating Holy Communion. (Apost. Constit. iii. 20, vii. 28). The deacon is expressly forbidden to celebrate the Communion in the Apostolic Constitutions viii. 48, the portion probably dating from the Second Century.

In Bingham's Antiquities it is clear that after the Council of Arles at latest, deacons were forbidden to celebrate, and by the time of Jerome and Hilary of Arles, only priests were allowed to do so. Earlier than the fourth century it was plainly very irregular for deacons to celebrate. Their only part was to assist the Bishop and the priest. A fortiori laymen did not celebrate. Hence it seems clear that from the beginning, and at least as far back as we can go into the sub-apostolic age, only the regular ministry were allowed to celebrate Holy Communion. Others might assist in the distribution of the elements, but normally the Bishop, or presbyter was the celebrant. Still there is nothing to imply that, under special circumstances, the Sacrament may not have been celebrated by laymen but such an occurrence would be regarded as highly irregular, and as it is not mentioned, it probably never happened.—Ed.]

## "They Have Taken Away My Lord."

[We regret that owing to the length of the following letter, portions of it have necessarily been omitted.—Ed.]

To the Editor of "The Church Record."

Dear Sir,—Dr. La Touche's reply in your issue of May 15th is disappointing, since the points raised in my previous letter are in the main evaded. No "attack" is being made on him in your paper, and my anonymity cannot affect the discussion of the points at issue. If he is a specialist in apologetics, surely he should not object when certain questions which cause difficulty to thoughtful minds are put to him. My persistent enquiry as to the nature of our Lord's resurrection body is dismissed as a riddle. Am I to understand that Dr. La Touche refuses to make a candid examination of the N.T. teaching on this subject? As I mentioned in my former letter, it is a subject that causes difficulty to many, and yet we are told by a professed theologian that we are playing with riddles. However, I welcome his promise to deal with "the post-resurrection feeding" in the near future. May I commend to his careful attention Canon Robinson's chapter on "The Resurrection Body" in his "Studies in the Resurrection of Christ."

I still maintain that Dr. La Touche makes reckless charges against modern scholars. It is absurd to compare the position of a clerk in an office with that of one who has to wrestle with the deepest problems concerning God and the universe, and to state his conclusions in terms suited to a modern age. I freely admit that some—but they remain few—do go to extremes in the matter of theological speculation. It is a baseless charge to say that I maintain that a man is right in undermining the faith he has sworn to uphold. Dr. La Touche and I no doubt disagree wherein undermining the faith consists. Possibly he thinks that such modern scholars as Sanday, Swete, Burkitt, Armitage-Robinson, Charles, and the late Dr. Driver, have undermined the faith. In my

opinion they have assisted the cause of Biblical truth, even though one does not necessarily agree with all their conclusions. The remarks, quoted by Dr. La Touche, made by a leading Sydney business man as to the low standard of honour among the clergy is purely ex parte. His unfortunate practice of denuding Christian scholars only urges on the lay people to speak so insultingly of the clergy. I wonder that he has not more respect for his own cloth. One has always understood that the clergy in Sydney were on the whole most conservative. If this Sydney business man's remarks refers to his own city, then apparently conservative theology is not inconsistent with a low standard of honour. But in disagreement with Dr. La Touche, I maintain that what most thoughtful laymen feel is that many of the clergy, instead of frankly meeting the problems raised by modern scholarship, take refuge behind an obsolete and worn-out terminology.

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A second assumption on the part of Dr. La Touche is that I identify myself with the opinions of the writers of "Foundations." Surely I can admire a man's courage in wrestling with current problems, without at all necessarily accepting his conclusions. As a matter of fact, I do not agree with Mr. Street's conclusions. My complaint is that Dr. La Touche denounces a man's conclusions without giving any indication that he himself has mastered or studied the data or difficulties which have prompted such conclusions. When Dr. La Touche is presented with the N.T. data that have to be taken into account in arriving at some theory of the nature of our Lord's risen body, he arbitrarily brands such data as "riddles." How different is the fair and judicial treatment given to the case in point by the Dean of Sydney in the May issue of the Sydney Diocesan Magazine and by Mr. Gurney in the April number of the "Churchman."

My question as to the doctrine of the Virgin-Birth in the N.T. is left unanswered. I did not ask whether it has ever been denied by any body of Christians, or whether St. Paul held the doctrine. I ask again, "Does Dr. La Touche, in the face of the N.T. evidence, maintain that the Virgin-Birth is a fundamental N.T. doctrine like the doctrines of the Death and Resurrection of Christ?" Even Bishop Gore, in his recent open letter, admits that "the belief in the Resurrection is more central to the Christian Faith than the belief in our Lord's Birth of a Virgin." I do not deny the Virgin-Birth, but I desire Dr. La Touche to face the facts of the N.T. evidence for this particular doctrine.

In conclusion, let me briefly answer the questions put to me by Dr. La Touche. I may say I do believe in Inspiration. But what do I mean by the use of this word? Dr. La Touche will know how necessary it is in a discussion to define terms. If he will in some future issue of your paper, furnish us with an article on the subject, I can then see if his definition is in agreement with my own. My own view accords with the views expressed by Dean Armitage Robinson in his little book "Some Thoughts on Inspiration," and by Dr. Eugene Stock in his admirable little pamphlet "A Plain Man's Thoughts on Biblical Criticism." The latter writer well says, "Seeing that the Bible itself, while clearly stating the fact (II. Tim. iii. 16; II. Pet. i. 21) lays down no theory, and that the Church of England also refrains from doing so, we have no right to demand that all men should think alike on the subject." With me Inspiration does not mean dictation. St. Luke's preface is clear evidence of this. While regarding the Biblical narratives as historical on the whole, I do not hold that every detail is scientifically or historically accurate.

I may say that I do believe the Resurrection of our Lord to be an essential part of

the Christian Faith, though, again, Dr. La Touche assumes that I "evidently" do not. I should like to see the evidence. Further, I regard Jesus Christ to be "Lord and God" in the fullest Catholic sense, as stated in the Nicene Creed.

ABELARD.

## The Church in the Home Lands

## Bishop of Liverpool on Confession.

Preaching on Sunday, March 22, at St. Clement's Church, Toxteth, Liverpool, on "The Doctrine of Confession as held by the Church of England," the Bishop said that the teaching of our Church on the subject might be expressed in three propositions:—

1. That the Church of England does not compel or even encourage private confession to a priest; but allows it in extreme cases as an extreme remedy. This fact was clear from the history of the English Prayer Book, and from the two allusions to the practice in the Communion Office and the Order for the Visitation of the Sick. In the former, only those are invited to open their grief to a minister who could not quiet their consciences by any other means. In the latter, a sick man is to be moved to make a special confession of his sins only if he feel his conscience troubled with any weighty matter; and only to receive absolution if he humbly and heartily desire it.

2. That the Church of England teaches that a minister cannot forgive sin. The words of the collect are decisive—"to Thee only (i.e., to God) it appertaineth to forgive sin"; but that a minister can absolve—that is, declare with authority that those who truly repent and believe are forgiven by God. The words of Our Lord uttered to the little Church in the Upper Room on the evening of the first Easter Day, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," were spoken not to the Apostles only, but also "to the others who were with them." They are addressed to every clergyman at his ordination as priest, and they are authoritatively explained in the absolution in the Daily Service: "He (i.e., God) hath given power and commandment to His ministers to declare and to pronounce to His people, being penitent, the absolution and remission of their sins"; and immediately it is added, "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." It has been well said the clergy "are indeed ambassadors on behalf of Christ, but they are not plenipotentiaries, whose blunders and follies the King of Heaven is bound to ratify and confirm."

3. The Church of England expressly bids her ministers normally to quiet the troubled consciences of those who open their grief to them "by the ministry of God's Holy Word"—that is, by bringing home to the perplexed and sorrowful heart the sense of God's forgiveness through Jesus Christ as set forth in Holy Scripture. This method is illustrated in the Communion Office by the recitation of "the comforting words" of Christ and two of His Apostles immediately after the confession of sin and the reading of the most ancient form of precatory absolution—that is, an absolution which is a prayer for forgiveness. This great change from compulsory confession was brought about at the Reformation, which emphasised the great Scriptural truth that the sinner had direct access to God through Christ without the intervention of any priest, because the system of private compulsory confession, which was unknown in the early history of the Church, had proved full of moral dangers, and proved deadly in too many cases both to priest and people.

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All literary matter, news, etc., should be addressed, "The Editor, 'The Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the contributor, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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## The Church Record.

MAY 22, 1914.

## ASCENSION DAY.

Although the great Festival of the Ascension has been observed at least since the fourth century, or probably since apostolic days; and notwithstanding the fact that the Church has set apart this fortieth day from Easter as a sacred day, making every provision for its due celebration by the appointment of special Psalms, Lessons, Collect, Epistle and Gospel, and even a Proper Preface in the Holy Communion, falling in no way behind the Easter Services, save in respect to the Anthems; yet the observance of this great Festival of our Church has fallen greatly into neglect and desuetude. Services on this day are as a rule very sparsely attended, and only by the "faithful few." We cannot help thinking that this neglect of the day is very much to be regretted. Doubtless the urgent demands of business, and the fact that Ascension Day is not a public holiday, are very much the causes of this neglect. We feel that the day should not pass without a celebration of Holy Communion in every Church where it is possible to have one. This may, of course, be held at any time which is most convenient, but in some cases, no doubt, it would form a part of a special Evening Service, when it would be possible for a greater number of communicants to attend.

It would be impossible in our space to deal with all the circumstances and lessons connected with the great crowning event of our Lord's earthly life. After all His ministry of suffering and teaching; His crucifixion and resurrection. He returned to that glory which He had with the Father before the world was. It was indeed the Coronation of the great King of Glory. It is very noticeable that the appearances of our Lord were confined to the forty days, with the exception of the special visions of St. Stephen, St. Paul, or St. John. These special, truly objective appearances during the forty days were for the purpose of confirming the faith of the disciples in the reality of the risen body. The Ascension was the formal and official departure of the Great High Priest, to enter into the Holiest of Holies, and to take His seat upon the throne of Heaven,

there by His presence to intercede for us in virtue of the great sacrifice which He had offered once for all upon the Altar of the Cross of Calvary.

What is the great and important significance of this event to us? It was expedient for us that He should go away. It would not have been well for us if our Lord had remained always visibly present in His humanity upon earth, going about from place to place; or miraculously appearing from time to time, as during the forty days. Our religious faith would then have been in a measure hindered, sight rendering imperfect that faith which is so essentially necessary. Before the cloud received the glorified spiritual body of Jesus out of their sight on Olivet's Sacred Mount, He soothed the sorrow and encouraged the hearts of the apostles, in whom He blessed the whole Church, by the promise of the Holy Spirit Who would take the place of their ascended Master. The three-fold cord of faith, hope and charity binds us to the living Father through the ascended Son by the Holy Spirit's inward influence over our spirits. Our life is hid with Christ in God. The Ascension of Christ is the earnest of our own spiritual ascent above the world, its temptations, trials, sorrows, and sins, to a higher, holier and happier life, so fulfilling the prayer of the Collect that we may "in heart and mind thither ascend and with Him continually dwell."

This is truly the strongest pledge of our future glory in the Life Beyond, when in a spiritual presence we shall be "with Christ which is far better." And this is the great hope for the world. What will be the salvation of humanity from its present fallen and lamentable condition of utter worldliness, and inordinate love of pleasure; its bitter class hatreds, its wars and massacres; its commercial immorality and private dishonesty; in a word its forgetfulness of God? The only hope for the world is a faith in, and a true spiritual union with the risen and ascended Christ. Mere secular education, improvement in civilisation, advance in science and art will never exalt and save the world. Only the spiritual life and ascension of the soul, and its communion with the ascended Saviour will bring about the true exaltation of the human race both here and hereafter. This will be the Excelsior hope which especially should inspire our young people to rise to higher things, to spiritual, intellectual and moral heights. The vision of the Ascension should fill our hearts with joy and gladness as it did those of the Apostles as they returned from Olivet to their life work in Jerusalem and the world.

## A LINK WITH ROBERT BROWNING.

By the death of Elvina Camley in Portsmouth Infirmary a link with Robert Browning has been severed. After the death of Mrs. Browning, Camley kept house for the great poet. She delighted to recall that when Garibaldi first called upon Browning her suspicions were aroused by his red shirt, slouch hat and foreign appearance, and she bade him wait outside while she consulted her employer. On the visitor being described, Browning wrung his hands and exclaimed, "You have shut out my best friend."

People do not do wrong because they do not know what is right, but because they have no proper motive to do it. This is the real point about religion. It gives a motive to do the will of God.—Creighton.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## St. Andrew's Cathedral.

At the Chapter House, St. Andrew's Cathedral, on May 1, a presentation was made by the Dean of Sydney to Mrs. Sarah Murphy, an old lady, aged 84, who had been connected with the Cathedral since childhood, having also for many years been attached to the household of the late Dean Cowper. The old lady took a keen interest in the Cathedral and mission district, and in appreciation of her work in connection thereof, a presentation was made of a purse of sovereigns. The Dean, Precentor, and Mrs. Trenchard (one of the Cathedral members) spoke very warmly of the esteem in which Mrs. Murphy was held. A further presentation is to be made by the Rev. E. N. Wilton, Precentor of the Cathedral, of a framed photo, containing the interior of the Cathedral, and also photographs of the Archbishop, the Dean, Precentor, and choir.

## Church Missionary Association.

The following parishes have contributed £100, or over, towards the funds of the Association during the past year:—Enfield £386, Summer Hill £281, Dulwich Hill £211, Leichhardt £204, Chatswood £200, Wahroonga £195, Marrickville (St. Clement's) £192, Burwood £170, Parramatta £144, Newtown £118, Mosman (St. Luke's) £114, Mosman (St. Clement's) £103, Hurstville £100.

## St. Barnabas.

We have received the annual report of this parish, in which many difficulties have to be faced. Owing to the resumption of land by the Government a large number of the parishioners have left the district. The Rector, Canon Charlton, and his Churchwardens are doing their utmost to carry on the work of the Church under adverse conditions, and receive loyal assistance from the congregation. An excellent work has been done among the Chinese, under the superintendence of Rev. Percy Hubbard, of the C.M.A. Canon Charlton hopes to secure the assistance of a Curate in August next.

## Campbelltown.

Mr. C. G. B. Sutton, who has held the position of superintendent of St. Peter's Sunday School, Campbelltown, for the period of fifteen years, was presented by the teachers and scholars with a travelling bag and rug in recognition of services rendered. The presentation was made by the Rector, Rev. R. J. Hunter. Mr. Sutton was compelled to resign the position for health reasons.

## Wollongong.

The annual report of St. Michael's, Wollongong, shows good progress during the past year, under the leadership of the Rector, Rev. W. Newmarch. The receipts from all sources have increased, as have also the communicants. A prayer meeting, held each Thursday evening, has been established. The Rector has travelled 2,600 miles, and paid over 8,000 visits during the year.

## Nowra.

The Archbishop held a confirmation at Nowra, on Wednesday, May 13th, when a large number of candidates were confirmed. He was afterwards entertained at a conversation at the School of Arts.

## Randwick.

At the annual meeting of St. Jude's, Randwick, the Rector, Rev. J. W. Cakebread, was congratulated on the progress made during the past year. The number of communicants was the largest on record, and the financial receipts were over £1,500.

## St. James', Croydon.

The annual social evening was held in the schoolroom on Thursday, May 14th. It was largely attended, and was the most successful social held in the parish for several years. A good instrumental and vocal musical programme was provided, and addresses were given by the Rector, Rev. Joseph Best, and by Rev. A. C. Mosley. Mr. John Laphin, the senior warden, drew attention to the fact that the Rector had just completed his 14th year in the parish, and he spoke in glowing terms of the good work accomplished. During the evening Mr. T.

Nicholls, a retiring warden, was presented with an illuminated address, beautifully executed by Mr. Groult, in grateful recognition of his service to the Church as treasurer for four years.

## GOULBURN.

## Albury.

The Rectory at Albury is being thoroughly renovated at a cost of £700. This was made possible through the generosity of two churchmen, Mr. C. H. Dight, and Mr. James Mitchell, who subscribed £200 each for the purpose. The envelope system has been adopted in the parish, and the effect has been that since October it has practically doubled the offertories.

## ARMIDALE.

## West Tamworth.

Another step forward in Church work in this growing district was made on Wednesday, May 13, when the foundation stone of a new Parish Hall was laid in the presence of many parishioners and friends. The Hall is to be used primarily as a Sunday School and also for the various meetings in connection with the Church. The Vicar, Rev. L. Gabbott, held a short service, and Mr. G. M. A. E. King, of Gomod Gomod, the general superintendent of the Peel River Co., laid the stone, assisted by Mr. F. J. Bishop, the architect. Mr. King's grandfather, Hon. P. C. King, laid the foundation of the old church in 1857. The Vicar, in a short speech, reviewed the history of the parish. The old church was built by the shareholders of the Peel River Co., who contributed £3000, and also £500 as an endowment for schools. From this account interest amounting to £168, and a loan of £350 has been obtained towards the building. Mr. T. M. Newman, who has been Sunday School Superintendent for 39 years, also spoke a few words.

## BATHURST.

## The Cathedral.

During the past year extensive alterations and renovations had to be made to the fabric of the Cathedral, and the walls which had commenced to crack to an alarming extent, had to be tied together by steel rods. This involved an expenditure of £700. The Ladies' Guild had donated £100 for the renovation of the interior of the Cathedral.

## Diocesan Registry.

The new Registry Building will soon be completed. The Cathedral Parish has given the land on which it stands, and is contributing £400 towards the cost. In addition to a Registrar's Office, a room for the Bishop has been provided, and also a strong room for valuable documents.

## RIVERINA.

## Thirtieth Anniversary.

On May 1st, the Diocese of Riverina celebrated its 30th anniversary, for on that day, thirty years ago, the first Bishop (Dr. Linton) was consecrated in St. Paul's, London.

## GRAFTON.

## Lower Macleay.

There were crowded congregations at the Smithtown Harvest Festival on Sunday, May 10. On the following Tuesday a sale of produce was held with satisfactory results. On the same evening the two lay representatives were elected to the first Synod of the Diocese of Grafton, Messrs. T. Dennis and H. Barnett.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## Attack on Dr. Headlam.

Rev. R. J. Little, S.J., preaching at St. Ignatius' Roman Catholic Church, Richmond, made an attack on the views of Dr. Headlam on "Miracles," as expressed in the Moorhouse Lectures. He said that Dr. Headlam was "a faint-hearted temporiser, inclining to water down the miracles of our Lord," that he was "unspiritual in eliminating the special kind of spiritual force made

manifest in our Lord's miracles," that he was "self-destructive and self-contradictory," that he minimised "the evidence advanced by our Lord in proof of His claim upon our faith," and "asks for a suspension of judgment on the part of those who understand but still doubt," that he "seems to allow the Bible to be regarded as the mere word of man, not the Word of God," and that "he hesitates to use the definition of a miracle which has satisfied the great intellects of the Church such as Augustine, or Ambrose, or Thomas of Aquin."

To this attack Dr. Headlam has replied in a short letter, in which he says:—

"I do not think anyone would gather from Father Little's remarks, as reported, that I devoted a considerable amount of attention to the teaching of St. Augustine and St. Thomas Aquinas, and pointed out how superior it was to that of most modern theologians. In fact, it almost looks as if he had not attended the lectures that he is criticising. As a matter of fact a large part of my lectures were on lines that these theologians had suggested. I think, too, that it is unfortunate that he should refer to these two great names without (if he is correctly reported) being acquainted with their teaching. The main point they insist on is that God cannot work against Nature, for He is Nature, and that miracles are not contrary to Nature, but to Nature as we know it. The expression that he employs (again if he is correctly reported) that 'God overrules the well-known laws of Nature' would be, I think, as repugnant to St. Thomas as to modern science or philosophy. The language St. Thomas uses is, 'Miracles happen by Divine power beyond the order commonly observed in Nature.'"

"There are other points I might refer to, but I do not wish to prolong this letter; only may I say that although Father Little seems to object to suspension of judgment where our knowledge is defective, I would ask those who were not at the lectures to suspend their judgment until they have had an opportunity of reading them."

## The Fighting Parson.

In his younger days Canon Hughes, Vicar of St. Peter's, East Melbourne, gained the soubriquet of "the fighting parson," and recent events show that he is still an effective boxer. A social gathering was in progress in St. Peter's Parish Hall, when two men intruded on the scene, and promptly pushed over the caretaker when he stood in their way. Rev. H. K. Vickery came to his assistance, with the result that a scrimmage ensued on the footpath outside. At this point Canon Hughes, becoming aware of what was happening, appeared on the scene, and with a couple of well-aimed blows promptly ended the disturbance. "Oriel," in the "Argus," comments on the events of the evening in a series of humorous verses headed, "The Push, the Pulpit, and the Pugilist," of which we give a few lines as a sample:—

"But the Pulpit stands triumphant (six feet something in its shoes).  
And I doubt it rather strongly if the Push will ever enthuse  
On the pugilistic prowess of the Reverend E. S. Hughes."

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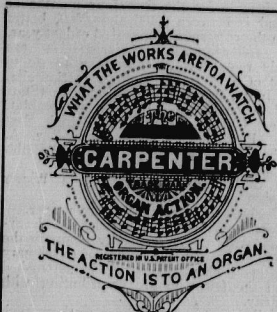
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## Sydney Home Mission Festival.

The Annual Festival of the Home Mission Fund of the Diocese of Sydney was held last Tuesday. There was a service in St. Andrew's Cathedral at 4 p.m. at which Rev. H. Crotty, M.A., Rector of St. Thomas', North Sydney, was the preacher. He took as his text Rev. xxii. 2, "The leaves of the tree were for the healing of the nations," and dealt with the beneficent work of the Church in the world.

In the basement of the Town Hall tea was provided at 5.30 and 6.30, and the accommodation was taxed to the uttermost. During the interval before the evening meeting Rev. S. D. Yarrington gave an interesting lecture on the work of the Mission Zone, illustrated by beautiful lantern views.

At the evening meeting the Hall was well filled. Admiral Sir George Patey, K.C.V.O., presided, and the Archbishop and many clergy and laymen were on the platform.

In the report, presented by the Hon. Clerical Secretary (Canon Martin), it was stated that the financial position of the Home Mission Fund was most satisfactory, there being a credit balance of £600, and the receipts from various sources form a record for the past twenty years. Yet more might be expected from the Church people in a Diocese abounding with material prosperity. With the funds entrusted to them the Council has been enabled to supplement the stipends of sixty-three clergymen, seven catechists, and one deaconess. The City, Suburban, and Country Hospitals have been ministered to by five clergy, and the immigrants have had the undivided attention of a special agent. The navies at Helensburgh have had regular ministrations. The Mission Zone work also has prospered greatly, the receipts for the year having reached the record sum of £2,174/12/4, and much has been done for the slum areas of the city.

The Hon. Treasurer, Mr. W. L. Docker, submitted the financial statement for the year.

The Admiral, on rising to speak, received a great ovation; he said that the objects of the Home Mission Fund had his most thorough sympathy, and rejoiced in the satisfactory condition of the finances.

The Archbishop also was welcomed with great enthusiasm. He thanked the Admiral for presiding, and wished him and Lady Patey every happiness during their residence in Australia. He also thanked all the workers who had helped to make the Festival a success. He said that the primary object of the gathering was not finance, but the work which the finances supported in the Diocese. He defined a "Diocese" as the historical unit in which Bishop, Clergy, and Laity do together the work to which God has called them. Work together does what individual work never can do. Our first utterance should be thanksgiving to God for what has been done. But there is much left undone; we cannot afford to have weak spots in the Diocese. The Home Mission Society is organised for the purpose of strengthening the weak spots, and is effectively doing its work in the Mother Diocese of Australia. This work is done in bush parishes, where the isolated clergy are helped; in the city, in settled parishes, and in the slums the ministrations of the Church are assisted or provided; parochial districts are formed in new suburbs or settlements, and hospitals are visited. For this admirable enterprise more support is needed, and ought to be given liberally by all Church people.

The Hon. J. S. T. McGowen, M.L.A., was the next speaker. He wondered where the politician came in. Was he there as a politician or as a member of the Church? For many years he had addressed meetings, and children in schools, but never before had addressed a missionary meeting. He thanked God that the Home Mission Society was bringing light into the dark areas of our congested slum settlements, seeking to assist those who by their very environments are led down to degradation. There was no work so Christ-like as that of reclaiming the fallen, and he trusted much support would be given to the Society in its great task of helping the suffering poor.

Archdeacon Bartlett, of Goulburn, was glad to follow one, who like Mr. McGowen, had dedicated his life to the work of Sunday Schools. The object of the meeting was to give inspiration in a great enterprise, and it was a meeting to be proud of in connection with our historical Church. He spoke appreciatively of the great help given by the Ladies' Home Mission Union. He hoped to see the day when our cities and towns might

be under the rule of the Lord Jesus Christ. Towards this consummation the Home Mission Society was doing its best to bring the people of the Diocese, and the State of New South Wales.

## Helps for Quiet Moments.

### The Witness of Nature to God.

I pace the ocean's rugged shore,  
And listen while its billows roar;  
And wide across their crested foam  
My far-stretched eye delights to roam;  
My far-stretched eye delights to roam;  
And written on the boundless sea  
I read my God's infinity.

I climb at morn the heathery glen,  
Apart from haunts of busy men;  
And 'neath the soaring mountain's breast,  
I watch the cloud that crowns his crest;  
Half veiled within the silent sky,  
I read my God, Thy majesty!

I wander through the cultured plain  
And mark the heavy laden wain;  
And number o'er the shocks of corn,  
And flocks which sunny slopes adorn;  
And ere the river meets the flood,  
I hear it sing "My God is good!"

I steal within the sylvan bower,  
And breathe the fragrance of the flower  
That wastes its odours on the air,  
Displays unseen its colors rare;  
Soft breezes through the coppice move,  
And whisper that my "God is love!"

And is it thus, O Lord to me,  
Thy works are witnesses of Thee;  
And sea and mountain, field and flower,  
Proclaim Thy wisdom, love, and power?  
What must it be in heaven to trace  
And see without a veil Thy face?

—Songs of Somersetshire,  
by Prebendary Stephenson.

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## N.S.W. CHURCH MISSIONARY ASSOCIATION,

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### THE FUNDS of the Association amounted last year to over £6,000

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

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The Organisations together with our Ladies' Union and Nurses' Union and Laymen's Missionary Movement are continually on the lookout to link up men and women in the great Missionary cause.

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

## Young People's Corner.

### The Better Thing.

(By Doris A. Pocock, in "Our Empire.")

"You know, Lil," said Bessie, in her sharp little Cockney voice, "I do think them 'sturtiums' was a silly thing for you to choose. They're so frail, they won't stand up in the pot a bit proper when you tike 'em out."

Lil bent to lift a drooping nasturtium head, which made a wonderfully vivid splash of colour against the prevailing brownish-grey.

"I don't want 'em to stand up," she returned, cheerfully, "they'll sort of fall down all round the pot and look awfully pretty." Bessie looked blank. The idea of flowers "falling down" was not at all to her mind; but then Lil always did have such queer ideas about plants! Last summer, when they both had the great treat of a day in the country, Bessie had brought back a stiff posy of big white daisies, with ferns encircling it closely like a ham-frill. Lil's bunch had been, as Bessie expressed it, "all loose and higglety-pigglety" daisies and totter-grass and oak leaves and wild parsley mixed together in the oddest way. Yet teacher had praised the queer bouquet, and not Bessie's. The small critic looked from her own scarlet geranium to the despised nasturtiums and knew that she had a dangerous rival.

"They're real beauties, anyway," she owned, with a sigh. "I expect you'll get the prize at the show, Lil, and I did want it bad."

"Which of you's goin' ter win?" called a feeble voice above them, and the two girls standing in the tiny, blackened yard, that did duty for a garden, looked up quickly towards the cracked window where a small, white face peered wistfully down through the window-panes.

"Ullio, Ted!" nodded Bessie. "Ow are you to-day? Our flowers is doin' lovely. Can you see them from there?"

The little invalid shook his head. "No; it's too far down from where I'm lying. I do wish they was something climb-ing, as'd reach my window. It does pass the time so, to see some flowers."

Lil gave a little start. "I'll bring you a 'sturtium, Ted!" she cried; and, heedless of Bessie's protest—"Oh, Lil, don't pick any before the show!"—she snapped off a glorious bloom and ran to put it into Ted's eager little thin hand. His face beamed for a moment, but the smile soon faded, and he went back to the old pain.

"I do wish they was climbin' things," he repeated, fretfully. "This 'ere's lovely, but it'll soon fade, and when they're growin' they last so."

"People do train up 'sturtiums over walls sometimes," murmured Lil, in a very small voice; "but—but—"

She leant down from the window to look at the beautiful "traily" nasturtiums; trained up against the house they would soon, she knew, reach and encircle Ted's low window; but then—the flower show! Looming so near—the competition so keen and exciting, the prize so desirable! Her own chance of winning it, and the honour and glory that went with it was as good as anyone's. Surely, surely, she need not give it up!

Ted moved restlessly, turning his face away from the window, and feasting his eyes on the one brilliant bloom.

"There's nothink to see out there," he said, wearily. "I'm glad you've give me this one flower to look at, Lil."

With quick resolution Lil ran impulsively from the room, and encountered her father, a carpenter, entering the tenement.

"Dad," she cried, in a quivering voice, which she hardly recognised as her own, "could you—could you let me have some tacks? I want to—to nail up somethin'—"

A few minutes later Ted was startled by a sound of knocking below his window.

"What's that," he called.

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Lil forced her voice to sound bright. "It's me nailin' my 'sturtiums up for you, Teddy dear," she called back. "They'll come nearly high enough now, and they'll soon grow."

Some days later came the flower show. Child after child trooped off to school proudly bearing his or her pot of fresh flowers, so that the narrow streets which they passed through looked for once quite gay. Lil waited until the very last, and then slipped into the schoolroom as quietly as she could, trying not to be observed. It was hard—oh, so hard!—to go in with empty hands!

The judges went quickly to work comparing the plants, and, presently, Bessie—very proud and beaming—went up to receive her reward for the pot of geraniums which had been set in the place of honour, with a "1st Prize" ticket upon it.

"You was a silly not to send in your flowers," she whispered to Lil, as she passed her. "They'd have beat mine easy." Lil's face was set. It was true, she knew—her nasturtiums were finer than even the prize geraniums. It was hard not to answer Bessie; it would be harder still to satisfy the curiosity of the many friends, who had already looked at her with inquisitive glances, as to why she had drawn back from the competition at the last moment; but it was hardest of all when the good-natured teacher, whom all the children adored, came up to where Lil was sitting with bent head, and laid a kind hand on her shoulder, saying:—

"I see you haven't gone in for the flower competition this year, Lily. I think it's such a pity; you did so well last year—your plant was among the best—and I thought you might have won a prize this time."

Lil, blushing deeply, was miserably silent. "Why didn't you try again?" teacher persisted, gently. "Was it too much trouble to grow anything?"

Lil looked up with burning cheeks; her tears were very near the surface.

"Taint that, teacher," she faltered. "I did grow some flowers—some 'sturtiums—but they're at 'ome. I couldn't bring them for the show. You see, Teddy—my little brother—he's ill, and he loves flowers, and wanted mine to climb up round his window."

Then, to prevent herself from breaking down publicly, she slipped away and went miserably home. Bessie, surrounded by admiring friends, and proudly bearing her prize, was hurrying off to show it to her mother. Lil stood aside until she had gone by—she could not have borne Bessie's questionings and comments just then. The world seemed very empty and life painfully little worth while.

But, when she reached the tenement, the sun was shining brightly, and beautifying the creeping nasturtiums. They were making quite a glory of the dreary little back-yard, which would have been dull enough without them; and Lil, looking round with brightening eyes, heard herself hailed from the window by Ted's weak little voice, sounding quite brisk and cheerful.

"Look, Lil!" he cried. "The flowers has got right up round my window to-day. I do just love 'em, I do!"

Somehow the lump that had been in Lil's throat all the way home suddenly disappeared. She was unaccountably happy; the flower show prize seemed no longer to matter—she felt as though she had won one better worth having.

"Ted ain't got much," she thought. "I'm glad I didn't take 'is flowers away. I'd rather they were 'ere than at the show. I 'ad to do something with 'em, and I think—I think this was a better thing to do."

From their dingy wall the nasturtiums glowed brightly back at her, as if they thought so too.

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## The Bystander.

### HOW ARTHUR CAMBRIDGE BECAME AN EVANGELICAL.

Last week I told how Arthur Cambridge, in an Anglican Church, was carefully instructed in most of the doctrines of Rome, the Word of God being made of none effect by "Catholic Tradition." When he landed in Sydney he was on the point of taking the final step of joining the Roman Church, for which he had been so thoroughly prepared by his Anglican teachers, but in the providence of God he was preserved from this catastrophe.

#### The Influence of the Australian Bush.

After some five weeks in Sydney Arthur obtained a position in the Bush, far away from any city, or large town, where he remained for two and a half years. The influence of life in the Bush was the first factor in his spiritual education at this crisis of his life. The Roman and "Anglo-Catholic" position may be stated thus:—First Christ, then the Church—then the individual. In other words the Church is deemed to be the extension of the Incarnation, and the way for the individual to come to Christ is to be in touch with the Church. It was this teaching in which Arthur had been carefully instructed, and in London, as also in Sydney, the Church was strongly in evidence, with plenty of clergy, and a dignified ritual.

But in the Bush was to be the man who depends on the Church! So Arthur found. It is true there was a little Church within a few miles of the Station, where he lived, but the service was infrequent, the ritual practically non-existent, and the clergy not too satisfactory. In Arthur's soul the spiritual life which had come to him at the Evangelistic Mission in Scotland years before still burned brightly. All the "Catholic" teaching had not extinguished it. So as the Church failed him, he began, at first unconsciously, to turn a little towards the Evangelical position—not first Christ, then the Church, then the individual. But first Christ, then the individual, then the Church. Even in the Bush, Christ was present, prayer could be made to Him, the Bible could be read. So Arthur nourished his soul by the use of these means of grace,

preparing for the time when he fully realised that the Church was not the means by which men come to Christ, but the Divine Society in which believers strengthen each other in their holy faith, that they may go out to conquer the world for their Lord.

#### Arthur Takes Holy Orders.

Eventually Arthur returned to Sydney. His stay in the Bush had delivered him from the allurements of Rome, and he was content with the Anglican position. He took up Church work, and became a Sunday School teacher, and after a short time he resolved to prepare for Holy Orders. He became a Catechist in a country town under a kind and cultured Rector of the old-fashioned High Church School, and after a year was ordained to the diaconate, and placed in charge of a large country parish where twelve months later he was ordained priest, and remained for seven years.

He was still a marked High Churchman. The citadel of his position had been overthrown, but he did not know it. An old friend of his brother Charles, who was with him at St. Augustine's, Canterbury, before he joined the Church of Rome, and who, for a time, had also gone to Rome but had come back again, was Rector of a neighbouring parish. This man had a great influence over Arthur and undoubtedly helped to keep him longer under the spell of "Catholic Tradition." His friendship marked Arthur as a High Churchman, on the principle that "birds of a feather flock together." Evangelical clergy were scarce in the Diocese, and those who were there held aloof from Arthur and his friend. This influence, however, was withdrawn, for the friend returned to England, and slowly but surely the process of emancipation was continued.

#### A Visit to England.

It was in England that final liberty came. Arthur, after twelve years' absence re-visited the Home Land. On the voyage he came much into contact with an Evangelical clergyman who had been on a visit to Australia. He was a keen missionary man, and to Arthur then for the first time came the vision of winning the world for Christ. Staying with this friend in his Oxford Rectory Arthur met such men as Dr. Chavasse, now Bishop of Liver-

pool, Canon Christopher, Bishop Hoare of Hong Kong, and other Evangelical leaders. In London he was privileged to attend the great May meetings of the Bible Society, and the Church Missionary Society, and he began to feel that these people possessed the simple truth of the Gospel of God.

Thus stirred in spirit he attended a fortnight's Evangelistic Mission, held in West London. As already related, he had passed through the crisis of conversion many years before, but he felt that the missionary and his workers enjoyed a certainty and assurance in their Christian life, not yet known to him. This he resolved by God's blessing to obtain, and after weeks of prayer and waiting there came to him a living consciousness of the Saviour's presence never vouchsafed to him before, and which has never left him since.

#### Ministry in Australia.

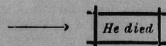
Returning to Australia, his ministry had a new note of certainty. Not all at once, but little by little the "Catholic Tradition" fell from him. The last portion to go was the doctrine of the Eucharistic Sacrifice. For many years he has rejoiced to proclaim the simple truths of the Gospel, valuing his Church, and Liturgy, and the seasons of the Christian Year, but seeking his message from the Word of God, by the guidance of the Holy Spirit, and endeavouring to deliver that message as an ambassador of Christ, beseeching men to be reconciled to God. Above all has he proclaimed the message of an experimental religion—"One thing I know, whereas I was blind, now I see." "I know Whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day."

F.L.A.

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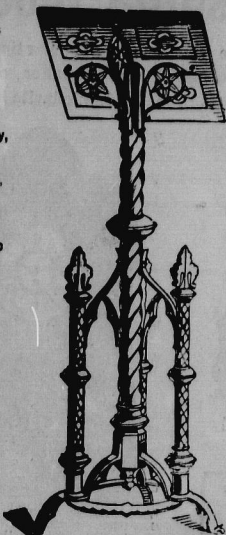
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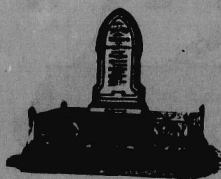
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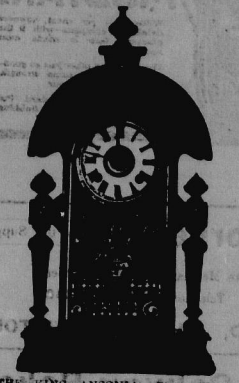
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## Current Topics.

Whit-Sunday is a festival equal in importance to Christmas, Easter, and Ascension Day, for it commemorates the outpouring of the Holy Spirit upon the Church of God; it is the Church's Birthday.

In our Prayer Book special lessons and psalms are provided, as well as a proper preface in the Communion Service. In our opinion the festival of Whit-Sunday is not observed as it ought to be in our Church. It is the day of the Holy Ghost, the Lord, and Giver of Life, without Whom no successful work can be done for God.

Various reasons are given for the name Whit-Sunday, but most probably it is derived from the white garments assumed by English Candidates for Baptism on that day, which was therefore called White-Sunday. The festival corresponds to the Feast of Pentecost, which was a day of thanksgiving for harvest. So Whit-Sunday commemorates the gathering in of the first fruits into the Church of Christ.

In the Collect we pray to God Who did teach the hearts of His faithful people by sending to them the light of His Holy Spirit, that by the same Spirit we may have a right judgment in all things, and evermore rejoice in His holy comfort. The portion of Scripture appointed for the Epistle is taken from Acts ii., giving the account of the Day of Pentecost, "when the disciples were all filled with the Holy Ghost." The Gospel (St. John xiv. 15-31) contains our Lord's promise of the Comforter. The Old Testament lessons tell of the institution of Pentecost, and prophesy the outpouring of the Spirit of God, while the second lessons set forth various aspects of the work of the Holy Ghost, setting us free from the law of sin and death, bringing forth the fruits of the Spirit, and blessing the preaching of the Gospel.

Empire Day seems to be steadily growing in favour, and year by year is more universally observed throughout the British Dominions. It is happily linked with the memory of Queen Victoria, who did so much to maintain the highest ideals of Empire.

We trust that amid all the rejoicings over the greatness, and power, and influence of the British Race, the truth may never be forgotten that "God ruleth over the children of men," that "God giveth power to get wealth." Our danger is materialism; to rejoice in the visible and tangible, and to neglect the moral and spiritual. This

is where the Church may do a mighty work, and speak with no uncertain sound of the danger to social and national, as well as individual life, if we forget God.

As Empire Day this year fell on a Sunday it gave a special opportunity to usher in the celebrations by a religious message, and we rejoice that this opportunity was so largely used by ministers of religion. But laymen also have done their part. We notice especially an address given last week by Dr. Leeper, the Warden of Trinity College, Melbourne, at a service of the Protestant Alliance Friendly Society of Australia. He said that if empire had its roots in religion and virtue, it would surely have the blessing of Heaven, but not otherwise. True Imperialism did not consist in waving flags and comparing the race with other races to their discredit. The true Imperial spirit consisted rather in thoughtful, humble, and reverent acknowledgment of the great gifts and opportunities that God had given to the race, and in the steady resolve to be worthy of their high calling, to be a blessing to the world, and to cultivate brotherly relations, not only among themselves, but also with less fortunately situated members of the Empire, and indeed of the world. No nation was so universally respected throughout the world as the English people. The British Empire was the work largely of sailors and soldiers, traders, explorers, and administrators. But even better than that, it had been the work of British missionaries, both men and women.

Recent events in the development of the Women's Movement show how far Australia has progressed towards the emancipation of women in comparison with the United Kingdom. In London thousands of police formed a cordon round Buckingham Palace to resist one hundred suffragettes, who were determined to see the King. As we read the details we regret that women, with a cause which is in itself legitimate and commendable, should adopt such deplorable methods in seeking to achieve their ends, and we feel that by these methods of militancy they are probably postponing indefinitely the granting of the suffrage to women.

What a contrast is seen here in Australia, where all women enjoy, as a matter of course, and often without fully appreciating their value, the privileges for which their English sisters are fighting so desperately. Last week in Sydney, women delegates from the Political Labour League waited on the Premier, Mr. Holman,

asking that "full citizen rights" be conferred on women, enabling them to sit on juries and municipal councils, and in the State Parliament. (They are already eligible for the Federal Parliament.) Mr. Holman, though not quite convinced that women ought to sit on juries, said, "as to the right of women to have access to the municipal councils of the State, and to the Legislative Assembly, it seems to me that it is quite indisputable. There should be nothing to prevent a woman offering her services to the State as a legislator or in the municipal sphere." Of course there will be great differences of opinion as to whether this further step is wise or not, but as we study the position of women in Australia, we cannot but feel how wide are their opportunities of influence and service. We trust that this ever-extending power may always be used for the uplifting of the community, and for the banishment from it of the social plagues which tend to the degradation of our people.

The Melbourne "Age" in a recent issue published a strong indictment against the methods of recruiting native labour in Papua, stating that "literally hundreds of natives were forced by dire threats to become indentured labourers under conditions which to the Government's own investigation officers appeared practical slavery. One report alone shows that 245 indentured native labourers had been unscrupulously induced to leave their villages and sign on for periods of from one to three years by means which were in flagrant violation of the law. Not one of these 245 labourers had, when signing on, any knowledge as to where he was to labour, or the wages he was to receive."

Such an indictment is not pleasant reading for those who are jealous of the good name of our government. We would condemn unsparringly any other government which permitted such an outrage. It is therefore a great relief to read the statement of Judge Murray, the Lieutenant-Governor of Papua, who makes it clear that while there is much truth in the article published in the "Age," the blame rested on one particular officer who has since been dismissed. Judge Murray's statement is as follows:—

"The system provided in Papua for ensuring that no labourers are recruited against their will is probably as complete as possible; but, like other systems, its effectiveness depends upon the officials by whom it is carried out, and, in this particular instance, the official failed us. The system is, briefly, that the recruit is taken before a Go-