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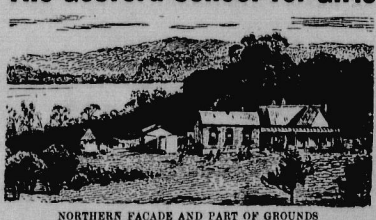
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A Paper issued fortnightly in connection with the Church of England.

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Current Topics.

It is a matter for thankfulness that there is really "movement" in the direction of Re-union. In

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

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

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

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

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

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

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

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

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

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

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

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

What a pity it is that the seamen of Australia cannot make up their minds to allow their fellow-

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

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

The arrival of the Rev. Dr. Mullins, Organising Secretary of the Colonial and Continental Church

Bush Church Society, not only should

Aid Society. remind Australian Churchmen of the great obligation of the Australian Church to the Church in England for financial support, in days when the burden was heavy, but it should also emphasise the obligation now resting on those who live in the more settled and populous parts of our great Continent to help the more sparsely populated places.

"Freely ye have received freely give," was the injunction of our Divine Master, and that injunction has a special appropriateness in connection with the outback dweller, who is deprived of the ministry of the Word and Sacraments because of the strange forgetfulness of his more-favoured brother Christian.

Dr. Mullins represents a Society that has done splendid work for the Christianising of the Empire, and in welcoming him to Australia we desire to acknowledge with gratitude the boons of the past, and express the earnest desire that his coming will get into working order and strengthen our newly-formed "Bush Church Aid Society."

Everybody's Business!

to the other man. We attend meetings, perhaps, or pour wholesale benedictions upon projects that are doubtless of extreme necessity for our common life, and then when there remains work to be done, in the way of practical help in service, we carefully—we were almost saying, prayerfully—leave it all to somebody else. The consequence is that necessary work remains undone, or is done most in-

efficiently, because shoulders which are already bending beneath their load cannot possibly respond to more pressure. The failing we refer to is not confined to any one order in the Church. We have entirely parochial parsons who do practically nothing for the common life of the Church, and bring their people up as congregationalists, "independent" of all sense of responsibility for anything or anyone outside their parish boundaries. On the other hand, we have Church laymen who have never a moment to spare for the great enterprises to which they are often invited, or to give some solid thinking time to the problems that confront their Church and yet the same gentlemen seem to find ample time for their recreations and other pursuits outside of their ordinary avocations. In all these cases there is lacking woefully a sense of responsibility toward the common life, and the consequence is that the Christian character becomes impoverished and unreal.

The action of the Bishop of Adelaide in the case of Canon Wise, has advanced a stage further. The Adelaide Canon Wise is instructing a firm of solicitors in Adelaide to deal with his defence. Some correspondence has appeared in the Adelaide daily press mainly on Canon Wise's behalf. The Bishop, of course, is so obviously out of order, according to Canon Wise and his legal assistants, that he is breaking all the rules of "the elementary principles of British, indeed of Christian, justice." The Bishop is quietly pursuing the constitutional course, unmindful of these unworthy jibes. In an interview his Lordship said:—

"What I have done is simply what I was required to do under the terms of the discipline measure, and as Canon Wise did not submit himself, the Chancellor directed the Church advocate to proceed on the charge, and the matter has now passed into his hands. The Chancellor, the Church Advocate, Canon Wise, and myself are all equally bound by the terms of the measure."

Canon Wise deprecates "the injury and scandal of these proceedings, if pursued to the bitter end, may cause to the Church he loves. His most earnest desire is to avert that mischief." Many readers of St. George's Mass Book will probably wonder what Church it is that the Canon loves! Certainly his ritualistic vagaries do not show much practical love for the Church of which he happens to be an ordained priest; the present lawlessness that so distresses and impoverishes that Church is due almost entirely to men who are relentlessly striving to approximate her to the Roman obedience.

World Conference on Faith and Order.

The Bishop of Willochra has received the following letter from the Secretary of the World Conference on Faith and Order:—

June 10, 1919.

Dear Bishop,—I am glad to get yours of May 6 with the statement of the World Conference Commission of the Church of England in Australia and Tasmania, as to the propositions of Faith and Order which it considers to be held in common by the Anglican Communion and the rest of Christendom, and held by the Anglican Communion as its special trust. I hope to mail in a day or two a bulletin reporting the results of the visit of our Deputation to Europe. I shall try to get in a meeting of the North American Preparation Committee for September, in order that we may push the arrangements for convening at least a preliminary session of the World Conference—my own idea is that such a session should be held in London in June, 1920, but that may not meet with approval.

Most sincerely,

ROBERT H. GARDINER.

English Church Notes.

Personalia.

The Bishop of St. Alban's is resigning on December 1.

The Bishop of Lincoln, Dr. Hicks, feels himself unable to continue the work of his diocese owing to his serious and prolonged illness. He has, therefore, intimated to the Archbishop his desire to resign as from September 1. Dr. Hicks was consecrated on June 24, 1910.

Four new Bishops were to be consecrated in St. Paul's Cathedral on June 24—the Bishops of Falkland Islands, Nassau, Barking, and the Assistant Bishop of Jamaica.

It is officially stated that the Archbishop of Dublin (the Rev. John Henry Bernard, D.D.) has been appointed by the Crown Provost of Trinity College, Dublin, in succession to the late Sir J. P. Mahaffy.

The death is announced of Archdeacon Cunningham, of Cambridge, at the age of 70. He was one of the greatest living exponents of Economic Science, although his views were not always generally acceptable. His loss to Convocation will be severely felt.

The Archbishop of Canterbury has appointed the Ven. George Kestell Kestell-Cornish, M.A., Keble College, Oxford, Archdeacon of Madagascar, to be Anglican Bishop of Madagascar, in the place of Bishop King, who has been called home for other work. The Archdeacon has been closely identified with the work of the Church in that island. He went out to help his father, the former Bishop, in 1884; he was made priest-in-charge of St. Lawrence's Cathedral on his arrival. In 1899 he gave himself specially to the work on the East Coast, and founded a college for teachers and catechists drawn from the Coast tribes, of which he is the first and only Warden. He has written several commentaries in the vernacular.

The Council of St. Aidan's College have appointed the Rev. Richard T. Howard, M.A., formerly Rustat Scholar of Jesus College, Cambridge, and of Ridley Hall, to the Principalship of the College in succession to the Rev. E. C. Dewick. Mr. Howard took his degree as 23rd Wrangler in the Mathematical Tripos in 1906 and was placed in the First Class in the Theological Tripos in 1908.

He was Chaplain of Jesus College from 1908 to 1912, when he went out to St. John's College, Agra, under the C.M.S. In 1913 he became Vice-Principal of St. Paul's Divinity School, Allahabad.

The death of Sir T. F. Buxton, in June last, called forth many expressions of regret and a wealth of testimony to the Christian life of a great man. The C.M.S. especially deprecates its own loss "almost irreparable."

Canon R. J. Knowling has resigned the Professorship of Divinity at Durham.

The Bishop-elect of Bendigo, Rev. H. C. Lees, had a great send-off from Beckenham to Swansea. A cheque for £350 was presented to him by the senior churchwarden, on Ascension Day Mr. Lees was inducted as Vicar of Swansea. The Bishop of St. David's preached the sermon.

The Importance of the Home.

Our King and Queen are showing the greatest interest in all matters that concern their subjects. Visits of inspection have been made on more than one occasion to the slum areas of the great cities in order to see for themselves the conditions of the people's life. Speaking at Leicester recently, His Majesty said: "The character of English life is moulded in the home. We must therefore take care that houses are planned and built so as to make possible for all a healthy and a happy family life."

The Church and Nationalism.

Bishop Frodsham, preaching the Ramsden Sermon before the University of Cambridge recently, dealt with "The Church and Nationalism." He said the questions of nationalism obviously affected the very existence of the Church, but it was not easy to define the Church's duty towards nationalism. Broadly considered, the Church must embody a twofold purpose, leading individual souls aright and empowering the human race to realise its destiny. Nationalistic movements were of course anti-Christian, not invariably from a dislike of Christ, but from a fear that His religion was being presented in a Western fashion. The idea had got abroad in India that Christianity was anti-national. Possibly this belief had behind it some reason. Unintentionally, but no less really, Christians had conceived that the duty of the Church was to Westernise rather than to Christianise. The fulfilment of such a mistake should be beyond discussion. The function of the Church was not to reproduce Europe in Asia or in Africa, but rather to establish the Kingdom of God everywhere in such a fashion as to bring out the best that characterised each nation and gave it individuality.

Value of Sunday Schools.

The Bishop of Ripon, preaching recently at Ripon Cathedral, made an appeal on behalf of the Sunday Schools, and said if our national education was not penetrated by religion, not as something added, but as part and parcel of the system, he did not know what the future of England was to be. We talked about English character, and very well, common-sense really meant character, and character depended upon religion. Things were being said in disparagement of the Sunday Schools to-day which he deeply regretted. He knew it was easy to criticise; he knew how much more ought to be done to remedy the defects which exist, but there was nothing he knew of, nothing he could think of, which could take the place of the quiet, Christian influence which thousands of men and women, filled with the Holy Ghost, were bringing to bear upon the children Sunday by Sunday, and during the week in the homes.

This protest is opportune as too many modern methods of Sunday School organisation forget that "the bringing of truth through personality" will alone give the best and most lasting results in the lives of the scholars.

Women and the Priesthood.

There was a large amount of interest displayed in the above question recently debated at the Church House, London, by Rev. A. V. Magee and Miss Maude Royden. The various accounts show that the chairman, Dr. E. W. Barnes, Master of the Temple, had a by no means easy time. Feeling ran high and matters were not made easier by some of Mr. Magee's sayings. "Faith and flirtation are already too much with us," for instance, deserved the protests and cries of "Shame!" it drew forth from the Church, false to her Master" was a final tilt utterly without any secure basis in Scripture or in reason. It seems to be generally admitted that Miss Royden handled the women's case well, and in her closing remarks she gave Mr. Magee a Roland for his Oliver, "Those who refuse us," she said, "make the Word of God of none effect through their tradition."

The "Church Times," in summing up the debate, practically admits that custom and custom only is the barrier. It says:—

"The ordination of a woman cannot be merely tolerated, for ordination is a public and official act of the Church. It is done, it is allowed; unless it be allowed, it must not be done. . . . The change from existing custom could be made only by a sufficient authority. Where can such authority be found?"

"This is the crucial question. To suppose that a provincial group of bishops has sufficient authority is to deny the unity of the Church of Christ. In relation to the whole Church they would be pretty much what the innovators of Corinth were in relation to the whole Church of St. Paul's day. Should they attempt an innovation of this kind, they would deserve no answer but that of St. Paul: 'If any man seem to be contentious, we have no such custom, nor do we know the Churches of God.' It would be another matter if the change were proposed to the whole Church, considered by the whole Church, and authorised by the whole Church. In that case, even those who hold the scholastic opinion that women are essentially incapable of the Christian priesthood would, we suppose, bow to the decision. But such a decision is within any bounds of possibility that are worth considering. Therefore those who agitate for the change are agitating in vain. They are entitled to discuss the academic question whether women are essentially capable of the priesthood; they are entitled to maintain that women would make excellent and desirable priests; but if they agitate for an attempt to put their theories into practice, they are merely troublemakers of the peace of Jerusalem. The utmost they could accomplish would be a paltry schism."

E.C.U. and Ministry of Women.

The annual meeting of the English Church Union was held on June 18 in Cannon-st. Hotel, London. Notice of the following motion had been given:—

"The English Church Union, in annual meeting assembled, solemnly protests against all attempts to permit Nonconformists to preach, teach, or minister in our churches, or to permit women to preach or minister in the congregation; to both as being contrary to the common law and custom of the whole Catholic Church of Christ."

The motion is suggestive in view of the recent debate on the question between Rev. A. V. Magee and Miss M. Royden. The "Church Times" in a leading article displayed a sense of disappointment in its protagonist and in arguing the matter in extenso, freely admit the general inadequacy of Mr. Magee's arguments. Certainly the dogmatic statements, as given by the "Church Times" and other papers, of which

Mr. Magee's speech generally consisted, do not argue a very secure ground for his objections to giving women the priesthood.

Churches and Y.M.C.A.

As a result of a series of conferences an Advisory Council of the Christian Churches has been formed to work in association with the National Council of the Y.M.C.A. in the development of after-war plans.

The Church of England representatives, appointed with the cordial endorsement of the Archbishop of Canterbury, are the Lord Bishop of Winchester, the Right Rev. the Bishop of Stepney, the Venerable Archdeacon Gibbs, of St. Albans, the Rev. Canon Garbett of Portsea, and the Rev. T. Guy Rogers of West Ham.

The Free Churches are represented by the Rev. W. B. Selbie, D.D., Rev. J. E. Roberts, M.A., Rev. Alec Ramsey, D.D., Rev. Henry Bisceker, B.A., and the Rev. S. Horne. Two further representatives of the Church of England and the Free Church are to be appointed immediately.

Missionary Education in Villages of India.

The Missionary Societies of Great Britain and America are sending out a Commission during the winter of 1919-20 to study and report upon the problems of missionary education in the villages of India. They have been mainly led to do this because of the fact revealed by the last Government census of 1911 that about 83 per cent. of the Indian Christian population is illiterate, while large masses of illiterate people are being received into the Churches at the rate of about 2000 per week; and also because of the strong and growing conviction among the missionary bodies in India that village education, to be effective, must be more closely adapted to the needs of village life. The Commission is first to visit America, Japan, and the Philippine Islands to study the most successful educational methods adopted there for village communities, and will then proceed to India, spending about five months in visiting areas in which there are large numbers of Christians in the villages. The Commission will be under the leadership of the Rev. Alec Fraser, Principal of Trinity College, Kandy.

The Church in Wales.

The meeting of the Governing Body of the Church in Wales at Llandrindod in June had under consideration two questions of great difficulty. In view of the imminence of the date of Disestablishment the consideration of the question whether an Ecclesiastical Province of Wales should be formed admitted of no delay, and the meeting of the Governing Body last week was "a special meeting" expressly called for the consideration of that question and of the equally urgent question of the tenure of benefices.

The Bishop of St. Asaph, as President of the Governing Body, read a letter from the Archbishop of Canterbury which deeply impressed the assembly and caused it to adopt after full discussion, with only one dissent, a resolution, on the motion of Canon Joyce, Principal of Lampeter, that the Governing Body respectfully request the President to invite the Archbishop of Canterbury to take such steps as may be necessary to constitute the four dioceses of Wales into an Ecclesiastical Province.

The New China.

A movement fraught with great possibilities has recently been launched by the Chinese Government. It is an attempt to simplify the language known as Mandarin, and containing only the characters, so that the most illiterate may be able to read easily.

The plan adopted is the publication of an abbreviated form of Chinese writing known as National Phonetic Script. Lecturers have been appointed to explain the system, and in some cases under threat of punishment the business men have been compelled to attend. It is asserted by Miss Cable, a Missionary in China, "that in a month by this method an illiterate can read with fair fluency."

From an educational point of view, there is no end to the possibilities before such a system. The Missionary Societies are not slow to realise the advantages, and already have started classes for educated girls, who in turn will gather groups of illiterate women and teach them to read. Every girl in the Mission boarding schools is taught the Script thoroughly, and during her holidays seeks to make a teaching-centre wherever she is. It is made part of the Christian Endeavour scheme, and of Sunday School methods. Biblewomen, when visiting, carry Scripture literature to excite attention, and the sheets of 39 symbols are sold widely, at two shillings per copy.

For some time to come the literature in this new Script will be mostly Christian, and as Miss Cable remarks, "what printing meant for Europe at the time of the Reformation, this may mean for China." The great obstacle to Mission work in China has been the difficulty of studying the Scriptures, the majority of native Christians being unable to read. This system will be the means of disseminating knowledge widely, and aiding the propagation of the Gospel in a wonderful manner. Will the Christian Church rise to the occasion?

The British and Foreign Bible Society is issuing Gospels in this form, and will lose no time in preparing the New Testament. At a recent meeting of the General Committee of the N.S.W. Auxiliary, it was reported that a friend of the Society had donated 500 dollars (£12/10/-) to assist in the publication of Scriptures in this new Script.

Immediately an offer was forthcoming from another member of Committee that if a similar amount could be obtained by general subscriptions, he would gladly contribute 500 dollars. The offer was gratefully accepted, and another member of committee made a start with one-fourth the required amount (£387/16/-) to be remitted for this purpose. As printing is very cheap in China, these generous gifts will produce many copies of Scripture. The hon. treasurer will be pleased to receive contributions at Bible House, 242 Pitt St., Sydney. June 2, 1914.

The Comrade Christ.

(An Outline Sermon by Rev. J. W. Fall.)

Text: "God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—1 Cor. i. 9.

A prominent Bible student of our time finds that this passage stands as the fundamental affirmation of the Epistle. The verse, he says, stands alone. It is isolated, having no connection with its immediate context. But, he goes on to say, while this is true, it is nevertheless not without a context. For it is related to the whole of the Epistle, and related as the fundamental affirmation, which, in one way or another, the rest of the Epistle amplifies and illustrates.

Scholars will be able to judge of the soundness of this view. One thing, however, is certain about the text, and that is that we have here a fundamental principle of the Christian life. We ask ourselves, What really is a Christian? In what way does he differ from others who make no claim to the name of Christian? What is the essential note of the Christian life? The answer surely is that a Christian is one who enjoys fellowship with Jesus Christ. He is one who has been called by the faithful God into the fellowship of His Son Jesus Christ our Lord. Christianity is not distinguished by its possession of truth, save only as we remember that Christ is the truth; and to be one with Incarnate Truth is to be a Christian. Certainly it is not the profession of a peculiar sort of religion, or the acceptance of certain dogmas. It is not even the acceptance of forgiveness of sins, or of a new way of life. All these are incidental and necessary, but they are yet not of the essence. No, to be a Christian is to be one with Christ. St. John tells us that he declared the things he had seen and heard, that his readers might enjoy the same experience as that which he enjoyed, and he goes on to say that that experience was fellowship with the Father and with His Son Jesus Christ (1 John i. 3). It is a wonderful thought.

Thus the fellowship will

THE KING'S SCHOOL PARRAMATTA.

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Council: His Grace The Lord Archbishop of Sydney (Chairman), Rev. Canon H. Wallace Mori, M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Caldwell, B.A., Ven. Archdeacon Boyce, Rev. S. M. Johnstone, B.A., Sir Russell French, Sir Charles Wade, B.A., Mr. John A. I. Perry (Hon. Secretary), Mr. W. R. Beaver (Hon. Treasurer), Mr. Justice Irving.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are Classical and Modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

It means so much, and includes so much. For if we are one with Christ, all that is Christ's is ours up to the limit of our capacity to receive His gifts. St. Paul assures us on this point when he tells us that "My God shall supply every need of yours according to His riches in glory in Christ Jesus" (Phil. iv. 9). We ask, then,

I. What is Fellowship with Christ?

Let us start with this. It is a very real thing. It is no mere sentimental notion. It must be practical and applicable to every circumstance of our passing life. The Scripture takes great pains to make this plain. By every sort of illustration fellowship is set forth and explained. We remember the "vine and its branches" in John xv. It is a clear assertion of the necessity and reality of a close and intimate fellowship of the disciple and his Lord. Sometimes fellowship is illustrated under the figure of the husband and wife (Ephesians), sometimes of the building and its stones, and again of the body and its limbs. All go to say that fellowship is a real, close association between the two. There is without question a comradeship between Christ and His own, such as even the closest earth intimacy can only dimly suggest and picture.

We may pass on, then, to inquire

II. How is Fellowship with Christ Established?

The answer to this question will appear if we analyse the idea of fellowship.

(a) It begins with acquaintance. There can be no fellowship with a person whom we have never met, whose acquaintance we have never made. It is possible to know much about a person by repute, but until the parties have come together there is no possibility of fellowship. It is exactly so as between us and Christ. Until we have come near to Him we can have no comradeship with Him. And the wonderful thing is that through His Cross such approach is made possible and practical. That Cross overthrew and conquered the power that separated us from God, and nothing now hinders us from coming close to Him in quiet, sincere surrender of life. Then

(b) It passes into association. Friendship always requires cultivation. There must be a meeting of the friends from time to time. There can be no fellowship where the friends do not seek each other out, and pass time in each other's company. Otherwise, even if we have made acquaintance with another there is always a danger of drifting apart. We must certainly spend time in the Lord's company if the friendship is to grow into a real thing. Perhaps one reason why Christ is so unreal is that He is not met in quite persistent prayer and thought so much as He might be. Further, such association, if persisted in, will

(c) Develop into intimacy. Partial knowledge will ever become fuller knowledge. Constant association will develop the acquaintance into a bosom friendship. There will be ever more and more a certain mutual exchange going on. Each will get to know the other more fully. Mutual love will grow and increase, and there will be interchange of activity. His grace will pass over to me, and my service will be always ready for Him.

(d) Find its fulness in a complete identification. In some wonderful and true sense we became "partakers of Christ" (Heb. iii. 14). There will be an identity of interests. What He cares for will be my care. And He in His turn will always, without let on my side, be caring for my things. There will also be a certain identity of lot, for "as He is, so are we in this world." There will certainly be an identity of power. For the Spirit which rested upon Him will rest upon His friends.

There are a number of Scholarships attached to the School. A Junior School, with Resident Master, Matron, etc. has been established for the special care of boys from 8 to 12 years of age. All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

Men for the Ministry.

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

(Continued.)

A course that would give scope for a full training should extend over five years. The university graduate would spend three years at the university and the remaining two years at the Theological College. The non-graduate candidates would spend the first two years on general preparatory subjects, the matriculation examination furnishing a suitable objective, or, better still, the scheme already prepared by the Theological Colleges Conference. Candidates who show sufficient promise in such a course and are junior in age should then go on to the university for a degree course. Men older in years might go on to theology after the first two years and spend another two years in preparing for the Th.L. of the Australian College of Theology. The fifth year would be devoted to practical training and general reading in subjects outside the examination course.

During the first four years the students should be kept free from week-day work, but might with advantage serve as lay readers on Sundays. In the fifth year they should do some pastoral visitation under an experienced rector and learn how to keep parish and personal records. They should receive some theoretical and practical training in the art of teaching, such as instruction in psychology and the art of drawing up notes of lessons, giving scriptural lessons in the public schools in the presence of the diocesan officer of education or other trained teacher, learning how to hold the attention of children and keep order in a class. A most important item is the method of preparing candidates for confirmation and the way to keep them in touch with the Church by various parochial organisations. Finally, there is the art of planning the variety of work that comes to the hand of the clergyman so as to make the best use of his time and energy.

This is a lengthy programme, and it cannot be carried out unless there is a great forward movement to obtain the money needed to build the right kind of college, pay the teaching staff, and enable the Church to educate its future ministers without demanding from them the possession of private means. Even if such a system is established, care must be taken to avoid turning out men moulded after any one pattern. The life of the college must be so organised that individuality is drawn out to the best advantage and initiative encouraged. The Church must not tie itself up in red tape, nor must it expect the college, however well equipped, to turn out a finished article warranted to do everything in the best style. There is room for a treatise on the post ordination training of the clergy. The kind of rector with whom a newly-ordained clergyman spends the first years of his ministry will greatly influence the young man's career. But a sound college training will give him a good start. It cannot do more, but that is worth doing. The State spends large sums of money in training its teachers and finds it necessary to increase that expenditure. The Church must do likewise if it is to meet the demand for a better trained clergy and fulfil its function of witness to God.

The college itself ought to be carefully considered in sketching the ideal. The real "collegium" is a "societas," a fellowship of men, and no college ideal can do without that fundamental element. It is the fellowship that educates more than anything else. But the buildings and their equipment may help or hinder the fellowship.

On the whole it is preferable that the college should be placed within easy reach of a large centre of population, and as near as possible to a University. There are considerable arguments in favour of a college in the country, but the best educational opportunities are to be found in or near a great city. The college should have ample grounds to serve as playing fields and give opportunities for open-air life. Organised games have a great educational value.

The buildings should be worth looking at. The chapel should be the outstanding architectural feature, and its furniture and arrangements of the best—not necessarily elaborate—but such as will conduce to reverence and dignity in worship, and help to form a high standard of good taste. It should also be large enough to serve other than strictly college purposes, and the weekly choir practice should be attended by all the students.

As to domestic arrangements, every student should have his own private room—not a mere cubicle—and at the same time easy intercourse with the students. The staff should as far as possible live on the premises and mix with the students as elder brethren in a family, sharing in sports

and recreations and social intercourse as well as in the devotional exercises and intellectual training. Lectures should be kept at the minimum and there should be plenty of practice in essay writing and opportunity for discussion. The staff should be large enough to admit of specialisation and private tuition. Individual as well as class teaching is necessary.

The college routine should provide a reasonable discipline, but should not be on the side of rigidity. A time-table is, of course, necessary for services, lectures and meals, but it should not be so elaborated as to relieve men of the responsibility for mapping out their own time and forming their own habits of personal devotion and study. It is possible to do too much for the students. Spoon feeding is not likely to produce strong men, and no men need strength of character more than do the clergy. What is wanted is a good EDUCATION in the real sense of the word.

All these considerations tell in favour of the large rather than the small college. Twenty resident students are the minimum for an adequate college life, and three permanent whole-time teachers on the staff. A man finds his proper place more accurately in the larger college, and there is also greater economy of resources.

Herein lies the case for endowments. The training of the clergy should not depend upon annual diocesan doles or income from periodical subscriptions. There must be an open door for all men who have the vocation and the ability to serve in the ministry. It takes a long preparation to produce first-class scholarship and there is dire need of opportunities for such a thing in the Church in Australia. Academic distinction is not the hall-mark of infallibility, but it indicates the kind of ability most wanted at present. The college staff should be set free from extraneous duties, and paid on such a scale that they can buy the books and secure the "leisure" they need for their peculiar work. The adequate and permanent endowment of first-class theological teaching is the most urgent practical need of the Church in Australia to-day, and the best object for a general thank-offering fund.

Notes on Books.

World Facts and America's Responsibility.—Cornelius H. Patton, D.D. The dedication of this book suggests its nature even better than its title. "To all my fellow Christians in America who are willing to be of world size." It is an attempt to present a striking picture of the unique opportunity presented for service on the part of the great Christian nations of the world towards the non-Christian world, particularly Asia. The writer is possessed of a burning passion to arouse America to a sense of its exceptional opportunity, enhanced by the happenings of the war, for moulding the future of the world according to the principles of Christ. Because the emphasis is on "the world" rather than upon "America," it is a book of universal interest. It is the kind of world-outlook with which Dr. Mott has familiarised us, and if it lacks perhaps just a little of the electric glow and suggestion of first-hand experience of that epoch-making writer (though it has its considerable share of these qualities), it has the attraction of being a post-war book which brings us right up-to-date with the position of affairs.

The writer is particularly illuminating with regard to China, and has some very outspoken things to say as to the attitude of the European powers and their general unblushing policy of "grabbing."

"It will be recalled that in the years just preceding 1900 France had seized a great

slice of South-eastern China, Germany had grabbed the peninsula of Kiao Chao, England had helped herself to Wei Hai Wai, and Russia had taken possession of Port Arthur, which commands the entrance in both directions to North-east Asia. Take a look at the map and see what this meant to China. The Chinese understood that Europe, having completed the partition of Africa, was now turning to China, whose unlimited natural resources and vast population filled her lustful eyes."

The general reader will appreciate the fact that several chapters are devoted to the question of the growth of the spirit of democracy. A useful tabulation of events is given indicating the onward sweep of the democratic movement throughout the world during the last couple of years. Dr. Patton is not blind to the perils of democracy, and he seeks to arouse the Church to the task of "Christianisation of Democracy." His hope for the future is in a world outlook which finds its inspiration at the feet of Jesus Christ. It would be a pity not to quote his own stirring words: "The new era demands that the Church should exalt as never before the **Victorious Christ**. We have been emphasising the teaching Christ in recent years. Our efforts have been directed in large measure to bringing to bear upon men's hearts and minds the saving truths which Jesus exemplified and proclaimed. Previous to that there was a strong emphasis upon the suffering Christ. It was felt in those days that the supreme need was for men to realise the plan of God as providing atonement for sin. God forbid that we should ever remit our efforts to impress upon the world the sublime aspects of our Lord's person and mission. But there remains the Risen and Victorious Christ. This is the Christ of all ages, but supremely of the age which is to be. We are to think of our Lord as the One who claimed **all authority** in heaven and in earth, who in the exercise of that authority, commanded His followers to disciple the nations. We are to think of Him as pictured in that final book of the Bible, the victory book: 'And I saw, and behold, a white horse; and he that sat thereon had a bow; and there was given unto him a crown; and he came forth conquering and to conquer.'"

We heartily commend the book to our readers, as being a most stimulating and useful production, of great value in helping to a right spiritual and mental outlook in these critical days of world-reconstruction. Our copy is from Angus and Robertson, 81 Castlereagh-st., Sydney, price 5/-.

Correspondence

Centralization of Finance.

(The Editor, "Church Record.")

Dear Sir,—In your issue of July 18, 1919, a writer to your valuable paper, under the heading "In the Market Place," and using the title "Spermologos," has written on the proposed Centralization of Finance Ordinance in a way which is not at all fair to the gentlemen who have given much valuable time and labour to frame something which they believe will be of the utmost value to the Church of this diocese. "Spermologos" evidently has no idea of justice to try to prejudice the minds of the members of Synod against a measure which is not yet introduced, and of which he himself admits that "of course the exact terms of the ordinance are not yet known." How can he or anyone who does not know the exact terms of the ordinance attempt to form an opinion on the matter, or presume to guide the minds of the members of Synod on a proposal of

which he does not yet know the terms? One would think the title "Prejudice" would be the more fitting one for the writer of the article. Possibly we may read the reason for this attempt to prejudice the minds of Synodsmen in the last paragraph of the article, where the writer says, "I'll then we shall continue to enjoy such privileges as our present healthy independence affords." This seems to indicate that the writer's grave concern is not the advance and general good of the Church of the diocese, but that he may not lose the advantages of his present position, or be forced to arouse from his ease and well-contented, to take an interest in his poorer brethren who are living on a mere pittance, and many of them bearing the hardships of the pioneering work of the Church. If "Spermologos" wishes to have anything to say about the ordinance, let him play the man and attack it in the Synod, and not hide his identity under a nom de plume, and then carry out this underhand business of throwing opprobrium on a measure of which he confessedly knows nothing, and throwing dust in the eyes of Synodsmen by raising bogeys of his own creation to frighten them from the calm and fair hearing of a measure which aims to increase the vitality of the Church by the fuller union and utilisation of all her forces. The projectors of the ordinance do not fear fair criticism, or the fullest knowledge of their proposal, but they do fear ignorance of the measure and prejudice, and trust that the members of Synod will keep open minds on the subject, and not allow themselves to be prejudiced by the vapourings of Trifler or Babler, whose name after all perhaps is very suitable, and would warn us that we should not take him seriously, even though his name sounds very learned in the Greek, and his attack is veiled in humour.

FAIRPLAY.

Standing Committee of Synod.

(The Editor, "Church Record.")

Sir,—It is gratifying to see that the Big Thirty-four have begun to take common church folk into their confidence. In the "Sydney Diocesan Magazine" for August there appears a summary of the committee's proceedings in June. In respect, however, of its four principal business items, the account is so rigorously frugal as to resemble the benevolence of one who should throw a bone to a dog after first making sure that there was upon it no trace of meat. "Consideration was given to Moore College Constitution, Superannuation of Clergymen, Amendment of Standing Orders to provide for the precedence of motions in certain cases, and an Ordinance to amend the Presentation Ordinance in certain particulars."

Anyway, there is here something to dream about. We may picture Moore College as coming to be like a pyramid standing on a broad base, instead of remaining like a cone standing on its apex. The Thirty-four may be planning to heighten the prestige and status of the College by exchanging the camouflage of a sham though showy halo or garland of Lord Bishop Vice-Presidents for a real and broad-minded governing body, who will reinforce the Principal in his efforts to lessen the risk of turning out "spiritual exotics, emotional enthusiasts, ecclesiastical gramophones, or partisan parrots." Superannuation of Clergymen may have something to do with stirrings of conscience against basing superannuation on the maxim that whosoever hath, to him shall be given. Amendment of Standing Orders may indicate a leaning towards the conception of Synod as a sort of Church Congress, or a society for debating abstract resolutions, instead of as a legislative body charged with the "management and good government" of the concrete affairs of the Church. Amendment of Presentation may face in any direction, except perhaps that of debating the white ant and vices of sectional exclusiveness. In the absence of definite information we can but guess; and if the guesses are all wrong, enforced ignorance must bear the blame.

Meanwhile it is no small thing that the

Standing Committee has taken a turn upon the house-top. It may seem to have essayed but a timid and tentative airing, with great part of its face covered up by a mask. But courage! Time and practice will vindicate the virtue of plentiful oxygen as an agent for renewing the face of the earth, and for counteracting some of the ill effects of original sin.

W. HEY SHARP.

August 6.

C.M.S. and A.B.M.

(The Editor, "Church Record.")

Sir,—Your last issue contains a paragraph from the Armidale Diocesan News, whose general tone is regrettable and likely to mar the good relations which are desirable between the two societies. I am reluctant to take the office of critic and would not comment upon the good taste or spirit of the paragraph; but there is one sentence that calls for contradiction as being absolutely contrary to fact, viz., this, "Both Societies are now amalgamated." No amalgamation whatever has been effected or contemplated by the C.M.S., which has, however, willingly agreed to harmonious co-operation regarding certain matters. It may be that the statement arises from an unhappy oversight or carelessness in the use of terms, but it is unfortunate that some active agents of the A.B.M. have, in varying ways and places, given the impression that such amalgamation exists. Their action is likely to prevent support being given to the A.B.M. for it destroys the confidence of evangelical Church people as to the fair carrying out of arrangements made by the Determination of the General Synod.

W. GREENWOOD.

The Rectory, Coogee, Aug. 11, 1919.

Personal.

Rev. R. H. Bootle, L.Th., Th.L., has been appointed Curate of St. John's, Ashfield, diocese of Sydney. Mr. Bootle will take up his new duties in September.

We understand that Rev. S. H. Denman, rector of St. Peter's, Woolloomooloo, has been offered the incumbency of the parish of St. Bede's, Drummoyle, diocese of Sydney.

At a special meeting of the staff of the Melanesian Mission at Norfolk Island, the Rev. J. M. Steward was elected Bishop of Melanesia, in succession to Bishop Cecil Wood, who recently resigned. The new bishop is an Englishman, and graduated M.A. at Magdalen College, Oxford. He is 48 years of age, and joined the Melanesian Mission in 1902. For some years he has been in charge of the college at Marovo, in the British Solomon Islands, for the training of islanders for teaching and ordination. The consecration will take place at an early date at Wellington, New Zealand.

At All Saints' Church, East St. Kilda, the Archbishop of Melbourne conducted an ordination service, when Mr. Henry Edward Fawcner was admitted to the office of deacon. Canon Hart preached the ordination sermon.

Rev. Karl Hamilton of Wonthaggi, has been appointed by the Bishop of Gippsland as Archdeacon of North Gippsland. The new Archdeacon was

ordained in 1908; was assistant at St. Matthew's, Prahran; a short time C.M.S. missionary in Southern Sudan.

Miss Pallister, Deaconess Superintendent of the Sydney Deaconess House, arrived in London on Friday, June 27.

Many have been the expressions of regret at the great loss the Church in Gippsland has sustained in the death of the Ven. E. F. Pelletier, Archdeacon of North Gippsland. For many years the late Archdeacon was a prominent figure in all diocesan activities.

Rev. F. H. T. Lane has taken charge of the parish of Croydon (N.Q.) for three months from June 1.

Rev. G. A. Luscombe and Mrs. Luscombe with their two children arrived in Thursday Island early in April. They were quarantined for seven days after they landed, and were not able to get to St. Paul's till after Easter Day.

Our hearty congratulations to the Rev. J. E. Done and Mrs. Done, of the Torres Straits Mission, on the birth of a son in June. Mrs. Done was staying at Bishop's House in Thursday Island.

We are glad to note that Mrs. Radford, wife of the Bishop of Goulburn, has made a good recovery after a serious operation in Sydney.

The Bishop of New Guinea is still in Brisbane, unable to get back to his diocese owing to the shipping strike.

Mr. C. R. Walsh (Prothonotary of the N.S.W. Supreme Court), who is shortly retiring from that position, had a high tribute paid to his long and able service at a meeting of the N.S.W. Law Institute on Thursday week. Mr. Walsh is well known as a Churchman. He is chairman of the C.M.S. of N.S.W.

Captain Bernard Rose, M.C., D.C.M. (13th Battalion, A.I.F.), son of Rev. H. J. Rose, of Strathfield, Sydney, has lately undergone an operation by Sir A. McCormick, which was rendered imperative by the severe wounds he received during the great advance in August last. He has made satisfactory progress.

Rev. Dr. Mullins, Secretary of the Colonial and Continental Church Society, who is on a visit to Canada and Australia in connection with the Society's work, is now in Sydney. He intends visiting the Bush Dioceses.

Rev. T. Anson Cato, rector of Gunning, has broken down in health. It will probably be some considerable time before he can take up his work again.

The wife of Bishop Langley, of Bendigo, died on July 30. Of late she had been lying quietly at Bishops Court, leaving much of the religious and philanthropic work, with which she had identified herself in Bendigo, in the capable hands of Miss Langley. She had the heavenly grace which enjoys and radiates love and happiness. Of her it may be said, "Her ways were ways of pleasantness, and all her paths were peace." Many had learned to love her during her residence in Bendigo, but it was in Sydney that she rendered her greatest service to others. Her home for about 25 years, at St. Philip's Rectory, Sydney, was the hospitable resort of hundreds of young men who would otherwise have been lonely and without a sweet motherly influence to inspire and guide them in a place of many temptations. The Bishop, in earlier years, attained to one of the highest positions in the Bank of Australasia in New South Wales. His wife willingly shared with him the great sacrifice of giving up, at the call of God, a lucrative and assured position to enter a College, and then begin his great work in the ministry.

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The New Dean of Newcastle.

The Rev. Horace Crotty, M.A., Rector of St. Thomas, North Sydney, has been elected Dean of Newcastle. Mr. Crotty was educated at the Melbourne Grammar School and Trinity College, where he held the Hon. Ruperwood, and Warden's Scholarships. In his first year he was University Exhibitioner (1st class) in Logic, and in his second year won another first, the Exhibition in Logic and Philosophy. He concluded a brilliant University course by being placed first in the First Class at the Binal Honours Examination, with the Final Scholarship in the School of Logic and Mental and Moral Philosophy. He also held office as Prefector of Trinity College, and in 1907 delivered the annual address on the subject of "Ideals and Australian Ideals." He was successively Curate of All Saints', St. Kilda, Headmaster of All Saints' Grammar School, and Vicar of Ivanhoe. In 1912 he was offered the important cure of St. Peter's, Ballarat, but refused, and the following year became Rector of St. Thomas, North Sydney. Last year he was offered the living of St. John's, Toorak, in Melbourne, but again refused, immediately afterwards in the A.I.F., where he was Chaplain to the 10th Battalion in France. After the Armistice he became associated with Bishop Long in the work of the Education Service, from which he has recently returned. Mr. Crotty has always taken a keen interest in social problems and social service. His undoubted preaching gifts and spiritual ideals will find a congenial and ample sphere of activity in Newcastle. We think that Newcastle has chosen wisely.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synod.

The Most Rev. the Archbishop has resolved to convene the Sydney Diocesan Synod for Monday, September 22.

Lay Readers' Association.

(From a Correspondent.)

In the forty-fourth annual report of the Sydney Diocesan Readers, adopted at the annual meeting on Saturday last, perhaps the most striking feature was the number of divine services conducted by members of the Association. The staff numbers 43, and no less than 1336 services were conducted during the year, or an average of nearly 26 per Sunday. We can hardly estimate the loss to the Church if these were denied, Sunday by Sunday, these 26 services conducted by the Diocesan Lay Readers. And their enthusiasm seems boundless! The report seemed almost apologetic because of the number of services this year being not quite so large as the last—due to the epidemic! It speaks well for the Church that she possesses and fosters such a band of devoted men who, sacrificing week-end rest and the claims of family life, so freely and without monetary gain, give of their time and talents in so noble a cause. Frequently the demand for men is greater than the supply. More men of devotion and reasonable education are needed. Is it not an opportunity, especially for soldier sons of the Church, to enlist in this great battle of Christian truth in the pulpits of our Church? Enquirers should communicate with the Chaplain or the Secretary.

In the report, reference was made to the appointment of the Rev. W. G. Hilliard, M.A., as the Archbishop's Chaplain for Lay Readers, succeeding the Rev. G. A. Chambers, M.A., who filled the position for eight years. The Rev. W. G. Hilliard had appointed Mr. H. C. Byrne as secretary in place of Mr. W. H. Jones, who, acting upon medical advice, had resigned after five years' service. After the close of the annual meeting Readers were thoughtfully entertained with refreshment at the Ashfield Rectory, and advantage was taken of the opportunity to present both the Rev. G. A. and Mrs. Chambers and Mr. and Mrs. W. H. Jones with tokens of high esteem and appreciation.

We believe that organisations similar to the Sydney Diocesan Lay Readers' Association exists in other dioceses. Yet we never seem to hear of their progress. It would, perhaps, be stimulating for some news of the Lay Readership throughout Australia and Tasmania to appear in the "Church Record." Will some "Reader" scribe send such news along?

Boy Scouts.

The Boy Scouts' Association of New South Wales attended a united parade and thanksgiving service in St. Andrew's Cathedral on Sunday last. The various patrols in the metropolitan area were well represented, the central seats being filled by the Scouts, who were in charge of Staff-Scoutmasters Begg and Kelly. The remainder of the seating accommodation was filled by visitors, amongst whom were the Governor-General and Lady Helen Munro Ferguson, the State Governor and Lady Davidson, Sir Francis Newdegate, Governor of Tasmania, Sir William and Lady Cullen, Sir Edmund Barton, Brigadier-General Sir Owen Cox, Colonel G. H. Holland, and Dr. T. Storie Dixon, president of the St. John Ambulance Association, and Mr. B. R. Rainsford, late hon. secretary of the same order.

The order of service included a recitation of the ten Scout laws by the Scout Chaplain, Rev. J. Sharp, M.A., the scouts responding by asking God for mercy for the past and grace for the future. At the close of the service the "Last Post" was sounded from the organ gallery by Troop-leader Willis, of 1st Glebe, in honour of the scout-masters and scouts who have fallen in the war.

The Dean of Sydney preached. Captain Cumberlege, of H.M.A.S. Australia, who was at the service, invited the Boy Scouts to visit his ship on Saturday, August 23, and this invitation was accepted by the Staff Scout Masters on behalf of the boys.

Memorials.

A meeting of the parishioners will be held at St. Andrew's, Summer Hill, on Tuesday, August 19, at 8 p.m., for the purpose of determining upon a suitable memorial to the late Canon Vaughan, who was for 35 years rector of that parish, and by whose devoted energy, faith and enthusiasm the magnificent church was erected.

At the same meeting the question of erecting a memorial to the soldiers from that parish who have given their lives for the defence of our liberties, will be considered.

The Navy's Victory.

The Cathedral was filled to overflowing at the special service of thanksgiving on Sunday morning for the part taken by the Navy in the war and the securing of a glorious victory. Admiral Jellicoe, Rear-Admiral Grant, Commodore Dumaresque, and officers and men from H.M.S. New Zealand and H.M.A.S. Australia were present as official representatives of the Navy. The Governor-General and Lady Helen Munro Ferguson, the State Governor and Lady Davidson, Sir Francis Newdegate (Governor of Tasmania), Sir Wm. and Lady Cullen, the Lord Mayor and Lady Mayoress were in the congregation.

The order of service included a prayer giving thanks to God for defending the navy in the perils of the deep, and giving them victory over their enemies, and "for the protection Thou hast granted to the peoples of this Empire through their unflinching courage and untiring vigilance of our Navy."

The Archbishop, taking as his text the words:—"This is the victory which overcometh the world, even our faith," said they might that day repeat the naval prayer, though two and a half centuries old—"We thank God to-day for the victories of the war, and we thank Him for the mighty part that the Navy has played in bringing about the downfall of our enemies, and the victorious maintenance of the principles of truth and righteousness." That prayer of thankfulness was just as appropriate to-day as it was in the time of Drake and Nelson, as all through the long history of the British Navy it had victoriously stood for "the maintenance of the principles of truth and righteousness." Never in the history of the British Empire was such a tremendous task imposed on the Navy as during the past five years, and the Navy had completely and gloriously fulfilled that task. The Navy was not only the guardian of the Imperial armies, but of those of the Allies, for without the Navy they could not have sent millions of men to France, supported by millions of tons of supplies and munitions of war.

The Navy protected the British Empire at home, as well as its soldiers abroad, with ability and resourcefulness, always meeting and wearing down every device of the enemy, and always confident of the ultimate victory, acting throughout with true British tenacity and determination.

Lithgow.

United Evangelistic Effort.—On Sunday, August 3, after Church hours, a united evangelical service, arranged by the men of the Protestant Churches of Lithgow, was held at the Trades Hall. A song service of Alex. der's Hymns was conducted from 8.15 to 8.30, when the service proper commenced. Some 700 people were assembled in the large hall, and the singing was led

by a male choir. Everything went off splendidly and there were evidences of the power of God's Spirit. Many testified to blessing received and it is believed that at least one man was converted to Christ.

The Rev. R. B. Robinson, who was the preacher, based his remarks on St. John xii. 32, and urged upon the congregation "the necessity of a living union with a Living Christ, who desired all to be drawn to Him. Christ, in His great love, had drawn millions to Himself as Saviour; He was willing and waiting to draw millions more." The service created a good impression in the town, especially as it was a men's effort to reach non-church-goers. It is known that there were a good number of non-church-goers present. It has been determined to hold the meeting monthly.

Small Arms Factory.—Another effort to preach the Gospel is a meeting held at the Small Arms Factory every week in the lunch hour. The Anglican and Methodist Ministers who are responsible for the meetings get a good reception and the effort is appreciated by most of the men. Good hearty hymn-singing has taken on well and paves the way for an attentive hearing of the address. A better understanding already exists between the men and the "parson," and judging by a comment in the local press the effort is well worth while. The messages given by the clergy are clear direct messages from the Word of God.

Matraville.

The cottages for returned soldiers and for the widows and families of those who have fallen are rapidly going on. We believe it will justify its name as the "Garden Village." There are some families settled there now, and some earnest Christian workers in the district anxious for a place of some sort where the children may be gathered and taught, and where the people may meet to worship God. There is a good site reserved for the Church of England. May the hearts of some Christian man or woman be moved to provide for the building of a house of God in that place. It would be a beautiful and gracious thing to do it for God's glory as a thankoffering for a son safely returned from the war, or as a memorial for a loved one who gave his life for his country, for victory, and for peace. The rector would be glad to hear from anyone willing to help.—From Coogee Church News.

A Historic Occasion.

St. Stephen's Church, Penrith, celebrated the 80th anniversary of the consecration of the church on Sunday, July 20, and the collections for the day reached the sum of £37, thus bringing the amount in the bank up to £152 towards the £500 appeal that has been made as a Peace Thankoffering in the parish. The Ven. Archdeacon Boyce preached the sermons. At the morning service an interesting historic event took place. Mrs. Sarah Barlow, who was present at the laying of the foundation stone and also the consecration of the church in 1839, and who has lived in Penrith all her life, was presented by the Archdeacon, on behalf of the congregation, with a Prayer Book, and she herself placed upon the font a cedar wood covering or lid made from timber in the old pulpit of the old church at Castlereagh, near Penrith, and from which the first rector of Penrith—the Rev. Henry Fulton, B.A.—had preached in the good old days 80 years ago. The old historic Prayer Book and Lectenary Bible were used by the Rev. Fulton 80 years ago. In the churchyard is buried the last aboriginal, "Stevey," in 1861, and Sir John Jamison, who died in 1844. The great grand-children of Mr. Fulton are active church workers to-day, and two of them are churchwardens—Messrs. E. J. Fulton and H. J. F. Neale. The Acting-Rector, the Rev. N. M. Lloyd, conducted the services. The Rector of the parish, the Rev. M. G. Hinsby, who has been an army chaplain in France for the past two years, is returning on the "Themistocles" and will reach Sydney early in August, and will resume duty at Penrith early in September.

Hurstville.

The parish of Hurstville, which although within 10 miles of Sydney, covers an area of some 20 square miles, has added to its church to its number. When the present rector was appointed to the parish there were but two churches, now there are six. On Saturday, August 2, His Grace the Archbishop of Sydney opened and dedicated the new Church of St. Mark, South Hurstville. There was a large gathering. The church is of brick and is situated near the junction of Woniara and Connell's Point Roads, in the centre of a rapidly growing district. The church was gaily decorated outside with flags and bunting. The service was conducted by the Archbishop, assisted by the Rector and the Rural Dean. His Grace delivered a stirring address, during which he advocated the adoption of the

(Continued on page 9.)

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The Church Record.

AUGUST 15, 1919.

EDUCATION AND THE CHURCH.

In the great upheaval of thought and life due to the war and now becoming increasingly manifest in the whole of English life, giving rise to profound movements for reconstruction on every side, no subject is being more widely and earnestly considered than that of education, except it may be the reconstruction of social and industrial conditions, themselves closely related to education. At such a time as this, it is the plain duty of those who have at heart the cause of the Kingdom of Christ to observe and study the various aspects and phases of these reconstruction problems, in order that Christian principles may have a right place in their solution. This is especially the case with education, a work which has been bound up with religion from the early days of Christianity. We must see to it that in any aims and plans for the future of education the training for life in its widest and truest sense is ensured. In order to do this, it is necessary to keep our minds open to hear what the Spirit is saying to the Churches to-day. We must not cling too closely to the past or its methods, though a fresh scrutiny of the past to ascertain its true lessons will form a most valuable instrument for selecting between the good and the bad elements in the multitude of counsels now so freely offered. Thus holding in its hands its principles and its age-long experience, the Church is well fitted to exert a deciding influence on educational questions, provided churchmen honestly try to see what is good in modern movements. If the Church is thus prepared to play its part, there is much in the present situation that bids us look towards the future with a great hope. In England at least there is strong evidence that the discipline of the war has not been in vain, but that its lessons are being laid to heart. Though no considering man can blink the fact that we have already many dark moral problems to face as the outcome of the war, still the past four years have had a deep and probably lasting influence on men's minds. If we look at almost any aspect of life, except, perhaps, that of sexual morality, we see there has been a raising of ideals, and it is difficult to discern the real truth even about the exception.

A Complete Education.

It is in regard to education, however, that a changed attitude is most marked. Not only has the necessity for education been more widely realised, but the need for complete education is insistently emphasised. For instance, a pamphlet issued by the Ministry for Reconstruction on "The Classics in British Education," starts thus:—"What is the object of education? To make a good citizen. What does a good citizen need to know? His relations to God, his relations to his fellow-men, and his relations to the world in which he lives." This sounds almost like a quotation from the Church Catechism, and to an Australian, reared among the secular notions of Government Departments current in his own country, it came as a shock. But the words are much of a piece with the strong idealistic standpoint of most of what is being written on education and other subjects. In the report of the Prime Minister's Committee on Modern Studies we find this:—"Practical education is the only foundation on which idealistic achievements can be raised; to neglect the practical ends of education is foolishness; but to recognise no other is to degrade humanity. Moreover, it is to ignore a most

powerful motive. . . . Men will work for the joy of comprehension, for the joy in beauty, for the joy of creative construction as they will not work for less inspiring ends. Culture and civilisation are by-products of life; but like some other by-products they may yield a greater return than the parent industry. What gives dignity and splendour to life may be more precious than the life itself." How different is the outlook of this from that of the "economic man" of the old economists, with their sole appeal to economic motives. All through this able report, and in much educational literature, there is the constant insistence on moral values. The war has burned into the national brain the need for character. Whether the outlook in Australia is as promising as it is here, it is difficult for one to know at this distance from home, but one has sufficient belief in Australians to be confident that they too will be stirred by this new renaissance, and, if so, the Church in Australia as here will have a great work before it.

The Church's Part.

It is always easier to outline principles than to make applications of them and to say that the Church should do something rather than to show exactly what and how to do it. We must first recognise that there is indeed little hope that the Church will ever occupy again the place in education that she held right up to the first half of last century. The old state of things is gone, and there is no more chance of all schools becoming Church schools than there is of hospitals again reverting to Church control. Honesty compels us to admit that such a state of affairs, even if possible, is not desirable, for the work of education under the State is much more efficient than it ever was under the Church. But admitting this, does not mean that Church schools should be closed, or that a forward policy regarding them should be abandoned. Provided the standard of intellectual achievement is maintained in the education in a Christian atmosphere is to-day untrivial. The training given by the Public Schools, with all its shortcomings, is still the best that is offered to fit a boy or a girl for living a complete life. As the modern Public School system is really a child of the Church of England, owing its main ideas to Arnold of Rugby and Thring of Eppingham, a clear duty lies before the Church of maintaining and increasing the number of these schools. It may be biased to say so, still it does appear as if the doctrine and rites and ceremonies of the Church of England contribute elements in character to the public school boy which other denominational systems are not so fitted to supply. However, Church schools will always be in a minority. The main work of education is now in the hands of the State. But though the Church no longer holds a governing control, it by no means follows that the Church's influence on education is lost. Governing control is gone, but spiritual control remains, and this is the truest control. The office of religion in education is to interpenetrate ideas—to show the spiritual side of knowledge and life. Even in a Church school the spiritual influence is exerted, not so much by the lessons on the Bible and Prayer Book, or even by the chapel services, but by the spiritual background given to the instruction in all subjects, and by the minds and work of the teachers. In the same way the value of teaching in Sunday Schools is not to be judged by the amount of theological knowledge possessed by the child after passing through the school, but by the definite spiritual influence the teachers have brought to bear on their pupils. This is why often Sunday School teachers of poor intellectual attainments, but with hearts touched by the power of Christ, are so successful in influencing their scholars. The advocates of "definite Church teaching" are apt to overlook this. If, then, the main work of the Church in education is to lighten thought, to give a Christian outlook and a Christian interpretation to the results of those who labour to increase the stock of the world's knowledge, how is this to be done?

Methods of Work.

There are two lines of action which one can suggest. First there is the teaching profession. The day of the teacher has arrived. What is holding up educational advance in England is not now the lack of funds or even of buildings, but the lack of trained teachers. These are the keys to the position. Many causes might be pointed out as accounting for this lack, such as the comparatively low rate of remuneration and the comparatively small social estimation in which the teaching profession has been held. These causes will vanish in the first case by the action of the law of supply and demand, and in the second case owing to the changed national attitude towards education. Where the Church can help is in forming a good public opinion on the value of education, and of the work of the teacher, in bringing before young Christian people the

opportunities for extending Christ's Kingdom through teaching—not merely by Sunday School teaching—in seeking to inspire teachers in all kinds of schools with high ideals and the noblest aims. A clerical movement to capture the schools would, we know, be bitterly resisted in Australia, but no voice will be raised in opposition if we seek to staff all schools with men and women imbued with the Spirit of Christ, and aiming at the highest ideals in education. From a rather wide experience of Australian teachers, both in the State Departments and outside them, one can bear witness to the high standard many of them set before themselves. This is what should be encouraged, and there appears to be no other means of maintaining and further raising educational motives and aims except by the Church and by officials who have a Christian spirit and outlook. In education, as everywhere, the Christians must be the soul of the world.

The second line of action that the Church can take is in connection with the movement for adult education. Adult education has come to stay, and just as the Church led the way in the foundation of the universities, in developing general education, and especially at the beginning of last century in starting the movement for the education of the poor, so she should be foremost in the new sphere. Much has already been done in Australia for adult education along the lines of mission study circles and summer schools, of lectures on industrial problems, temperance and other social problems, but much more can be attempted. In the April number of the Hibbert Journal, there is an article dealing with this subject. The writer suggests that efforts should be made "in any reasonable extent of practical interest," in Church history in Biblical criticism, in philosophy of religion, and in theological subjects generally. To accomplish this he advocates the establishment of Sunday colleges as the coping stone of the Sunday School system. He goes even further and quotes, with approval, the following remarks of Archbishop Benson:—"If formerly the construction of vaulted roofs, the thrust of walls, the balance of buttresses—nay, the construction of bridges, the formation and repair of highways, were not unworthy studies in the most religious ages of the cathedral churches of the old and new foundation, will history or physiology or mathematics be beneath their teaching now? What a field here for association of clergy with able laymen in the actual instruction! Let the cathedral body take a lead here!"

The obvious objection to this is the lack of those competent to instruct. But there are numbers of clergy who could undertake the work—this would help to solve the problem of the continued education of the clergy after ordination—and there are many laymen and laywomen who would gladly assist. It might be that many intellectuals who at present see no need for the Church would be won over to take an active interest in this work. But some will perhaps criticise the proposal, maintaining that by switching off on to all this educational work we shall neglect our main duty—the preaching of the Gospel. We should be giving up regeneration for education. If one thought that this would be so, of course there could be no question about the matter. The conversion of individual souls is the primary duty of the Church. But it is not absolutely certain that such would be the effect. One might point out that the man who would forget to evangelise while he educated would probably not evangelise if he did not educate. Further, at present we only evangelise a percentage of the population of our parishes, and that mainly because we cannot come into contact with them. Here is a method which undoubtedly promises an extended sphere of influence. Surely the Church should seize the opportunity. Adults will tend more and more to take up educational work. They will get education somewhere. The Church should provide them with education with a Christian bias. The charge has often been made from Matthew Arnold onward that evangelicals as a whole are opposed to culture. The present Archbishop of Canterbury, in his life of Archbishop Tait, says, "They (the Evangelical Bishops and their followers) had failed to gain touch with the intellectual and critical side of the life and conversation of educated men. Literature, science, philosophy, art, were by them regarded as things altogether apart from religion. Their view of the antagonism between the Church and the world led them to a strange distrust of the higher forms of human usefulness and activity." This is a wide-spread view, and there must be something to support it, though a knowledge of the lives of many leading evangelicals shows that this charge is not wholly proved. It is certainly untrue of the members of the C.M.S., the cream of the evangelical school of thought, or of the younger evangelicals, such as Canon Burroughs or Howard. The duty and privileges of preaching the simple Gospel of Jesus Christ stands alone. No

other work can compare with it. But surely there is need for an evangelical interpretation of art and music. Why should most Church music and art be of the Catholic variety? We need, too, men and women who have a firm grip of the meaning and reality of personal religion to apply themselves to the solution of the many problems, never so many as now, of industrial reform, of social morality and of theological thought. The greater the work, the greater will be her success. By putting grand ideas before man, the more strongly she will appeal to them to engage in her work. The deepest reason why there are not more candidates for the ministry is not the poor stipends that are paid, but it is that men do not feel that the Church's work makes any heroic appeal to them. Australians did not enlist in the A.I.F. for the six shillings a day, but in obedience to the call of a grand ideal. We shall get recruits for the ministry when the Church in the power of Jesus Christ takes all life for her province and strives to be the inspirer and interpreter of men in every sphere of human life.

Wm. H. Irwin, Chaplain, A.I.F.

Salisbury, 4/5/19.

CONSECRATION OF THE BISHOP OF TASMANIA.

The Primate has fixed St. Bartholomew's Day, August 24, for the consecration in Sydney Cathedral of the Dean of Hobart as Bishop of Tasmania. At the request of the Bishop-elect, the preacher will be the Rev. P. A. Micklem, rector of St. James's, Sydney. The date of the Bishop's enthronement at Hobart cannot be settled until something definite can be known as to the inter-State shipping and the lifting of the quarantine regulations. The Archdeacon of Hobart, as Administrator, will represent the diocese at the Bishop's consecration.

AN AUSTRALIAN CHURCH HYMN BOOK.

The Bishop of Goulburn, in his diocesan organ, makes out a strong case for the adopting by the Australian Church of a Hymn Book suited to the needs of our land and devoid of any hymns that might cause offence to any sober-minded Churchman. The Bishop indicates difficulties in the way which, we trust, may not be insuperable. He says:—

"Unfortunately the idea of compiling an Australian Hymn Book on our own account is beset with difficulties, not least the legal question of the copyright of hymns and tunes. The General Synod committee appointed to report on the question of an Australian Hymn Book has been practically compelled to fall back on another plan. This plan has just been outlined in a letter to the bishops from the Archbishop of Melbourne, as chairman of the committee. Here it is. 'The Oxford University Press is prepared to print for us in Australia a Hymn Book bearing the title of the Australian Church Hymn Book, and modelled upon the Hymn Book, which they prepared for the Church in Canada. The publishers will be prepared to place the Hymn Book on sale at the different diocesan depots in Australia at prices which they will fix in accordance with precedent. They offer a very substantial portion of the profits to be paid to the several dioceses in proportion to the sales of the book in each diocese. These sums will be paid in all cases to the Bishop of the diocese for such diocesan purposes as each diocese may desire. The evidence in Canada shows that quite substantial sums are payable under these conditions each year.'

"The Archbishop proposes to place the question before the Melbourne Diocesan Synod, and suggests that

this should be done in all the dioceses in Australia."

Perhaps it may still be possible to arrange in such a collection of hymns for the omission of hymns which would not be true to the facts of nature here in Australia, and for the inclusion of some hymns which would satisfy and sanctify Australian national sentiment.

THE CHURCH IN AUSTRALASIA.

(Continued from page 6.)

envelope system. During the service the Archbishop dedicated the following gifts:—a Communion Service and linen, the gift of the Rev. and Mrs. Nelson Howard in memory of their son, the Rev. R. Nelson Howard; a fair linen cloth from Mrs. F. Lane, of Mortdale; a stone font from the children of the Sunday School; a lectern from the Rev. A. Smith; offertory plates from Mr. Roberts; and altar cloth from Mrs. E. Jones. An oak Holy Table has been promised by Mr. C. Hayter, and will be placed in the church in the course of a week or two. The panelling of the chancel is also the work of Mr. Hayter. Other church furniture was also the voluntary work of several members of the church, including two oak chairs, the work of Mr. Wood, a returned soldier. Mr. H. Smith, treasurer, has rendered most valuable help, and has set a noble example in his self-denying labours in his work for the Church. The value of the work done voluntarily and the cost of the gifts is approximately £200. The Hurstville company of the C.I.B., under Major Hewison and Lieut. J. Chandler, formed a guard of honour. Besides the rector, the Revs. Dixon Hudson, and the curates—the Revs. A. Smith and C. H. Tomlinson—there were present the Revs. H. T. Holliday, R.D., G. Mashman, R. Nelson Howard, and W. V. Fisher. The building was erected under the supervision of Mr. C. Hayter. The brickwork was done by a returned soldier. Most of the wood work, and all the painting, cementing, etc., was done by voluntary labour.

Missionary Exhibition.

The Women's Department of the Church Missionary Society is organising a Grand Exhibition and Sale of Work to take place in the Chapter House, Sydney, on September 2, 3, 4, and 5. It is hoped that all Church people will take advantage of this unique opportunity of receiving education, enlightenment, and inspiration in missionary work throughout the world. The various curios and will be exceedingly attractive, and a number of returned missionaries have kindly promised to give interesting information about them.

The Lower Hall of the Chapter House will be simultaneously devoted to a Sale of Work in aid of C.M.S. funds. Gifts of produce, flowers, pot plants, needlework, fancy articles, and calendars are earnestly invited from those who desire to help in this work. All donations will be very thankfully received by the Committee at the C.M.S. Rooms, 51 Elizabeth-st., Sydney.

Church Enlargement.

St. Alban's Church, Leura, which for some time past has proved too small for the congregations assembling there in summer time, is to be enlarged as a thanksgiving for Peace. A parishioner has offered 10 per cent. on all monies collected for that purpose (up to £2000) during the next 12 months. The building committee is appealing to the many past and present visitors to assist in this effort to complete the Church.

GOULBURN.
Cathedral.

A contract has been let for the lighting of St. Saviour's Cathedral by electric light. The removal of the present gas fittings, though not unsightly in any way, will be an undoubted improvement.

Young.

In the course of his address at the social gathering in connection with the launching of the fund for the erection of St. John's Nursing Home at Young, Dr. Radford stated:—"I appeal to you to provide a Church home which shall not only be a centre and focus for the sympathy and support which faithful church women are ready to give and will be the better for giving, but shall also serve as a training school and a sphere of work for those younger daughters of our Church who have learned during this war the joy of service, and will be thankful to find a place where a nurse's work will be not merely a profession but a ministry. The day may come when this maternity home will be one of the centres

Council of the Diocese.

The council met on August 6, the Bishop presiding. A resolution of regret and condolence with the relatives of the late Canon J. Betts was carried, standing. The Bishop welcomed back the Registrar after an absence of nearly three years on active service, and the council placed a resolution of welcome on the minutes. The boundaries of the parishes of Young and Murrumbidgee were agreed upon. Correspondence in respect to Lay Readers, Church Society, Diocesan Boundaries, Religious Instruction in State Schools, and the financial side of the clergy training was dealt with. A pension to the widow and orphans of the late Rev. Arthur Phillips, rector of Temora, was granted from the Superannuation Funds of the Church Society. Grants were made towards a new church at Gilmore in the parish of Tumut, and the new rectory at Binalong. A scheme for the reorganisation of the administrative finance of the diocese, for introduction to Synod, was deferred until the next meeting of the council.

Pioneer Clergyman's Death.

The Rev. J. C. Betts, formerly a canon of St. Saviour's Cathedral, and a well-known clergyman, died on August 3, in the Manly Hospital, after a brief illness. He was 73 years of age and was born at Parramatta, where he was educated at King's School. He was trained for the priesthood at St. Augustine's College, Canterbury. He was ordained deacon in 1871 by the Archbishop of Canterbury for the colonies, and priest in 1872 by Bishop Thomas, of Goulburn. He was made a canon of St. Saviour's in 1886. He laboured with great success in this diocese, Binda and Bombala being two of his incumbencies. His last parish was Cootamundra. His wife, whom he married in England, predeceased him. He leaves two daughters, the elder having married Mr. R. A. Morgan, Solicitor, of Sydney (who recently died of pneumonia influenza). The second daughter married Mr. Neville Miller, of Littledale, Cootamundra. The Rev. J. C. Betts was a brother of Ald. A. M. Betts, of this city. His eldest brother, the Rev. Charles Marsden Betts, was also educated

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at St. Augustine's College, Canterbury. He was drowned in 1853, when endeavouring to cross the flooded Wollondilly at Marsden's bridge. The fatality was a particularly sad one. Mr. Betts was anxious to reach the Cathedral to take the Wednesday evening service, and swam his horse across the river. Two gentlemen who accompanied him had hesitated to cross, but on seeing that the reverend gentleman had succeeded in doing so they asked him to return to encourage their mounts. He did so and lost his life.

Canon Betts had a fund of reminiscences of Bishop Thomas' episcopate. In an early number of the "Southern Churchman" he described an ordination in the old pro-cathedral. He said the candidates wore black gowns and bands, and sat on two seats in front of the altar.

VICTORIA.

MELBOURNE.

C.M.S. Rally.

There is to be a rally at St. Clement's, Elsternwick, on August 13, in connection with the Thanksgiving for Peace Campaign. The Rev. P. J. Bazley, of the New South Wales C.M.S., will address the meeting. He has been appointed Commissioner for the Campaign, which is mainly directed to increase the spiritual life of all supporters of the C.M.S., and seeks offers of service in this day of opportunity in the mission field, and also to raise a sum of £25,000 to permit of a real extension of work in the mission field. It is hoped all C.M.S. friends will do their utmost to be at the rally at Elsternwick—Parish Paper.

All Saints' Grammar School.

It must be generally known by this time that there is a real chance of our Grammar School making a very wonderful forward move. The Linden Estate, on the Dandenong Road, has been purchased by Mr. J. MacLellan, of the Big Store, Windsor, for a sum approximating £10,000, and he has generously offered it to the school for £8000. This magnificent offer has been submitted to the Council of the Diocese, and they have determined to stand behind the appeal and ask the Archbishop to share in the responsibility of raising the amount required. The property is a pre-eminently suitable one, between seven and eight acres in area, and it will make a splendid site for a new school, with ample playground accommodation. An appeal will be made to all interested in education throughout the diocese, and this school of ours, if this contemplated forward move can be realised, will then become a diocesan school. We have no space to give further details concerning this most important project, but we are convinced that no pains will be spared to bring it to a successful issue. One duty, however, remains, and it is to record our grateful sense of indebtedness to Mr. MacLellan for his splendid generosity whereby he has given us an opportunity of developing our school, and of building up (in this populous locality) another great Grammar School.—C.E. Messenger.

Aspirants, Forsooth!

"A newspaper report said that all the Australian aspirants for the Bendigo bishopric had been considered. We do sincerely trust the objectionable term is not a Bendigoism! There are no aspirants for bishoprics. The post is rarely desired, nor are applications sent in. If that kind of thing were done it would not help the aspirant." St. Paul did say something about a man desiring the office of a bishop, and that such was a good ambition; but there is the world of difference between what the word meant in St. Paul's day and the harassed, 'business' man who occupies the seat of the modern Episcopal ruler. We want aspirants for the former, not the latter; and the more the Church of England in Australia can introduce sympathy and sincerity into all its official positions, the more blessings will attend us, and the more aspirants we shall have for the priesthood. Officials! Aspirants! these are words to be abolished, or used with care.—C.E. Messenger.

Leopold.

The Rev. T. Quinton is in New South Wales on holiday. During his absence, the parish room is being thoroughly renovated at a cost of about £50. The money is in hand to meet the expense. Some £50 is also in sight towards a porch for St. Mark's Church. The Rev. A. R. Raymond, a former incumbent, visited us lately, and preached at three services. His visit and ministrations were much enjoyed by former parishioners and friends.

Boys' Rally.

The service for young Churchmen and

boys, held in the Cathedral on July 28, was most impressive, and, considering the strike and influenza epidemic, the attendance was remarkably good. The Rev. S. Downton preached upon the individual responsibility of each boy. The Chapter House was afterwards crowded by the boys, who were addressed by the Archbishop. He gave them a motto: "Play the man," and illustrated his points with some amusing stories.

A.I.F. Chaplain Booth, M.C., spoke of the boys as the pledged soldiers of Christ, and showed that if they were to be victors, they required the same qualities of patient watching, waiting, and stubborn fighting which he vividly pictured in the men at the front.

A.I.F. Chaplain Buckley, drawing upon his experiences in France, made the boys see the need of a true mate, and that the Great Comrade and Hero could be found in Jesus Christ.

Each boy, as he left the Hall, was given a small "folder" setting out the purpose of the C.E.B.S.

Parsonage Debt Fund.

Thank God the debt has gone. The interest has for long been a burden upon the Church funds. The vicar, during about six years and a half, paid about £320 towards the interest. The issue of envelopes ceases with June 29. We do most heartily thank all those who took up and kept on so faithfully with this effort through the envelopes. It was inaugurated by Mr. Burbidge and Mr. Beach some years ago. After Mr. Burbidge's death, his brother very kindly continued the issue of the envelopes. Mr. Geo. Cross has been treasurer since Mr. Beach removed from the parish. To him and to Mr. Burbidge (junior), we express our sincere thanks for all the care and work they have so willingly given. It has been suggested that the envelope system ought to be adopted for the general funds of the Church, with a view of doing away with pew rents. This could only be done if it were taken up heartily by every member of the congregation, persevered with, and thoroughly organised.—Prahran Church Notes.

BALLARAT.

Birregurra.

A good attendance was recorded at the Easter Vestry held last month, representatives from all parts of the parish were in evidence. The annual report noted the induction of the Rev. G. D. Ewren as vicar last November. The accounts revealed a credit balance of £73, and the attendance at divine service were on the increase. Much interest was evinced in the election of officers, there being 10 nominations for six vacancies.

QUEENSLAND.

BRISBANE.

Soldiers' C. of E. Help Society.

A large number of members of the Soldiers' Church of England Help Society, mainly ladies, assembled in the Deanery Gardens, Ann-street, on the occasion of the annual meeting of the society. The function took the form of a gift afternoon in aid of the Anzac Hostel, and some £14 was donated, besides a number of useful gifts. The Acting Director (Bishop La Pann) presided, and Lady Gould-Adams and Lady Morgan (patroness) were also present.

The acting director, in his report, referred to the success of the "Lavender Day" efforts, saying that the sum raised last year had been £10,835, and this year would be about £4,000. The total receipts of the society had been some £13,000, and the total expenditure £12,064, leaving a credit balance of about £1000.

Church of England War Memorial.

His Excellency the Governor, Sir Hamilton Goold-Adams, has accepted the office of Patron of the Committee of the War Memorial Hospital, which it is proposed to erect adjacent to the Cathedral, and which is to be known as St. Martin's Hospital in remembrance of the fact that the Armistice, which practically ended the Great War, was declared on St. Martin's Day, November 11. A public meeting was to be held at the Anzac Club, Charlotte Street, yesterday, for the purpose of inaugurating a campaign that will present to the public the great need which exists for such Hospitals, and to enlist widespread support for the proposal. His Excellency the Governor was to preside.

CARPENTARIA.

A Bishop's Difficulties.

The Rev. F. H. T. Lane having resigned the position of Priest-in-charge of Darwin, left by the Changsha with Mrs. Lane and

his son on May 4 for Thursday Island. There is at present no prospect of a priest being found for the parish. The Bishop has been trying for seven months to find a man, but without success. Darwin is an important place, and it will be a great pity if the parish is left vacant for a lengthy period. Mr. Lane took charge of the parish at the urgent request of the Bishop in January, 1917, when the rector, the Rev. C. H. Massey, was appointed chaplain at Rabaul, and he has done very faithful work for over two years, waiting long after he should have been relieved in the hope that a rector would be found, when Mr. Massey could not return. The work in Darwin is in many ways very difficult, but there is a fine field and magnificent opportunities for a priest who is not afraid to overcome difficulties. Fortunately there are two loyal lay readers in the parish who will see to it that the Sunday services are held regularly.—The Carpenterian.

SOUTH AUSTRALIA.

ADELAIDE.

Synod.

Synod is called for September 2. A measure is again being introduced by the Bishop asking for power to declare public institutions extra parochial.

The Canon Wise Case.

A further stage of the proceedings in relation to the charge of breach of ritual brought by the Bishop of Adelaide (Dr. Thomas) against the Rev. Canon Wise has been reached; three clerical and two lay assessors to constitute the tribunal that will hear and adjudicate upon the charge have been appointed. The draw was in accordance with the procedure laid down by the Fundamental Provisions of Synod, and took place at the Church Office, Leigh Street. It was performed by the diocesan secretary and registrar (Mr. G. Grundy) in the presence of the Church Advocate (Mr. E. E. Cleland, K.C.), and Dr. T. J. Browne (representing Canon Wise). The names drawn were those of Archdeacon Clappett, Archdeacon Hornabrook, the Rev. Dr. W. S. Milne, Mr. T. J. S. O'Halloran, S.M., and Mr. C. Johns. The Chancellor of the Diocese (Mr. T. Slaney Poole, M.A., LL.B.), will preside over the tribunal, but the date of sitting has not yet been fixed. It will probably be on or about August 12.

A small meeting of clergy in sympathy with Canon Wise resolved to make steps to form an Australian Church Union in affiliation with the E.C.U., "for the purpose of defending Catholic (sic) faith and practice against uncanonical aggression, that priests in the face of any such uncanonical aggression may feel that they have the full support of the union in their defence." They also passed a resolution deploring "the recent uncanonical and uneven aggression, as seen in the fact that the Bishop—(1) Has singled out one priest for prosecution when many are offenders; (2) Has used methods of espionage which are unconstitutional, and regrets that he has so far forgotten his sacred office as the father and protector of his clergy as to become the active prosecutor of a priest, knowing that he himself would pass sentence." Upon these resolutions being advertised in the public press, several representative clergy wrote to the S.A. "Advertiser" reiterating a former motion of confidence in the Bishop and dissociating themselves altogether from the mal-content. They point out that the clergy as a body were not invited to the meeting of Canon Wise's sympathisers. Canon Wise has addressed another characteristic letter to his congregation.

Rain.

Beneficial rains are now falling and the season is much more promising.

WILLOCHRA.

Communication within the diocese has become difficult owing to the fact that the trains in South Australia have had to be reduced from 60 to 75 per cent owing to the lack of coal caused by the shipping strike. Rev. J. C. Rae has been licensed as rector of Melrose, and Rev. S. R. B. Cornish as assistant priest at Port Pirie.

The Bishops of Adelaide and Willochra have promised to visit Broken Hill for a Church Festival on the occasion of the visit of the Bishop of Riverina to that town. They are hoping that if they ever get there they may also be able to get away again, as trains are most uncertain in their movements.

Rev. J. S. Moyes, rector of Port Pirie, has been laid up with influenza, but is now recovering.

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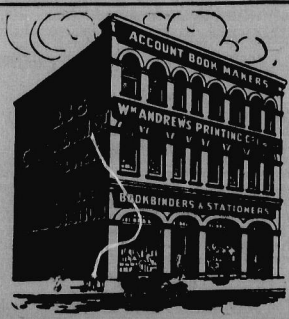
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**World Conference on Faith and Order.**

Bulletin No. 21.

After nearly nine years of effort, the World Conference on Faith and Order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. That will require much time, for it involves correspondence with nearly a hundred commissions scattered all over the world. But apparently all the invitations necessary, and at present possible, have been or are being issued, and the acceptances have been so far universal that it will probably be thought that immediate steps can now be taken to convene the Conference or, at least, to consider where and when it can be convened.

When the Deputation of the American Episcopal Church sailed to invite the Churches of Europe and the Near East, it had behind it the approval of the whole Anglican Communion throughout the world, of almost every important Protestant Communion outside the Continent of Europe, the unofficial but weighty assurances of the Patriarch and many influential members of the Church of Russia, and the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Churches in Greece and elsewhere, of many distinguished Roman Catholics all over the world and of leading Protestants on the Continent of Europe. Fortified by such support, the Deputation has been cordially received everywhere.

In London they met the Archbishop of Cyprus, and in Paris the Acting-Patriarch of Constantinople, each of whom promised to call a special session of his Synod to consider the official invitation and gave assurances that it would be accepted. In Paris they met also Father Nicolai Velimirovitch on his way to Serbia, of whose cordial help we have been assured for years.

In Athens, among many other courtesies shown to the Deputation, the Metropolitan took them to Mars Hill where he read them St. Paul's address in Greek. Next day the Synod formally accepted the invitation.

The Deputation were in Constantinople for Easter, and the invitation was presented to and accepted by a special session of the Synod at Constantinople. They took part in the Easter service at the Cathedral, at which the Gospel was sung in nine different languages, the Bishop of Fond du Lac singing it in English. They met the Armenian Patriarch in Constantinople who promised to transmit the invitation to the Catholics of the Armenian Church at Etchmiadzin.

At Sofia they presented the invitation to the Acting-Metropolitan, who assured them of its acceptance as soon as the Synod could be convened, and at Bucharest they received a similar assurance from the Metropolitan.

At Belgrade they were assisted in their conference with the Metropolitan by Fr. Nicolai Velimirovitch. Wednesday morning the Orthodox Cathedral was put at their disposal and Bishop Welles confirmed an American lady. They also celebrated the Holy Communion, a number of Serbian clergy remaining through the service. The Synod accepted the invitation to take part in the World Conference.

They arrived in Rome May 10, where Archbishop Cerretti arranged a special audience for them with the Pope, but the Pope has not felt able to appoint representatives to the Conference, considering submission to the

Church of Rome as the only possibility of reunion. The Deputation expressed their regret at this decision, but are continuing on their journey to invite the other Churches of Europe in Switzerland, France, Belgium, Holland, Denmark, Norway and Sweden. Two of them are going to Alexandria, Jerusalem and Antioch.

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

Men and Method.

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

The devotional side of the life of the clergy is next referred to in the Report. "The chief hindrance to our work is ourselves," is the admission of multitudes of the clergy. The Report is sympathetic when dealing with this section. It speaks of the need of fostering the Divine life of the soul; the difficulty of maintaining the spirit of hope amidst hard and often lonely routine parochial work. A plea is made for a larger opportunity of seasons for prayer and fellowship. It is sad to read of clerical gatherings where "we seem more at our ease in discussing problems of business than problems of piety, and one has even known clerical gatherings where it would have seemed out of place to have spoken of some simple way of Christ, or to have advocated some course of action solely on the ground that it accorded with His principles." It should be our constant aim to create such a spiritual atmosphere in all our clerical gatherings that they may become centres of spiritual warmth and power.

It is well for us to bear in mind that incessant external activities do not determine the value of any ministry. Prayer and the devotional study of the Word of God are more essential than the demands of committees and like business. Could not the Rogation Days and Ember Seasons be used to distinct advantage as a means to intensifying the devotional life of the clergy? Of the absolute need for, and tremendous importance of private prayer and study of the Word in our daily programme no more than a mention need be made. The man of God is a man of prayer. Our Bible must be God's Word to us. Many others have spoken to us of this tremendous thing—the pastor at prayer. Would we be made like Jesus, let us remember

"That praying souls are purged from mortal ken,
And grow as pure as He to Whom they pray."

Methods.—The Report has some important things to say in relation to this section of the evangelistic work of the Church. "We would preface our remarks on certain well-known methods of evangelistic work by urging the necessity of constant care that the aims of organisations should be definite,

and that their continued existence is justified only in so far as such aims are being remembered, and in some way realised. The multiplicity of organisations for the sake of providing the work of the Church can easily become a snare. It is easy to start new organisations—it takes some courage to end their existence when they are absorbing energy, but not rendering true service. "Too much of the work of the Church to-day is like a squirrel in a cage, lots of activity but no progress," says Billy Sunday. Would it not be a good thing for the Kingdom of God's sake if we were to scrap-heap a great deal of our existing parochial machinery, and set ourselves to the adoption of methods which would be likely to encourage and develop the evangelistic note in our parochial and diocesan life. The question is, which are the best methods to bring this about?

1. Pastoral visitation linked with personal individual work constitutes the most effective means of extending the Kingdom of God. A parish priest of great experience said, "The men who bring in the outsiders are not the best preachers, or the best at social work, but the men who visit. I believe that the secret of evangelistic work is day is pray and visit, pray and visit." Visitation must not merely mean talk about anything and everything, but it must be carried on with the definite intention of bringing souls to Christ. Visit, visit, especially visit the men in the evening." We all know the common saying, that a house-going parson makes a church-going people. Experience proves that the saying is very far indeed from being universally true. The most diligent and tactful and loving visitation is very often attended by results which are exceedingly disappointing.

I would place emphasis on pastoral visitation in its relation to evangelistic work as merely a first step which will provide an avenue of approach to ultimately win a soul definitely to Christ. The coming to church will naturally follow. The pastor-evangelist is always and everywhere a witness for Jesus Christ, and particularly so when engaged in pastoral visitation. He will be careful to watch for an opportunity of speaking a word for Christ. Entire dependence on the Holy Spirit to control and use us in our pastoral visitation leads to unexpected opportunities and unlooked-for results. We must make up our minds that come what may we are going to become individual soul winners. The work of individual soul-winning is the greatest work God permits men to do. It was Christ's own preferred method of work. It is always the most effective way of working. It is the hardest work in the world to do, and it always will be the hardest; at the same time it is a most blessed work to engage in, and it yields the best results. The world is never going to be brought to Christ wholesale, but one by one. There are the regular church-goers who need to be brought to Christ. How are they going to be won for Christ unless we are prepared to do personal individual work. It is not yet recognised as generally as it should be that the leading of a single soul to Christ is rarely accomplished by a general or a pulpit appeal. General preaching has its place, but it is a preliminary only in its work; the hardest must be hand-picked. Henry Ward Beecher was once heard to say: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou—art the man.'" It is not enough for us to cry out a message to those who may hear, or who may not; to those who may understand it or who may not. We have a hearer to win, as well as a hearer to proclaim to. Men and women all the world over, whether they be church-goers or of the careless, indifferent multitude, are suffering from the plague of sin. It is our work to lead them to Christ, so that they shall know Him as a personal Saviour. Let us follow the tactics of the physician of the body. Each individual case needs a separate diagnosis and separate treatment. Has not the ordinary method of the physician of souls been that of a lecturer, rather than that of a prescriber? Is this the proper or the sensible way? The sick soul needs not a lecture or medicine, but a prescription.

A study of the Gospels in order that we may see how our Lord worked is well worth while, for it yields an object lesson to be found nowhere else. This method was to use a plan that would win at the start, if possible. He commended the good in men, rather than indulge in a condemnation of the evil; and he gave their present interests prominent place to begin with. Our Lord sought to find points of agreement with those whom He would win. Always His

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enduring purpose seemed to be to convince men and women that they were dear to Him and to the Father just as they stood: faulty, sinning, unworthy, discouraged or hopeful, it mattered not, if they would let Him come close alongside. We are not told just how all the eleven Apostles were won to Christ, but we are told how seven of them were. Peter and Andrew and James and John and Philip and Nathanael and Matthew were won to Christ by individual work. Christ proclaimed His message by preaching as we must do to-day, but Christ won men and women to the acceptance of His message and of Himself as Messiah and Saviour by His loving, deeply personal, individual evangelism—conversational evangelism. It has been well called. If we would win a man for Christ we must first of all know something, be it ever so little, about that man and his present interests. Our knowledge may be gained in ten seconds, again it may take us many months to gain. To this end we must devote our whole energy, for the time being. We must be thinking about just this one person in the whole universe. This is the simple secret of "tact"—that mysterious power which a few favoured ones seem to possess. But "tact" is simply "touch"—a touch on the right spot rather than on the wrong, a touch which will win another rather than antagonise him—a touch in keeping with, rather than opposed to, his present interests. The question is not, "Am I interested in this person and his interests?" but "Am I willing to get interested?" For we always can if we will. Here lies the secret of finding an approach to the most careless non-church-goer in any parish. It is not so much that we will open up their hearts to you when once the personal touch is secured. Study carefully in this connection our Lord's dealings with the Apostles already referred to, the Woman of Samaria, Nicodemus the cripple at the pool of Bethesda, and others. I have spent a good deal of time on this method because of its vast importance. I shall close this paper with a brief reference to other methods, some of which are mentioned in the Report which forms the basis of our discussion to-day.

The value of small meetings.—These are useful in bringing in outsiders, and are of value in breaking down reserve and opposition.

Bible Study Classes, at which opportunities for extempore prayer are provided, are a veritable stronghold of evangelism, and provide a splendid training ground for the inculcation of the methods and practice of personal work amongst the earnest and spiritually minded members of the Church. The Report has a word of sound advice on the use of these methods. "The Church has made a great mistake in the past in largely limiting evangelistic work to the industrial classes. It cannot for a moment be maintained that one class of society alone stands in need of, and is ready to welcome, the Gospel of Christ. A church in which obstructions of rank or wealth do not exist, must show equal care for all sorts and conditions of men."

The open-air service should be part of the regular work of the parish. The utmost care should be given to the preparation of every detail of preaching, the prayers and hymns. What a splendid field for the bringing out, and subsequent development of the latent gifts in many of our best men and women does the open-air service provide!

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Speakers—The Archbishop of Sydney, Rev. H. Crotty, M.A., Rev. H. S. Begbie.

A service of intercession and thanksgiving will be held at St. Andrew's Cathedral, at 4 p.m.

Preacher—The Rev. G. A. Chambers, M.A., B.Ec.

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Parochial missions are by unanimous consent less effective than they were in reaching the outsider. Teaching missions are of value as a means of instruction to the professed Christian. These latter have often proved evangelistic in their results.

The permanent mission is less known in Australia than in England. The Church Army is, I believe, adaptable to Australian conditions. Under a wise and spiritual leadership it would provide a link between the Church and the masses which is at present sadly absent.

The use of the magic lantern is a splendid asset in evangelistic work. Every clergyman desiring to do evangelistic work should have a lantern as part of his stock-in-trade for use in the open-air and indoors. Good slides can always be obtained on hire at a nominal charge. It would be a good thing if we could have greater elasticity in the evening service. It is interesting to note that an experiment of this nature is being tried in one of the English cathedrals.

Literature.—"We heartily concur," says the Report, "in the verdict of the Student Christian Movement that literature has an immense part to play in any evangelistic movement of the day." What we need in Melbourne is a distributing centre where up-to-date evangelistic and evangelical literature of various kinds may be obtained. I sincerely hope this conference will seriously consider the advisability of establishing such a depot. At the same time, let me recommend to my brethren the Australian "Church Record." It is a matter of extreme regret to find clergymen of the evangelical school who are not even subscribers to this valuable paper. Every clergyman who values the evangelical principles of the Church of England should be not only a subscriber to the "Church Record," but a worker for it.

Brothers, we have heard the challenge of the days in which we live. The Master is calling, "Come ye after Me, and I will make you to become fishers of men." Let the spirit of the well-known hymn grip us, so that we may rise to something higher than mere sentiment, even the stern reality—

Go, labour on while it is day.

The world's dark night is hastening on.

Speed, speed thy work, cast sloth away.

With strong great wrestlings souls are won.

Men die in darkness at your side

Without a hope to cheer the tomb;

Take up the torch, and wave it high.

The torch that lights time's thickest gloom.

Yield your wills not to the threats but to the persuasive grace and winsome love of God; and that very defeat of self in your old nature will be the beginning of a new life of victory ending in peace.

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King Rhoud and the Bird.

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A warrior bold was brave King Rhoud,
But a tender heart had he,
And he heard one day as he walked through the wood
A bird moaning piteously.
"Poor thing! it is surely in pain!" he cried
To his courtier standing by;
"Perchance that may be!" the earl replied,
"But no time for birds have I!"
Then, without a word, the lithe young king
Climbed up the tree like a boy,
And rescued the bird with the drooping wing,
And carried it home with joy.

'Twas in time of war, and throughout the land
Bold traitors were plotting how
They could wrest the sceptre from Rhoud's strong hand
And snatch the crown from his brow;
And that very day 'neath the palace wall
Two wicked villains had said
They would let, at night, a loose plank fall
From the ceiling above his head—
The while on his couch the monarch slept—
And crush him to death by the blow,
But, how it all happened, none except
Themselves would ever know.

It was late that night when King Rhoud sought
His rest, with a conscience clear
Toward God and man, and never a thought
Of the danger lurking near!
And sound had he slept—to waken no more!
When lo! in the stillness he heard
Again and again, as he heard before
In the woods, the cry of the bird.
"Poor little thing! perchance it may need
Fresh water," the monarch said;
And, tarrying not to do the kind deed,
He sprang at once from his bed.

Just then the ceiling above fell down,
And the plank crushed the couch below;
And all in the palace and all in the town
Ran aimlessly to and fro;
For with dread forebodings their hearts were filled
And swiftly the panic spread,
When a herald cried, "King Rhoud is killed!"
But lo! before them unharmed he stood
With the bird he had saved that day!
"Fear not," he said, "our God is good—
He guards us from ill away;
Nor scorn He over the slightest thing,
For all may fulfil His word;
And since a wee bird can save a king,
Should the king not save a bird?"
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A Child's Intercession.

Father, at Thy Throne I bow,
Teach me what to ask, and how;
Shew me other people's needs,
Make me one who intercedes.

Some are suffering and are sad,
Father, help them to be glad!
Some have oh! such happy days,
Shew them, Father, how to praise!

Some are teaching far away,
Father, bless the words they say;
Some are idle and at ease,
Make them thoughtful, Father, please.

Some are tempted very much,
Father, I would pray for such;
Some are going to die to-day,
Father, take 'afraid' away.

Ere I rise I bring in prayer
Boys and girls from everywhere;
Make us, Father, every one,
More like Jesus, Thy dear Son.

Praise, oh! Praise, be unto Thee,
Who hast listened unto me;
Still in Jesu's Name I plead,
Teach me how to intercede! Amen.
F.M.N.

Baby's Theology.

A little four-year-old with curly head,
Spoke, as she nestled in her tiny bed,
"God, there is room for you!" she softly said.

I wonder—when the years are multiplied—
Will there be room for God still at her side?
If so, our Father will be satisfied!
F.M.N. (by permission).

NEW LECTINARY.

August 24, 10th Sunday after Trinity
(St. Bartholomew's Day).—M.: Pss. 50, 53; Eccles. xxxix, 1-10; Matt. x. 1-15. E.: Pss. 51, 54; Deut. xviii. 15-19; Matt. x. 16-22.

August 31, 11th Sunday after Trinity.—M.: Pss. 56, 57; 2 Kings v. or Eccles. xviii. 1-14; Luke i. 57 or Col. iii. 12-iv. 6. E.: Pss. 61, 62, 63; 2 Kings vi. 8-23 or xvii. 1-23; Matt. xvi. 13 or Acts xxviii.



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VOL. VI., No. 18

AUGUST 29, 1919.

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Current Topics.

"The Christian's greatest possession is the world's greatest need." The difficulty is that so many professing Christians do not realise the greatness of God's "ineffable Gift," nor the necessity of that Gift for all that makes life worth living. We think, therefore, that the Commissioner for the great C.M.S. Thankoffering is doing wisely in seeking to advance a campaign for the renewal of the spiritual life of the Home Church. Only as we understand the necessity of Christ for every human being everywhere, and further are ourselves conscious of "the wonders of His Grace," only so will there be a real enthusiasm for the work of so making Jesus Christ known that every man may have an intelligent opportunity of accepting Him as Saviour. When we get the true point of view, then we must get to work giving our best thought, in prayer and other service, to gather in the harvest of lives and means by which that work can alone be accomplished, humanly speaking.

The work of the Commissioner is to stir up the Christian Church. It belongs to the Church to organise, and organise in the most thorough manner, for the resources that are becoming available for the great task of World Reconstruction along the lines of our Lord Jesus Christ. In this connection it is interesting and suggestive to note that at the four-hour conference of the Parent Committee of the C.M.S., the resolutions, as drafted, expressed the Conference's sense of a Divine call to the Society to strengthen existing work by increased staff and efficient equipment, and to redeem the opportunities of the momentous days in which we live. Emphasis was laid on the need of special instruction and prayer, activity in promoting recruiting, the importance, in regard to the call to advance, of the Thankoffering of £500,000, as well as of raising the annual income of the Society to at least the same amount; while local Associations were urged prayerfully and courageously to take immediate action in making a bold and concerted effort to press upon all who own Christ's Name the claims of Foreign Missions.

Two further indications of the strength of the movement towards Re-union have been given by the discussion at the Cheltenham Conference (June 24) and an Oxford Conference which met in January last, but have only just made public the resolutions discussed and passed. At Cheltenham a public meeting was held on "Christian Unity," at which the speakers were the Bishop of Sodor and Man and two Free Churchmen, Dr. Guttery and Professor Vernon Bartlett, and the spirit of the meeting is described as distinctly hopeful. At

Oxford last January the Conference consisted of members of the Church of England and of the Free Churches—the former were well representative of the evangelical school, and the latter included leaders in the Free Churches. The resolutions ultimately adopted, and sent to the two Archbishops and all the Diocesan Bishops of England and Wales, were as follows:—

"1. We welcome, with profound gratitude to God, as a token of the manifest working of His Spirit, the manifold evidences around us of better relation between the Christian Churches, resulting in a fuller understanding of each other's positions, and in a more earnest longing for complete fellowship in a reunited Church.

"2. We are in entire accord in our mutual recognition of the communions to which we belong as Christian Churches, members of the One Body of Christ; and we record our judgment that this recognition is fundamental for any approach towards the realisation of that reunited Church for which we long and labour and pray.

"3. We hold that this recognition must involve, for its due expression, reciprocal participation in the Holy Communion, as a testimony to the unity of the Body of Christ.

"4. We recognise, with the Sub-Committee of 'Faith and Order,' in its Second Interim Report, the place which a reformed episcopacy must hold in the ultimate constitution of the reunited Church; and we do not doubt that the Spirit of God will lead the Churches of Christ, if resolved on Reunion, to such a constitution as will also fully conserve the essential values of the other historical types of Church polity, Presbyterian, Congregational, and Methodist.

"5. As immediate practical means of furthering this movement towards unity, we desire to advocate inter-change of pulpits under proper authority; gatherings of Churchmen and Nonconformists for more intimate fellowship through common study and prayer; association in common work through local Conferences, joint Missions, joint literature, and interdenominational Committees for social work."

The large bequests to Church educational establishments under a recent will plainly indicate

A Man of Vision. that the testator was a man of wide and far-reaching vision. It is becoming more and more evident that at the back of all true education there must be the spiritual as well as the moral. The foundations of a child's training, for stability and true worth of character, must not be set in the material. Even the secular press is giving utterances to disenchantment with educational ideals that are too largely secular and "practical." Indeed, a leading article in a recent issue of a Sydney daily might well have been written for a similar position in a Church newspaper. It is well that Christian men and women should think out their whole position. The small amount of religious teaching possible in the Government Schools only emphasises the need of schools in which the Christian atmosphere prevails, and where the teachers are men and women imbued with really Christian ideals.

We are always rejoiced when those who are placed in position of great influence are true enough to their ideals to speak out boldly against social and moral evils. Consequ-

ently we were glad to see that the wife of the Governor of N.S.W., at a reception last Sunday at Parkes tendered to her by the senior and junior Red Cross Societies, the Girls' Patriotic Leagues, the Ladies' Benevolent Society, and the Renwick Cot workers, expressed the hope that anything in the nature of raffling would never be associated with the noble work in which the Red Cross was engaged.

It is a great pity that it was needful for this to be said. Unfortunately, there are many people engaged in philanthropic works who lose their sense of proportion and fitness when faced with the need of raising large sums of money for such objects. There can be little doubt but that our social life was sadly injured during war time by the methods adopted by good-hearted people in order to raise funds for war purposes.

The dignified setting strikes us as strange, for although he is the Prime Minister, yet to the majority of the people of the Commonwealth he is best known as "Billy Hughes." Without doubt he is a wonderful man with a remarkable history. The "magnificent reception" accorded him in the Western State, in which soldiers and sailors enthusiastically joined, seems to indicate that the heart of the people is right with Mr. Hughes. He is pre-eminently a man of the people, and in returning to our shores as plain Mr. Hughes, which, by the way, has evoked even Archbishop Mannix's commendation! he shows himself as consistently democratic in his ideas as the majority of his socialistic admirers could desire. When honours have been showered so lavishly by European monarchs the outstanding of man of an outstanding though youthful nation must have kept his umbrella consistently in use to keep all distinctions away from him. There has been no advertising of the fact, and consequently herein there smacketh something of real greatness. There are many people who have no faith in our Prime Minister, yet for all that he is a great man, and one of whom his country may well be proud. His actions may sometimes be difficult to understand, but the fact remains that he has upheld his high position and his country's interests with dignity, evoked enthusiasm wherever he has gone, and not least among the "diggers," and has been accorded a sympathetic and attentive hearing in, we suppose, the most famous council of nations ever yet held. Now that he has returned to our shores the West has fully justified the Sydney "Daily Telegraph's" cartoon prophecy and "tipped up" in enthusiastic welcome.

We are glad to note that Mr. Hughes has spoken out his heart on our home difficulties. A True Democrat. He will have no part with those who seek to dragoon the legislature against the

