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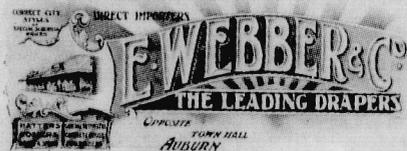
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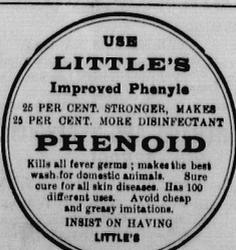
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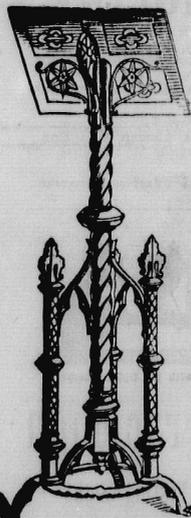
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Current Topics.

The days of Lent are slipping by, and another fortnight will bring us to Good Friday, with its call to concentrate our thoughts upon the central fact of history, the sacrifice of Jesus Christ upon the Cross for us men and our salvation. We do well to make this day of holy associations a gladly-embraced opportunity of drawing apart to realise the presence of the Lord in the sacred calm of prayer and meditation.

By the general consent of the great body of Church-people through the centuries the day has been dedicated to the grateful commemoration of the Saviour's work and sufferings for a sin-stained world, and still His call goes forth to-day: "Is it nothing to you, all ye that pass by? Behold! and see if there be any sorrow like unto my sorrow." Let us spend the day in such a way as to deepen in us an appreciation of that sorrow expressing itself in a life of grateful service on behalf of Him Who loved us and gave Himself for us.

We print elsewhere an important statement by the Archbishop of Canterbury in reply to a Memorial from our Colonial Clergy. General Synod upon this subject of perennial controversy. The question involved is of a delicate and intricate nature, and it is regrettable that things have sometimes been said and written in the English papers by Australian clergy, bishops as well as priests, which have not fairly considered the difficulties of the case—so far as the Church in England is concerned. The Archbishop's statement gives a very fair and sane explanation of those difficulties, and should satisfy the Church in the Colonies of Great Britain that the present Act is not being harshly administered and is really needed for a due regulation of the Church in the Motherland. We have not seen the Memorial sent by the Committee of General Synod referred to; but judging from the Archbishop of Canterbury's arguments we are inclined to think that too much has been asked for. It is a matter of fairly common knowledge that some of the Australian dioceses are not so exceptional from the Colonial dioceses generally as the Archbishop would seem to think; and it is for our Australian Episcopate to view the matter quite impartially, and adopt the educational qualifications of the English ordination before asking for an equality of treatment for its ordinands with those of the Church in England.

Even among our own dioceses there is not the reciprocity of treatment of clergy that we seem to be demanding from the home Church. And quite rightly so under present conditions; for one of the most careful of our Australian

bishops, since called to rest, once voiced to the writer the same practical difficulty—of men, worthy men, quite fitted for some special class of work in a country diocese, and ordained, after long thought, with that intent on the bishop's part, after an extremely short time spent in that work seeking, and in some cases finding, work in other spheres for which they were but scantily fitted. All the while such conditions last, and we have here no rigid standard of examinations such as obtains in the Mother Church, it seems to us rather preposterous to seek for alteration of the impugned English Act. It almost argues a lack in sense of humor! Of course, it may be that some preconception of ministerial functions is at the back of the Memorial. If we held the sacerdotal theory and regarded a clergyman's chief function that of administering the sacraments of the Church, our present objection might not be very strong; but holding, as we do, with St. Paul, and as loyal Church of England members, that the ministry of the Word precedes that of the Sacraments, we cannot but hold that there is urgent need to demand a sound training, spiritual and intellectual, for our clergy in the great generality of cases.

We suppose that the national habit, characteristic and failing, could hardly let the Church escape its lethargic and baneful influence. The Britisher, whether in commerce, politics or religion, never seems able to do anything else save "muddle through." It would be bad form evidently to do otherwise. How else can we explain the lack of progress in getting rid of some of the cruel conditions under which so many of our "outback clergy" are still labouring. No one who has not had the privilege of bush work can realise the deadening effect of the isolation of the outback parish upon the whole state and outlook of a man. Consequently it seems an unwise thing to send to those isolated places men only just ordained—in many cases deacons who have had but scant training. And yet this is a fairly common thing in some of the more needy bush dioceses, and the difficulty is likely to continue until diocesan boundaries cease to be "barbed-wire entanglements," keeping men in who ought for the Church's sake to go and get some out-back experience, and shed the fragrance of their Christian life and teaching among the kindly, hospitable and responsive, though sometimes rather unsophisticated "waybacks," and at the same time keeping other men out who need the larger life of the city for training or for strengthening after the trials almost inseparable from the life of partial or complete isolation in which they have been nobly serving the Christ and His Church.

The Claims of the Bush Parson.

It is too often forgotten that such isolation provides a strong appeal to our practical sympathy; so easy is it to let "out of sight" become "out of mind," and the consequence is that men are allowed to remain for years in bush districts without any attempt being made by the Church to ensure to them that warmth of occasional fellowship that is so necessary for their life and work. The Church requires a strong policy in order to meet this serious difficulty. We are glad to note that the Synod of Armidale is alive to the need that exists, and has authorised the appointment of a Diocesan Missioner for the purpose of breaking down the difficulty we refer to. The Bishop, in his monthly letter to his diocese, writes:—"By a resolution of Synod last year, it was unanimously agreed that such an office was essential, and it was left with the Diocesan Council to carry it into effect. Such a step, however unpropitious the time may appear, requires no apology. Armidale, except for four or five fair-sized towns, is practically a bush diocese. It stretches north and north-west for some two hundred and fifty miles from Quirindi to the Queensland border. There are few dioceses where the clergy are more isolated, or where conditions are so arduous as on these north-west plains. Our young students from College, as soon as they are ordained, are despatched into small way-back places, into enormous districts, which compel them to travel week after week in monotonous unrelief. Only once or twice a year do these younger men receive a visit from the Bishop or from someone with experience to whom they can turn for help and guidance. The creation of this office of Home Missioner will at least provide a brother priest for these isolated workers, who are the pioneers of the Church, and for the most part carry its hardest and most difficult burden."

But, of course, this is only relief on a very small scale. We should suggest that the whole matter be very earnestly considered by our Provincial and General Synods, and an honest attempt be made to evolve a wise and large-hearted policy for the whole Australian Church in this regard.

We cannot help but note one very prominent feature in connection with the arrival and reception of the new State Governor of N.S.W., Sir Walter Davidson, and that is, the absence of the Roman Catholic Church from any official part therein. Whether it be the swearing-in ceremony, or the occasion of the presentation of loyal addresses by public bodies, or the levee at Government House, the Church of Rome very significantly was not represented. The least this body could have done was to join company with the heads of other denominations and thus pay the accustomed token of respect and loyalty to the King's representative. But not so Rome. If anything, she is very largely disloyal. Indeed, there are many well-informed people, with a fine array of facts at their disposal, who avow that Romanism is secretly, if not openly, hoping for the downfall of Britain in this critical struggle with which the Empire in this hour is faced. However, the absence of Roman Catholic prelates or

priests from the functions attendant on the reception of the new State Governor of N.S.W. is very significant. Is it not high time that loyal and high-minded citizens of our land took note of Rome's attitude? Is it not time also for Protestants to wake up and put a stop to an all too prevalent practice, that of contributing to the Roman Church Funds! Rome is out to win—by any means, and no matter who suffers in consequence. She is an enemy in our midst, and this, together with her base ingratitude for thousands of favors received in the past, and her ill-concealed treachery at present, call all lovers of the Empire and our fair land to rise and stem the tide of so dark and subtle a foe.

Dr. Mannix, speaking at certain Roman Catholic functions in Sydney, took occasion to answer charges of disloyalty, and Loyalty, levelled at him—not without good cause most of us feel—during the last Conscription campaign. His explanation may have satisfied his enthusiastic audience of Irish Roman Catholics, but it will rather serve to confirm the suspicions of the non-Roman portion of the community, and should do something more in the direction of arousing Protestant lethargy to watchful and organised activity. "I am an Irishman," said Dr. Mannix, "and I confess that even as I love Australia before Empire, I love Ireland before Empire. Not that I love the Empire less, but that I love Australia and Ireland more." Now, it was not a very illuminating confession to receive from an acknowledged Sinn Feiner that he loves Ireland before Empire! But in view of the activities of Sinn Feiners in Ireland it is worthy of note that Dr. Mannix's love for Australia is compatible with his loyalty to the Empire, in the same way as his love for Ireland is compatible with his loyalty to the Empire! It does not need a very fertile imagination, nor a spirit of bigotry, to form a very disquieting view as to the part likely to be played by Australia in the future of the Empire, if Dr. Mannix and the world-organisation which he represents gain anything like the upper hand in the political life of the Commonwealth.

Dr. Mannix undoubtedly loves Ireland, and he may love Australia in his own peculiar way after five years of residence in our midst, though one would scarcely suspect it from such a sentence as this—"When I came to Australia I found there was a deep stain upon the fair fame of Australia, since three-fourths of the people were crushing the other fourth by making them pay twice over for the education of their children." But the secret of his love, and the great inspiring motive of his activities are revealed in his reference to the Pope's endeavour to take a prominent hand in peace negotiations—"We have been told that within the last few weeks this Empire to which we belong, and to which I suppose we ought to be proud to belong, with France, Italy, and Russia, all pledged themselves not to allow the Pope of Rome to have any hand or part in the making of peace in Europe." Where Dr. Mannix's loyalty lies, and where it does not lie, ought to be clear to the most obtuse-minded. What passionate loyalty and devotion to the Empire breathe in that phrase, "this Empire to which we belong, and to which I suppose we ought to be proud to belong?"

It was by an inexplicable slip of the tongue that Archbishop Mannix made such an admission as he did last Saturday of the intellectual weakness of the Roman position in regard of men

of intellectual acumen. Of course the Archbishop was "lashing in his fury" as some Romanists of outstanding position and attainments in the common life of our Commonwealth who dared to use their independence of character, as well as of mind, in disowning some of the disloyal utterances of that ecclesiastic during the recent Referendum campaign. As reported in the Sydney "Daily Telegraph," the Archbishop, on the occasion of some function at St. John's College (R.C.) in the University of Sydney, gave utterance to the following striking statement:—

"I wish we could get only one or two just men here in Australia. If we could only get half a dozen what a difference there would be in New South Wales and in Victoria! But I am afraid in New South Wales we have to look long and search almost in vain for a Catholic man of standing who has got a university education and who has got to the front rank in politics and in public life, and who has not denied the faith he has been brought up in, or denied the country to which he or his father belonged."

While we deplore the implied stigma thus placed upon men of acknowledged probity of life in our community, at the same time we are glad to have the Archbishop's own acknowledgment of the value of a liberal university education in the direction of that intellectual freedom which is one part of the Christian heritage, and is altogether consistent with and necessary to the full development of a Christian manhood. The Roman obedience seems sometimes not merely to ignore but to deplore the divine injunction, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind."

Help for the Australian Church.

At the autumn meeting of the Colonial and Continental Church Society, held in London on December 3, the Rev. G. A. Chambers, rector of Dulwich Hill, N.S.W., spoke on the work in Australia. He said that the strategic importance of Australia could not be exaggerated. It needed a wide vision and a large heart to comprehend that huge continent, 3,000 miles away, but bound to England by numerous ties, chiefly by the spiritual tie of the great historic Church of England, in which 45 per cent. of the Australian people claimed membership. In many parts of the country quite two-thirds of the people were willing to receive the ministrations of the Church of England when conducted on Evangelical lines. Then Australia was linked by the patriotic tie, and many thousands of Australians had left those distant shores and were in the trenches alongside the boys from the home country. Australia was a land of many problems, industrial turmoil, social unrest, political and economic disputation, such as with regard to the "White Australia" policy, and all these problems needed the application of the Gospel for their solution. Further, there was the prospect of a great influx of immigration after the war. There were five millions of people in Australia, and twenty millions could be accommodated even now. In the work of preparation for the days of reconstruction the Church had begun right at the beginning by establishing an Evangelical Grammar School for boys in Sydney for the purpose of training the lads to take up the position of leaders in the community, and, further, it was hoped that this school would become a recruiting ground for the ranks of the ministry. Fifteen lads signified to the Bishop of Gippsland last year their desire to study for the ministry in order that they might undertake work in the Bush or go out to the mission-field. His (the speaker's) last work before leaving Sydney was to make provision for one of the prefects of the school—the son of a Bush clergyman—in order that he might enter the University the next year. He also referred to the work of the great central theological college—Moore College—which had sent out more than 300 men for the ministry of the Church in Australia, and these men had done magnificent self-sacrificing work in the "back-blocks," some of them stationed in what were surely the loneliest spots in the Empire, and travelling 10,000 miles a year in visiting the people. One such clergyman found some bushmen, who had never been heard of before, some 25 miles from his centre, and

in between Sundays he went out and with his own hands built a church for them, which within a month was ready for dedication by the Archbishop of Sydney. Another wise and statesmanlike enterprise of the Church was the establishment of Bush Brotherhoods, like that of the Brotherhood of Our Saviour in the Diocese of Grafton, by means of which the scattered settlers were reached. Similar work was being done from the theological hostels in Sale, Gippsland, Bendigo and Wangaratta. The ministry of women was also being extended in Australia. The Deaconess Institution had got into its new home, and under its admirable superintendent they were hoping that the ministry of the deaconess might be extended in all parts of the country.

English Church Notes.

Personalia.

The announcement in the "Times" of the 9th February of the death of the Rev. J. D. Dathan, R.N., will have come as a shock and surprise to his many friends, both at home and abroad. His duties as a Naval Chaplain called him to many parts of the world, including Australia, and those who had the privilege of his acquaintance will not readily forget his breezy, bright, and optimistic personality. Mr. Dathan was an excellent advocate of the missionary cause, and many a missionary meeting has been brightened and lifted out of any semblance of dullness by his racy and telling speeches, and many a missionary home in foreign lands has been cheered and helped by his genial presence.

The death is announced of the Right Rev. Llewellyn Jones, D.D., who lately resigned the Bishopric of Newfoundland after an episcopate of nearly forty years.

Lieut.-Colonel Ronald Storr has been appointed Governor of Jerusalem. Colonel Storr, who is only 36 years of age, is a son of Dr. Storr, the Dean of Rochester. Colonel Storr came under the notice of Lord Kitchener when British Agent in Cairo, and he always spoke most highly of his ability and tact, especially in dealing with the natives. Although so young, Colonel Storr has had a good deal of experience in Egypt, which will be invaluable to him in his new and difficult sphere.

Major John Arthur Cecil, third son of the Bishop of Exeter, has been awarded the Military Cross for valour on the Salonica Front. All four of the Bishop's sons have been in the Army since early in the war, the eldest and youngest having given their lives, whilst the second has twice been wounded.

In connection with the death of the Rev. H. M. Butler, D.D., late Master of Trinity College, Cambridge, which was announced by cable in January last, many touching and beautiful references occur in the English press. Dr. Butler was very widely known, having been for 26 years Headmaster of Harrow, and 32 Master of Trinity. He died at the age of 67 years.

Rev. F. L. Donaldson, M.A., Vicar of St. Mark's, Leicester, has been appointed to an Honorary Canonry in Peterborough Cathedral.

The Archbishop of York was to leave last month for a visit to America. He has accepted an invitation from the Episcopal Church of the United States, and is to be the guest of the War Commission of that Church during his visit. It is expected that he will return to England at the end of April.

Islington.

Some 500 clergy of the Evangelical Church of thought assembled in the Parish Church, Islington, for the Annual Conference. The general subject was "After the War," considered from the point of view of Renewal—its Foundations, Features, Means and Fruits. The English "Renewal" in its leading article, gives a good concise summary of the Conference. It says:—

"We are face to face with new conditions of life and the addresses at Islington frankly recognised this momentous fact. And yet there was no departure from old and fundamental principles; indeed, it is the very purity of evangelicalism which inspires and enables for the accomplishment alike of the noblest and the meanest tasks. It is of great importance that the Church—and particularly Evangelicals within the Church—should realise the position the country is called upon to face, and certainly no effort was spared to arouse attention to the greatness of the issues. In the brilliantly conceived and impressively delivered address with which Prebendary Procter opened the meeting he showed at once the nature of the crisis and the call it makes upon us. If we are to rise to the splendour of the occasion God grant not one of us may fail Him in the hour of need—there must be 'renewal'—renewing of heart, and mind, of aim and

methods, and it is to this the Islington meeting invites our attention. It was good indeed that such a number of our best veterans as Prebendary Webb-Peploe and the Bishop of Durham should have been entrusted the solemn privilege of speaking, the one upon the "foundation" and the other the "means" of renewal; and their spiritually-minded, uplifting messages showed clearly enough, as we should expect, the source and fount of all true service. It is, of course, only when the "foundation" is truly laid, and the right "means" employed that we can consider with any degree of satisfaction the features and the fruits of renewal. Canon E. A. Burroughs, clear, incisive, penetrating, arrested attention at once, and when he contrasted the strength of the protests about the Bishopric of Hereford with the silence of the Church about Premium Bonds, the justice of the rebuke could not be questioned. Dr. Guy Warman, with keen discernment and wide vision, presented an alluring picture of what might be, and, indeed, should be, the fruits of renewal in the Church, while the Bishop of Chelmsford, with unflinching courage and strength of persistence, applied the lesson to the general position at home, and indicated more especially the claim of labour to a much larger share in our interest and sympathy than it has yet received."

Christian Co-operation.

An event of the first importance and of very happy augury for the future took place in Manchester, springing directly from the work of the National Mission. The three great united meetings held last spring in the Free Trade Hall have borne fruit in "The Council of Christian Congregations in Manchester," the purpose of which is to develop co-operation between the Churches in matters concerning the moral welfare of the community. The Council is to be permanent, and will give representation to all congregations in Manchester which desire to send representatives. The Bishop of Manchester, to whose initiative the scheme is largely due, is to be the first president, with the Dean, the Rev. J. E. Roberts (Baptist), and the Rev. S. F. Collier (Wesleyan), as vice-presidents. The preliminary announcement in the "Manchester Guardian" gives a good idea of the scope of the new Council:—

"It is proposed that the Executive shall keep the various churches informed as to any special need for prompt and vigorous action, shall call in experts on social questions, and keep in close touch with already existing movements. It is hoped that such a powerful witness of the Christian Churches in this city will command the attention and co-operation of the Municipality, and even Parliament. Nothing aroused a greater response at the preliminary meetings than the proposal to give power to the Executive to arrange for meetings of all the Churches for united prayer for Christian work at home and abroad, except, perhaps, the final words of the Bishop, who said that nothing would foster final union more powerfully than a spirit of goodwill and even affection among the ministers and laymen of the various Churches."

Towards Re-Union.

An interesting correspondence is going on in the C.E. on the above subject, in which the following remarkable contribution has been made by Rev. Peter Green, Canon of Manchester, and Hon. Chaplain to H.M. the King. Canon Green writes:—

"I read last week's number of the 'Church Family Newspaper' with great interest and a great deal of sympathy; but am sure the time is not yet ripe for anything like reunion, and I am not at all sure that I desire it at this time. The most I would plead for would be (1) the free admission to Communion of all Nonconformists who are already full members of their own denominations and who desire to communicate at our altars as guests, and (2) a free interchange of pulpits under such regulation as the Bishops and heads of the different denominations might think necessary. These things would tend to mutual good feeling and understanding, and would rapidly open the way to further advance. More than that I neither ask for, nor desire, at this time."

Need of Chaplains.

A fresh and urgent demand upon the Church at home is now made for an increased supply of chaplains for the Front. There is said to be a wastage of one a day, and a hundred men are wanted at once, and another hundred by Easter. The Bishop of London has offered on behalf of the diocese one hundred men to give a lead in addition to the 204 who have already gone. All the Bishops are taking the matter up with great seriousness, and pressing on clergy and parishes alike the duty of meeting the claims of the fighting forces.

Bishop Doull and the E.C.U.

The Right Rev. A. J. Doull, Bishop of Kootenay, has repelled the assertion that he is a member of the English Church Union.

The following passage from a letter he has addressed to the "Canadian Churchman" is interesting:—

"As a layman I was for a few years a member, for at that time the Union seemed to me to be defending the spiritual liberty and freedom of the Church in England against Erastianism. I soon felt, however, that I was out of sympathy with much of its teaching and practical objects, and shortly after my Ordination I resigned my membership in the Union. An experience of nearly twenty years has taught me more clearly year by year the wisdom of keeping free from all party societies and organisations. Year by year I have felt myself becoming more and more out of sympathy with the English Church Union's policy, and more and more content with simple membership in the Church itself in all the glory of its comprehensiveness as at once Catholic and Protestant, Apostolic and Reformed."

St. Paul's Tomb.

A wonderful evidence of Italy's undaunted faithfulness to the high ideals of past history has just come to hand. In the midst of the anxieties and hardships of war she has still time and energy to devote to the higher things of life. Professor Lanciani is closely concerned with excavations which are being carefully carried out near the Basilica of St. Paul at Rome, and already many interesting Christian and pagan tombs have been unearthed which carry one's thoughts back to the earlier days of Christianity. The Professor is not without hopes of discovering the tomb of the Apostle Paul himself.

Church of England Australian Fund for Soldiers Overseas.

Extracts from Canon Garland's Letters.

PALESTINE FRONT.

16th December, 1917.—"At — I had my first food about 12 o'clock, and a little more before leaving at 2.30. There I saw the Church Army work, and how splendid it is, though so little known in Australia. Two large marquees, one for canteen, one for recreation with two pianos, one large oblong tent as Church with Cross on outside, and plenty of prayer books about; the Chaplain, Mr. D., and I went in and prayed together for our work and the boys. Five smaller tents for the two C.E. Chaplains and other C.E. purposes made a little Church of England compound. It is all for boys from England, though of course Australians are welcomed, but why should our Australian Chaplains have been denied the same help for their work, and why should the Australian boys be denied the same absolutely necessary rest places unless they are near an English regiment? The boys like to have these things provided by their own part of the Church. It is easy to criticise the work of our Australian Chaplains, and to say they could have done better, but we as a Church have not done the fair thing by them in sending them out without equipment, not even prayer books for the men."

December 17, 1917.—"At — after breakfast I went to the hospital, a clearing hospital unit only with not many patients. I soon got together those able and orderlies to come into the largest room. Mine was the only prayer book, and the men who knew the responses best were two Australians, and I was very proud of the fact. One of them told me the only other service he had heard out here was the burial service. That shows there are not enough Chaplains, especially C. of E., with the A.F. We rode back to camp, which had only been made the night before. I started service at 3.30, every man came. It was on the side of a hill and the men stood in a three-quarters circle. Just after we began General G. came along with some of his staff and joined us. We had no prayer books but I had our hymn sheets. Our society would be proud if it could only have seen what those hymn sheets meant. The service

would have been nothing without them. The boys chose "Onward, Christian Soldiers" and "Abide with me," and I chose to their satisfaction, "Absent Friends," and they knew how to sing it. We had short evensong, Psalm 23, gospel of the day, from which I preached on "What went ye out into the wilderness to see?" and "Here we were in the wilderness." I gave them love from Australia, and told them they were "messengers of the Lord to prepare His way." By the time we got back to the village, 9 p.m. it was dark."

Lenten Messages.

THE HOLY COMMUNION.

(By Canon Barnes-Lawrence, M.A.)

"This do." It is a personal appeal from One Who of all men is entitled to make it. The dying wish of Jesus Christ is not to be refused. Each of us is indebted to Him far more than he can possibly know. There is not one of us who does not live in a better world because He once lived in it. Our laws, our comforts, our moral standards, our civilisation, owe more to Him than to any one else. Myriads of men the world over are not slow to confess that their lives have been transformed by Him. All around us our lives are being purified and strengthened by His example. Dying beds are illuminated by His words, and death is robbed of its terror. This is no language of sentiment, but simple sober truth. And thoughtful people, even non-Christians, are quick to recognise to-day that, apart from Him the regeneration of the world is impossible. We have learned with startling suddenness that science and culture will not restrain a great nation from lapsing into barbarism. The Great War, with all its horrors, does not mean that Christ has failed civilisation, but that civilisation has failed for lack of Christ. The world's hope centres in One Person, and if He says, "Do this," His request is irresistible. If He bids me do anything, let me know what it is, and by God's help I will try to do it.

Do this in Remembrance of Me.

Here is motive, as well as command. Recall the circumstances, and you will agree that these words are very remarkable. It was the Feast of the Passover. No feast had such sacred associations for the Jew: myriads of them were present in Jerusalem from all parts of the world. Was it not the memorial of the day when their fathers became a nation, when a horde of slaves was transformed into a free people? It had divine origin: "This day shall be unto you for a memorial." It had political privilege: "Ye have a custom," said Pilate, "that I should release unto you one in the Passover"—an interesting evidence of the historic truth of the Exodus. To neglect the Passover was more than unpatriotic; it was profane. To-day Israel is dispersed, it has neither priest, altar, nor sacrifice; but still the devout Jew gathers his household, blesses God as he breaks the unleavened bread uses the ancient formula: "This is (represents) the bread of affliction which our fathers did eat in the land of Egypt."

Weigh, then, the tremendous significance of our Lord's act when taking the bread and wine that lay to His hand. He deliberately, solemnly, set the Passover aside in favour of the Lord's Supper. In place of that sacred commemoration He instituted another as a memorial of Himself! Who is this Who dares to abrogate a divinely appointed ordinance? Who is this Who dares to say that it is more important for His disciples to remember Him than the greatest event in their national history? Let Pharisee and Sadducee answer: "Thou being a man makest thyself God." Nor did He shrink from that awful claim: "Art Thou the Christ, the Son of God?" He answered: "I am"; and on the charge of blasphemy He was put to death.

Has the significance of our Lord's substitution of His Supper for the Passover

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been sufficiently weighed? It was the solemn act of the Son of God and King of Israel. He Who ordained the Passover might alone abrogate it. Jesus Christ did so. Beneath that pathetic wish: "Do this in remembrance of Me," lies His claim of Deity. His absolute right. The Lord's Supper is a great privilege; but for all who call themselves Christians it is a divine command. Nothing can be more explicit. Whatever the purpose of the Feast, a point we shall now consider, whatever its benefits, it is first and foremost an act of obedience to One we worship as God.

"This is My Body, which is given for You."

Putting the four records together, we read: "The Lord Jesus, the same night that He was betrayed, as they were eating took bread, and gave thanks and blessed (God), and brake it, and gave it to His disciples, and said: Take, eat; this is My body which is given and broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, and gave thanks, and gave it to them saying: Drink ye all of it; for this is My blood of the New Covenant, which is shed for many for the remission of sins. This do, as oft as ye drink it, in remembrance of Me." Taking all the words in their original and in the most literal sense they will bear, we learn that the Lord's Supper was ordained as a perpetual memorial of His Death. How remarkable that is! Once more recall the facts: Christ and His Disciples were in imminent peril, their Passover had to be celebrated in utmost secrecy, the order for His arrest had already been issued. The Shepherd, as He warns them, was about to be smitten, the sheep to be scattered. His death, moreover, was to be one of peculiar agony and shame. Every hope of the disciples was shattered, every expectation falsified. But their Master does not apologise, nor ask forgiveness, nor excuse. On the contrary the new Sacrament is to be the express memorial of that ignominious death! Instead of cheering those down-cast men, as a dying father might, by pointing to a life beyond the grave, He selects, for their special and constant remembrance, the point of His deepest humiliation, the Cross. As the broken Passover bread had represented the Egyptian suffering for 1,500 years, so now the bread broken and the wine out-poured would represent or all time His Death. Disciples are to remember Him in this Sacrament, not as glorified, but as crucified! We understand it all now. Christ's Death was the climax of His whole work of man's salvation. His Death brings life to the world. "God commendeth His love to us in that, while we were yet sinners, Christ died for us." And of that unspeakable Love there is one appointed sign and seal: "For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come" (1 Cor. xi. 26). As the bread is given, each Communicant is charged: "Take and eat this, in remembrance that Christ died for thee." When the wine is given: "Drink this, in remembrance that Christ's blood was shed for thee." Can anything be more binding on a Christian than that?

The Worthy Communicant.

Who, then, should come to this Holy Table? Clearly those who have a thankful remembrance of Christ's Atonement. And who are these? Penitent sinners; for the primary purpose of this Sacrament is to make forgiveness sure. There are other purposes, but this is the first. Think of the Apostles as they celebrated the new Feast for the first time after the Ascension. Picture their vivid sense of sin and shame, for they knew themselves at last. With what realisation of His love they obeyed that dying command, and shared, as members one of another, the appointed emblems of their Lord's atoning Death. I think I can hear one of them, who had thrice denied Him, whisper as he takes the broken bread: "This is His Body which was given for me."

The Holy Communion stands central indeed to all the great facts of Man's Redemption—the Incarnation, the Life, the Death and Passion, the Resurrection, the Return in glory; but always it is the pledge of the sinner's pardon. For the help of our weak faith, God steps out of the invisible into the visible, in that He gives us that which we can see and handle and taste. How good He is to us! You are unworthy, Granted; so were the Apostles. You have sinned against light and against knowledge. Granted; so had all the disciples. But can you imagine the most diffident of them all hesitating as to coming to the Table of that divine Saviour Who bade His disciples: "Do this," and touching once more the pledges of a sinner's pardon? "We are not worthy so much as to gather up the crumbs under Thy table."—If you are baptised, and can humbly use those words, then in my Master's name I bid you Come to His Table.

Names and Titles of the Sacraments.

As we think of these we shall learn something more. We have emphasised the duty, now let us think of the privilege of the true Communicant:—

1. The Holy Communion.

The title reminds us that the Sacrament is not the occasion of solitary worship, but a "coming together" of those who profess themselves Christ's disciples, an act of fellowship, which is to the world a witness and to the Saviour's heart a joy. The baptised Christian is no isolated person, but one of a family, a member of Christ's mystical body, the Church. So Paul wrote: "The cup of blessing which we bless, is it not a communion (that is, a joint partaking, not a communication) of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body, for we all partake of the one bread" (1 Cor. x., 16). Some of the Corinthian Christians were "eating and drinking judgment to themselves," because they partook unworthily, "not discerning the body" (1 Cor. xii. 27, R.V.), and hence the Apostle's stern reminder. Let us not forget it ourselves. In this divided world of ours there is one great occasion when we "discern the body," pledge ourselves to be "in perfect charity with all men," meet "as members one of another." Can we do less than be most instructed by the Lord of Love Himself, and at which He is present according to His promise to the two or three gathered in His Name? Above all, it is the "Holy Communion," because it is an act of communion with Himself. Were our eyes opened, as were the eyes of the two disciples at Emmaus, we should see our Divine Host, present by His Spirit, and as from those pierced hands receive the sacred pledges of His love. Still bread and wine, as they were still bread and wine after He had blessed and broken and given in the upper room, yet to us who "rightly, worthily, and with faith" receive them, they are a means whereby our hearts receive Himself. All that tells of the Cross is food to the instructed Christian, and here in His own appointed way our souls feed on Him Who died for us. The consecrated elements are a special means of grace, if rightly used; but even so they are a means only, not Himself.

2. The Lord's Supper.

This title reminds us that the first Supper of the Lord was celebrated in the evening; indeed, every occasion of its celebration mentioned in the New Testament would seem to have been in the evening, earlier or later. That was due, of course, to the fact that the Passover Supper at which it was instituted was in the evening also, as the Gospels tell us. If the special needs of the Church in a time of persecution made it wise to have an early celebration instead, as history informs us, we may thank God that those needs have long passed away, and that whether the Lord's Table is spread in the opening of the day, or when the evening lamps are lit, it is for us. Our Church specifies no particular hour, and the important thing is to choose that time when the mind is least distracted, and we can enter best into our privilege and opportunity.

3. The Eucharist, or Thanksgiving.

This beautiful name derives from the fact that our Saviour, in instituting the Sacrament, "gave thanks," and we who receive it may well give thanks likewise. For the Holy Communion, in pointing us back to the Cross, also bids us "Lift up our hearts" to Him Who is now enthroned in glory, and "able to save to the uttermost all who come unto God by Him." Besides remission of

sins, "all other benefits of His passion" are ours in Him.

"What shall I render unto the Lord for all His benefits toward me?" "I will take the cup of salvation, and call upon the Name of the Lord." Remember that He gives who takes, and He gives most who takes most. Yet, withal, I offer and present unto the Lord myself, my soul and body, to be "a living sacrifice, holy and acceptable unto Him"—it is my reasonable service.

Books, &c.

Australia A.D. 2000, by S. G. Fielding. Price 1/- of all booksellers.

This striking pamphlet has had a good reception at the hands of the public. A second edition is in course of preparation.

The English C.M.S. Monthly Magazines for January are to hand. The *Cleaner* has changed its form, and has a brighter cover, but the exigencies of the war have caused a regrettable diminution in size. It is well illustrated. The *Gazette* has changed, not its outward form, but its character, and is now to concentrate upon preparation at the home base. Consequently we shall miss the interesting items of missionary news. The Bishop of Durham is writing a series of papers entitled "Detached Thoughts on Missionary Subjects." The *Medical Mission's* magazine, *Mercy and Truth*, retains its old form and character, and is as full of inspiration as ever. These are all cheap pennyworths.

The C.M.S. Review is, with the December issue, no longer a monthly but a quarterly price 1/3. If the first issue is to be the standard of all following, the Review will easily take its place in the front rank of Church magazines. Dr. Stock, that doyen of missionary writers, contributes an article on "The Book of the Wars of the Lord," in describing the use of the missionary periodical. Canon Lukyn Williams, known as N.S.W. as a former Principal of Moore College, and well-known throughout the English Church as an enthusiastic expert on Jewish questions, writes on "The Present Hopes of the Jews and our Duty." He rightly asks for a warmer (we query the comparative!) interest on the part of the Church in the Jews, and suggests that the Board of Missions should appoint a special committee to deliberate on the best means of using to arouse the Church to a sense of its duty to the Jews.

The Churchman (a monthly) magazine and review published at 6d. net. This is conducted by a committee of Evangelical clergy and laity, and deserves a very wide circulation. The contributors are, in the main, well-known theological thinkers, and the contents are well varied. In the December issue Rev. C. H. Broughton writes very practically on "The Science and Art of Preaching," and Dr. St. Clair Tridall contributes an illuminating article on "The Christian Priesthood," in which he gives a careful, though brief, description of the various sacerdotal terms and their application in the New Testament. There are also Homiletic Notes with outlines of sermons for a month.

The Bush Brother.—The quarterly paper of the Dubbo Bush Brotherhood for January is even better illustrated and got up than usual. Amongst the many articles of interest, we note one by the Rev. P. J. Micklem, of St. James' Sydney, on Jerusalem, a short, interesting resume of the vicissitudes of the Holy City since A.D. 70.

"Do it Now."
Every day in thy life is a leaf in thy history.—Arabian Proverb.

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Personal.

Rev. Garnet V. Portus has been appointed acting-director of tutorial classes, by the Senate of the Sydney University. The classes are in connection with the Workers' Educational Association.

Rev. W. A. M. Reay Campbell, of Newcastle diocese, has been under the care of a throat specialist. An operation was found to be necessary. It is expected that the result will be a radical cure.

An anonymous Western Australian layman has given £500 to the Church of England Mission at Forrest River.

News was received on January 16 that Captain R. H. Lucas, of Nelson, R.A.M.C., son of Canon Lucas, has been awarded by the King of Italy the medal of a Chevalier de la Corona d'Italia, for hospital organisation work on the Italian front.

Bishop Long, of Bathurst, who sailed for the Front a couple of months ago, has arrived safely in London. A cable to this effect was received by Mrs. Long. It intimated that the bishop was well.

Rev. Percy Shaw is expected in Sydney on furlough from New Guinea this month.

Mr. H. Matthews, Superintendent of the Mitchell River Mission, is being prepared at St. John's College, Melbourne, for Holy Orders. He has worked with untiring patience and self-sacrifice at the Mitchell River Mission for nearly twelve years.

Mr. K. Freeman, late of the Forrest River Mission, W.A., was, according to latest advices, at Trinity College, Cambridge, in an Officers' Training School.

Archdeacon Collick has returned for a time from France, and is Senior Chaplain in the English Australian Base.

Basil Riley, the Archbishop of Perth's third son, very nearly succeeded in making his escape from Germany, where he has been a prisoner since the end of 1914. It seems that he escaped while he was being transferred with others from one camp to another, and that after covering 100 miles, and reaching within 24 miles of the Dutch border, he was unfortunate enough to be discovered, arrested and imprisoned for attempting to escape.

Rev. W. R. Barrett, B.A., assistant-curate of St. John's, Launceston, has been appointed by the Bishop of Tasmania to the parish of Penguin.

Rev. F. T. Morgan Payler, M.A. (Oxon.), of Tasmania, has been nominated for the vicarage of St. Peter's, Ballarat. He is sub-warden of the University of Tasmania, and is examining chaplain to the Bishop in that State.

Rev. H. S. Holt, M.A., of Christ Church, Geelong, has been appointed incumbent of Christ Church, Hawthorn, in succession to the Rev. H. E. Taylor, recently superannuated.

Mr. W. T. Storrs, only son of the Rev. W. T. C. Storrs, St. Matthew's, Prahran, has enlisted in the A.I.F.

Rev. R. B. S. Hammond has been appointed President of the Australian Alliance Prohibition Council, which is a federation of each of the State Alliances throughout the Commonwealth.

At a meeting of the Sydney Diocesan Educational and Book Society, held last week, Archdeacon Gunther moved a resolution of sincere sympathy with the widow and family of Mr. G. Wall, who, for over 50 years, had been a diligent church worker, and whose valuable services as treasurer and assistant secretary of the E. and B. Society were much appreciated. The Archdeacon had been associated with him at St. Philip's, Sydney, in 1866 and 1867, and bore strong testimony to his painstaking labours.

Rev. A. R. Peglar, vicar of Uralla (Armidale), has been nominated to the parish of Barraba, in succession to Rev. W. P. Best, who has been appointed Diocesan Missioner for the Diocese of Armidale.

Rev. J. S. Cawte and Mrs. Cawte have returned to Moree, after their absence in Sydney, where Mrs. Cawte underwent an operation for appendicitis. Both Mr. and Mrs. Cawte are recovering in health and strength.

Miss Muriel Henderson commenced her work this month as Travelling Secretary of the A.B.M.

Rev. C. W. Leavers, of Molong, has been appointed rector of All Saints', Dubbo, in succession to Rev. L. Dawson Thomas, who resigned on account of his wife's health. We trust that the climate of Tenterfield will be found beneficial for Mrs. Thomas.

Status of Colonial Clergy.

The Primate has kindly forwarded the following important and interesting correspondence for publication:—

Downing Street,
20th December, 1917.

Sir,—With reference to your Excellency's despatch No. 180 of the 24th May last, I have the honor to transmit to you for the information of your Government and for communication to the Committee of the General Synod of the Church of England in Australia and Tasmania, the accompanying copy of a letter from His Grace the Archbishop of Canterbury on the subject of the status in England of clergy of the Church of England ordained in Australia.

I have the honor to be, Sir,

(Sgd.) WALTER H. LONG,
Governor-General, His Excellency,
The Rt. Hon. Sir R. Munro Ferguson,
etc., etc., etc.

18/1351. Lambeth Palace, S.E.1.,
November 21, 1917.

Dear Mr. Long,—I owe you apologies for the delay which has occurred in replying properly to your letter of the 18th August, in which you ask for my observations upon the documents which you send. These are a despatch from the Governor-General of the Commonwealth of Australia, enclosing a representation from the General Synod of the Church of England in Australia and Tasmania regarding the status of their clergy in England.

I have been anxious to consider the whole subject afresh, though it is, of course, a very familiar one to me. As soon as I became Archbishop I took it in hand with a view to ensuring a sympathetic and reasonable treatment of a delicate and difficult matter, and I enclose herewith a copy of a memorandum drawn up by me in 1904 and signed by the then Archbishop of York as well as by myself. That memorandum will make clear what is the spirit in which the existing law is administered and I have constant testimony to the fact that clergy abroad or at home who are affected by the restrictions of the existing law realise that there is now no practical hardship in its operation, whatever may be said about its theory or its necessity.

The large question arises whether there is or is not any necessity for drawing a distinction between clergy ordained in England for work in England and clergy ordained outside England for work in any part of the Dominions of the Crown or in the Mission Field. In considering this question I am obliged to view the matter, not as it affects Australia alone, but in its bearing upon the conditions prevailing in other parts of the Empire as well. So regarding it, and speak-

ing now from a very long experience, I am bound to say that I should deem it an undesirable change and one certain to cause considerable difficulty were the Act or Acts to be repealed, and were it to be simply said that a man ordained Deacon or Priest in any Church in communion with the Church of England should stand in precisely the same position as a man ordained in England for work at home. There can be no question at all that there are parts of our Colonial Empire in which there is a call for the ministerial service of ordained men who, though able to discharge that service excellently, do not possess the qualifications, either educational or theological, which are rightly deemed essentials in our home parishes. No one, for example, who is familiar with the outlying work of certain districts in Canada or in a good many Mission Fields elsewhere within the Empire, will contend that the qualifications we ask for from an ordinand in England are either requisite or are in practice secured in the case of men ordained for pioneer work of the character I refer to. It is eminently desirable that men should be ordained for such work, and it would be in many cases unreasonable and even pedantic to insist that they should all possess the qualifications we insist upon in England. It is very difficult to draw a border-line within the limits of the Colonial Empire, and say that men ordained in regions of a particular character shall stand in a different category from men ordained in regions of another character. That instances of difficulty do constantly arise is certain. I have abundant example within my own recollection:—

"An English parish priest is consecrated to a Colonial Diocese. He takes with him certain working men who have helped him in his parish, but who possess no claims to higher education. Finding the difficulties of his outlying regions, with a population partly white and partly coloured, he ordains several of these men. More than one of them almost immediately returns to England, finding the climate unsuited to himself or to his wife, and, when urged to return to the diocese of his ordination, or to some other similar diocese under better climatic conditions, regards such request as a high-handed arbitrary decision on the part of the home episcopate.

"Not once, or twice, but many times, men who have failed after repeated attempts to obtain ordination in this country have been ordained beyond the sea, and but for the provisions of the Act would immediately return to England and expect a welcome to ministerial work at home.

"Quite recently a man was ordained in the Antipodes and then asked by his Bishop to return to England to test his vocation and to educate himself more thoroughly. No such reversal of the ordinary order of proceeding would have been possible in England. But the man was penniless and desired ministerial work at once for his support. The provisions of the Act were regarded as a hardship.

I could multiply without difficulty examples of the kind of case which I have constantly to deal with. The memorialists meet all this by saying that the English Bishops have the remedy in their own hand by refusing to receive men without, if need be, a fresh examination, in addition to the required certificates of good character. (About these last no question arises.) But it is forgotten that the ordained man who arrives in England lacking the qualifications which would have been required for ordination at home, is probably in the position of having raised money with difficulty for his homeward voyage and of being absolutely without means either of returning to the Colonies (perhaps with a wife and family) or of subsisting in England during the period of training which would be required for bringing him to the level of a home ordinand. I am speaking from ample practical experience and not from theory.

I have mentioned these matters in order to show that the problem is less simple than it appears to be, and that it is not fully met by the phrases used in the Australian Memorial. But I should be exceedingly sorry were anyone to imagine that I am thus generalising about the clergy who come to England from Australia or from Canada or from South Africa or from elsewhere.

During the last thirty years the standard of qualification expected of, and attained by, clergy ordained in those Dominions has arisen in a very marked degree, and the cases therefore to which I have referred are less frequent than they used to be. On the other hand, I think it is true to say that the best of the men ordained in Australia or Canada rightly remain there, and that we are apt to receive in England the less highly qualified. Most thankfully do we welcome in England the Colonially-ordained men who are in so many instances among the best of the clergy of our Church. We rejoice in making use of their help if their stay be

temporary, or in finding important posts for them at home if they give us the advantage of permanently remaining here. I do not believe that men thus equipped do now find any practical difficulty or irritation in following the prescribed rules as they are now administered. Certainly I receive constant testimony to the contrary, and I know that many clergy both from Canada and from Australia have recognised in the frankest way the existence of the kind of difficulty I have referred to as applicable to some of those who, quite justifiably are ordained in the Colonial Empire with less ample qualifications than England requires. The Memorial you have sent me relates to Australia only, and I desire to say at once that it is not from Australia that our difficulties ordinarily arise. You, I think, will hardly be likely to suggest that we should modify the existing law as regards the relation of the Church at home to the Church in Australia, but leave it untouched as regards Canada, the West Indies, and Africa, not to mention the further question of the United States. This is a point which you will perhaps be able to weigh more impartially than those who are regarding the question as though it affected Australia only. Once it was proclaimed that for the future a man in priest's orders, wherever ordained, is to be regarded as possessing in all respects the status of a man ordained in England, it would be taken in some parts of the world as an announcement of a far-reaching kind, and if the Bishops at home required fresh examination, etc., from those who arrived in this country we should be looked upon as contradicting the very principle which the new legislation had laid down. The existence of the law as it now stands serves as a caution or reminder that the conditions of ordination are not identical throughout the Empire and our Mission Fields.

It may seem as though I were averse to any modification of the existing law. It is not so. If it be thought desirable on general grounds that the law should be changed by repealing the present requirement of a preliminary period of two years before the permanent licence can be given, I should be most ready to welcome and facilitate the change. It would impose a new and somewhat anxious obligation upon the two Archbishops, but this we should be prepared to carry. I think, however, that the change, if made, ought not to deprive the Archbishops of the power in certain cases of difficulty and doubt of imposing a preliminary period as at present. I think in practice we could make this operate satisfactorily.

I need not add that I shall be most ready to hear further from you or from the authorities of the Australian Church upon the subject. Anything which can reasonably cause a feeling of irritation on the part of our brethren from across the sea ought certainly to be, if possible, removed.

I am, etc.,

(Sgd.) RANDALL CANTAUER.

Memories of Pennell, of Bannu.

It is now some six years since the death of Dr. T. L. Pennell, but his memory continues to be loved and revered in Bannu. Mrs. Pennell, who, as our readers are of course aware, is a fully qualified doctor, is still carrying on medical work amongst the people her husband loved so well. She writes:—

My work by no means ends with the wards and patients in the out-patient dispensary and operations. There is not a day in the week that I am without Pathan, Hindu or other visitors. They knew that they always had a welcome from me. Often now they feel they can come to me. Often they have nothing of importance to say, but they like to feel they can come to me at any time and find a friendly welcome. Fortunately they talk to me freely of all that is in their minds, and I have had to keep myself posted in the progress of the war in its many theatres, for my Pathan friends put me through a searching catechism on the minutest details. I think even the Kaiser would have been surprised if he had heard the shocked comments of a wild tribesman on his earlier pronouncements beginning, "I and my God," or if he had been present when a group of Waziris, hearing of the atrocities in Belgium and elsewhere, said to me, "But, memsahiba, even we Waziris do not do things like that; we do not touch women and children!"

Among my most frequent visitors is the oldest Waziri chief—aged, according to his records, 120 years; two years ago he married his sixth or seventh wife, a girl of fourteen! Mani Khan is now totally blind, but an enormous creature still; his wife tells me he eats a whole sheep every day! When the raiders were threatening to come and kidnap me, old Mani Khan made a special journey in from his village to warn me. He loved my husband dearly, and says he looks on

me as a daughter, so was greatly distressed at the thought of my danger. He offered to sleep on my verandah to guard me and my house! He has been very anxious for me to operate on his cataract, but wishes I should first promise that the operation should result in his having the same clear vision he had as a boy!

Another weekly visitor was an old Mahsud—Mussian Khan; his daughter was betrothed to the son of one of the most lawless mullahs on the frontier—Mullah Povindah, the author of many raids, and the instigator of most of the troubles on the Mahsud border. Mussian Khan was a great friend and trusted me completely, as he proved, by bringing his little daughter to the hospital and leaving her there as an in-patient. The Mullah Povindah sent angry messages, saying that she must be taken away at once, as I might convert her, and threatening to burn Mussian Khan's house as well as mine if he left the child with me. However, the little girl was so happy with us that an elder sister also came into hospital, and the old mother came, too, to look after them, and they stayed till they were well. Unfortunately not a fortnight after they left the old father died, and the little girl eight days after. One wonders if there was foul play.

Correspondence.

The Crucible.

(To the Editor, "Church Record.")

Sir,—So the Dean of St. Paul's Cathedral, London, is very much concerned because of the present-day neglect of the Bible, and deplores the fact that "clergy do not study the Bible as their grandfathers did." Poor Mr. Dean! and poor old grandfathers!! Just think of the hours they wasted on the old Book! They were under the impression that the Bible was a most wonderful book, in fact they believed it to be the most wonderful book in the world. But then they lived before the days of our enlightened age whose zenith of culture is marked by the submarine, the airship, and poisonous gases. And how could they know as much as some Deans and theological professors of to-day, whose wonderfully imaginative genius in the matter of Biblical criticism is quite as effective as the bombs, torpedoes and gases of up-to-date German warfare, which bring nothing but destruction and death where they come?

I am really sorry for the Dean of St. Paul's. I thought Deans were more enlightened. I thought Deans anyway! A course of lectures at Zeppelin College, sitting at the feet of Principal Asphyxia or Lecturer Torpedo, would soon remove the burden of concern from his mind regarding the failure of the clergy to read their Bibles. For why should they? To be sure, the Dean would probably feel something like Jack Jones, of comic-song fame, who is described in inelegant if suggestive phraseology as being in such a state of mentality that "he dunno where he are." And that is usually how students at theological foundations find themselves after a series of so-called "up-to-date" lectures on the Bible by these learned pundits. And, anyway, what is the good of reading the Bible in the old-fashioned way? We are told now by these Machiavellian lecturers that the Bible is unauthentic as history; uninspired by God; incredible as a record of supernatural facts which simply didn't happen; and unauthoritative, unless it appeals to our prejudiced and almost deadened conscience. A further illuminating discovery by these marvellously erudite lecturers is that they know a great deal more than Jesus Christ did. He lived in century one, whereas they live in century twenty. Nazareth had no university, and Wellhausen and Co. didn't appear on the scene until the nineteenth century. And so, as the facilities for knowledge that the Son of God had were infinitesimal compared with theirs,—He must know less than they—O.E.D. He therefore made mistakes in what He said, though, of course, he didn't and couldn't know He was mistaken; but they themselves, with their advanced knowledge, wonderful perspicacity, and facile imagination, couldn't possibly make mistakes. True, they will allow the Bible to be superior to the ancient mythologies, or even to the modern "Grimm's Fairy Tales," in that its stories are less grotesque than theirs, and they have good, sound, moral teachings as their motive. But, inevitably, it has come to pass that Bibles now are, as the Dean of St. Paul's says, neglected, instead of being diligently read and studied as in the days of our poor old grandfathers. And not only are the clergy lean-souled in consequence, but congregations are being fed up with sawdust substitutes which might stay the pangs of hunger for a while, but could

never nourish the soul; and one further result is that the moral sense of our communities is becoming dwarfed and stunted in proportion to the neglect of the reading, studying, and preaching of the Bible. Perhaps, after all, our grandfathers were right in thinking that the Bible was God's inspired Revelation to man of His Will; that its history was quite as reliable as any history ever written; that its characters, such as Noah, Abraham, Moses, etc., were real persons; that the miraculous things recorded actually did happen; that prophets said or wrote, "thus saith the Lord." God had actually spoken; that when Jesus Christ taught men He ever taught infallible truth; for He said, "The Father which sent Me He gave Me a commandment what I should say and what I should speak . . . whatsoever I speak therefore, even as the Father said unto Me, so I speak." And so it does seem that our grandfathers were quite right in regarding the Bible as the supreme and final authority in matters of faith and morals from which there was no appeal either to Church, reason or conscience, but all must ultimately appeal to it. So let us, clergy and laity alike, get back to our Bibles, and "read, mark, learn and inwardly digest them, that by patience and comfort of God's Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life which He has given us in our Saviour Jesus Christ."

Yours, etc.,

ZYMOGEN.

The Deaconess.

(To the Editor, "Church Record.")

Dear Sir,—In recent issues of the "Church Record" I note a correspondent is advocating that the Deaconess should hold even higher office than that which she has already, viz., that of officiating as priest in a diocese. In Matthew Henry's Commentary, with reference to Rom. xvi. 1, diakonon is taken to mean "a servant by office, a stated servant, not to preach the word, that was forbidden to women; but in acts of charity and hospitality." A deacon or servant of the Church was originally appointed to attend to the wants of the poorer members of the Church and this is the first mention of a woman—deacon or deaconess. In verse 2, Phoebe is spoken of as "a server of many and of myself also," which plainly shows that she was able to alleviate suffering and want, and was a servant in ministering to the needs of individuals, both physically and spiritually.

In 1 Tim. ii. 12, according to St. Paul, women are not allowed to usurp authority over the man, or to be public teachers in the Church, for this is an office of authority. On the other hand, I agree with "Church-woman" in so far that women, given watchfulness, prayer, and spiritual power, might be permitted to act as leaders of the people, but not as priests of the Church. We read of Mary Slessor, the great pioneer missionary of Calabar, who was a leader of the people and conducted services, preparing the way for the greater services, those of Baptism and the Supper of the Lord, which were left for an ordained minister of the Gospel to perform. This work in heathen countries, where perhaps only women missionaries are available, is, I believe, quite permissible and right.

I am, Sir,

ADELPHIE.

[Correspondents must enclose their names, though not necessarily for publication.—Editor.]

Child Study.

(The Editor, "Church Record.")

Sir,—May I, through your columns, draw attention to the fact that a class in Child Study is just about to begin another session at the University. There is room for a few recruits, and the tutor is Miss Zoe Benjamin, of the Kindergarten Training College. The object of the class is to study the unfolding phases of child life, to discuss difficulties in training children, and to familiarise students with the broader aspects of child psychology. The fee is 5/- per annum, and the class is conducted under the auspices of the Department of Tutorial Classes in the University. There are no restrictions as to intending students, and no qualification is required from them except a pledge to attend regularly and keep abreast of the work of the class. After every lecture there follows discussion for about half to three-quarters of an hour, and the lectures are given weekly. I should be glad to give any of your readers who may be interested particulars of the nights of meeting and the details of the course.

G. V. PORTUS.

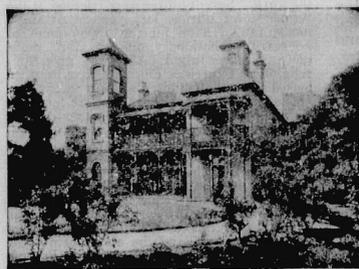
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The Church Record.

MARCH 15, 1918.

ROUND ABOUT THE TORRES STRAITS.

This is a very valuable presentation of the work of the Church amongst the heathen at our own doors, in regions fairly close to the people of the Commonwealth, yet to a large extent unknown by them and not well-known even to the average Churchman. It was time there was presented an authentic record of what a few devoted men and women of apostolic and truly missionary spirit have brought about, by God's help, amongst people too often regarded as incapable of receiving religious impressions, as e.g., the aborigines of the continent, or of not sufficient importance or attractiveness to justify such an expenditure of missionary effort, as is considered to be rightly bestowed upon the heathen who are far away in other lands. The reading of this little book—and it ought to be read widely—will furnish the ordinary Australian with facts concerning his nearest heathen neighbors of which he has been hitherto in total ignorance, and of the spread of the gospel among them, with its glorious fruits, of which he has hitherto had no conception; whilst the Church at large will find it to be a contribution to missionary literature worthy of a standard character. The names of Gribble, (father and son), Sister Buchanan, Albert Maclaren, Copland King, the Tomlinsons, Gertrude Robson, Stone-Wigg, and, let us add, that of the writer of the book, will from henceforth be more widely known as examples of Christian heroism, missionary enterprise, noble self-sacrifice, patient endurance, and the suffering of privations not often excelled in missionary labours, and the triumphs of the Gospel message over animism, superstition, cannibalism, and other idolatrous practices, so artlessly and faithfully recorded, will stimulate faith and incite new interest in and sympathy with what is being done under conditions growing in hopefulness.

There are ten chapters in the book. The first is devoted to the aboriginals and presents them in a far better light than usually obtains, showing that "it is largely due to the real, if tardy, efforts of the Church that the nation is slowly awaking to its duties and responsibilities" concerning them. The second chapter is devoted to the Yarrabah Mission, which the writer visited almost immediately after it was started,

and tells of its many vicissitudes, and of the "tremendous tribute to the power of the Gospel that it has wrought such a change among a people supposed to belong to one of the lowest human types." We could have wished for more details of its later and present work. The account of the Mitchell River Mission, given in the third chapter, the outcome of the Bishop's own initiative, and founded by him in conjunction with others, is a record of perils encountered which excite our admiration, and of work accomplished, which drew from the then Home Secretary for the State of Queensland the unsought commendation, "I congratulate the Church of England on the Mitchell River Mission. It is a wonderful work; the most successful Mission I have ever seen." The Roper River Mission comes next. It was founded at the instigation of the Church Missionary Society (then called Association), and had the Bishop and the Rev. A. R. Ebbs as its founders, the chapter tells of thrilling incidents and special difficulties, and of the independent strong commendation of a Queensland journalist. We are glad that the noble conduct of the aboriginal called Neighbour has here a permanent record. The Bishop paid two other visits to the Station, on the last occasion spending "a very happy week" there. The fifth and sixth chapters are occupied with the account of the Torres Straits Mission. Work was begun in 1908 at Moa Island, where that devoted woman, Deaconess Buchanan, laboured alone for three years. Subsequently, the London Missionary Society voluntarily handed over all its work among these islands to the Australian Board of Missions. The account of the Bishop's tour in 1915 is most interesting. He regards the work as "extraordinarily full of hope and promise." Chapters 7, 8, 9, and 10 furnish us with a fairly full account of the New Guinea Mission from its beginning by Albert Maclaren in 1900, up to the present time. These chapters give valuable information concerning the Mission, of which the writer says, that it "is by far the most important of those in Australian territory, and the results have been not only relatively, but actually most remarkable." It has had, and it has, its heroes. There are now hundreds of Christian natives. On the occasion of the visit of the Bishop of North Queensland 112 persons were baptised, and a few Sundays previously 130 at another place. "Four natives of New Guinea have now been ordained deacons, and four more are preparing for the diaconate and one for the priesthood."

There are in the book several pieces of enthusiastic and attractive description—especially of the Torres Straits—and throughout it there is the personal touch which, notwithstanding the unassuming style of the narrator, fully justifies the notice on the cover of the book, "The romantic story of Carpentaria, Moa and New Guinea is here told by the intrepid explorer whose intimate knowledge of Northern Australia gives him a unique authority." At the risk of repetition, we say, it is a record of intrepidity, perseverance, and practical skill, of facing danger and hardship even at the risk of life, all begotten of loyal obedience to the call of Christ, and of love for the souls of men redeemed by Him.

***Round About the Torres Straits.** A record of Australian Church Missions. By the Right Rev. Gilbert White, D.D., Bishop of Willeboona. With illustrations. Cloth boards 2/9 net. Published by the S.P.C.K. Our copy is from Messrs. Angus and Robertson, Castlereagh-st., Sydney.

The Church in Australasia.

NEW SOUTH WALES.

C.E.M.S. Notes.

The Ven. Archdeacon Davies proposes to confer with Mr. Hilary Dowling, Secretary of the Church of England Boys' Society in Victoria, and the leader of a most successful branch at Kew, relative to the C.E.B.S. during his visit to Melbourne. With the additional data he is certain to get, the executive of the C.E.M.S. in Sydney intend to communicate with the rectors of parishes and members of the C.E.M.S. upon the formation of some such society for boys.

The resignations of the Rev. H. S. Begbie and Mr. Chas. Hardy from the Council of the C.E.M.S. have been received, and appointments to the vacancies created will probably be made at the next council meeting. The members of the Orange and Muswellbrook branches are much concerned over the care of children released on probation in those districts, and are anxious to take up the work. Seventy-three were released at the former town during last year. Arrangements are in hand for the appointment of honorary probationary officers for those places. Since July 1st 475, who give their religion as Church of England, have been released from the Children's Court in Sydney. On investigation some of these are found to be attending the churches of other denominations, whilst some are not, nor have been, in attendance anywhere.

The Hon. Lay Secretary paid a visit to the Lidcombe Branch last week, and found there a body of earnest members, who are endeavoring to fulfil the "Rule of Life." Two returned men were present, one of whom was a member of St. George's, Paddington, before going away, and the other, before the meeting closed, expressed a wish to become a member.

The Rev. W. G. Hilliard, M.A., Rector of St. John's, Ashfield, has consented to give an address to the members of the C.E.M.S. on Tuesday, April 9, at the Chapter House, at 7.45 p.m. The subject will be "The Epistle to the Ephesians."

SYDNEY.

Direct Giving.

Holy Trinity Church, Dulwich Hill, is giving the Church at large an object-lesson in the possibilities of direct giving in a parish that cannot in any way be called wealthy. There are three churches in the parish—St. Stephen's, Hurlstone Park, and St. Aidan's, Bedford Crescent, as well as the parish church—and each of these has a building debt, the reduction of which is being accomplished, not by fetes or social functions, but by special freewill offerings on a fixed Sunday once a quarter, when a definite sum is aimed at every time—St. Aidan's aims at raising £5, St. Stephen's £30, and the parish church £25 at each of these quarterly offertories, and no more has occurred in either of the three churches since the scheme was started. The scheme was brought into being when plans were being made for raising the money for the new Holy Trinity Church, which was opened three years ago, and carries a debt of £2000. At first the amount aimed at every quarter was £10. This was soon raised to £25, and then to £50, and it now stands at £100. It seems indeed as if the higher the ideal set, the greater is the willingness of the people to respond.

Careful preparation is, of course, made before the Sunday arrives. The parish is divided into streets or districts, and a band of workers (men and women) is organised, one of whom is responsible for visiting each parishioner in one of these districts during the fortnight before the Sunday, and reminding him of the need for his help, and of the fact, perhaps, that he has promised a certain quarterly donation. Envelopes are distributed in this way, in which the offering is made.—Communicated.

A Generous Act.

A tender has been accepted for the erection of a School Hall at St. Paul's, Wahroonga. The contract price is £1012, and the committee have over £1000 in cash and promises, including £300 from the C.B. Loan Fund for five years. A generous gift of £250 was allocated by Mr. J. Haydon Cardew, Churchwarden, out of the estate of his eldest son, who some time ago was reported "killed in France." The building, which is to be of brick with tiled roof—the main hall measuring 50 x 25 feet—will supply a long-felt need in the working of the parish.

Rossville.

The church committee has been considering the question of improving the condition of the church grounds, and at a meeting held on February 10 a plan was unanimously

approved, which may be outlined as follows: A fence to be erected on the north side of the church, right across the ground; the gate at Hill-street to be moved down to the corner of Bancroft-avenue, and a new gate erected; an asphalt path to be made from this latter gate to the church porch and vestry, and a raised path, covered with ashes, from the small gate in Bancroft-avenue to the church door; a notice board to be placed in a suitable position, etc. It is also proposed to make the lower part of the windows on the south side of the church to open, thus making the church more airy in hot weather. The total cost of these improvements will be from £45 to £50. This amount cannot be met from the ordinary church revenue. An appeal for funds will be shortly made and full details put before the parishioners. The work will be put in hand so soon as the necessary money is available. When it is finished steps will be taken to plant shrubs, etc., in the church grounds, and generally to put them in thorough order.

Church of England Home for Boys.

Mrs. Reid, "Disley," Darling Point, writes:—

On Monday evening last a meeting was held at the studio of Madam Ada Baker, Paling's Buildings, to inaugurate a concert to raise funds in aid of the proposed Church of England Home for Boys.

His Grace the Archbishop has kindly given his patronage and a strong committee was formed, consisting of members of the executive committee of the Home for Girls, Clebs, and other sympathetic friends.

Madam Baker has most generously taken the matter up and is giving the public an opportunity of hearing some of her most talented pupils, assisted by leading artists.

The concert is being held at King's Hall, Hunter Street, on April 9, at 8 p.m. Plan at Paling's, March 25.

NEWCASTLE.

Marriage and Mixed Marriages.

St. Mary's Church, West Maitland, was filled from end to end on a recent Sunday night when the rector delivered the first of a series of special Lenten sermons on live questions, social and religious, the particular subject being "Marriage, and Mixed Marriages." The preacher pointed out that the subject was a serious one, and must be so treated. Marriage was the most solemn of obligations that could be entertained, and involved the most intimate relation possible between two human beings. The modern picture show was a decided menace to the beauty and sanctity of the marriage tie, insofar as it caricatured the occasional disorders of marriage and exposed to ridicule the situations of the home, which should be forever hidden from the eyes of the vulgar. Doubtless marriage is the most primitive of our social relationships, and dates from the time when God made male and female, and united them in the bonds of domestic felicity. Marriage is universal, in some degree, and characteristic of every tribe and people. It lies at the root and forms the foundation of our national life, which indeed takes its colour and tone therefrom. Looseness of view in regard to the marriage bond, and divorce made easy, are national calamities. Marriage should be regarded as the union of two independent lives in mutual love, sympathy, and helpfulness. It involved discipline for both parties, and should certainly mean the ready acceptance of mutual responsibility in the interests of national life.

The question of mixed marriages is much to the fore just now. The authorities of the Roman Catholic Church are responsible for bringing it forward, ostensibly in the interests of their people. We claim the right to criticise it in the interests of our people. Apparently the Roman authorities are not opposed to mixed marriages provided they take place on their own premises, and the ceremony is performed by a Roman priest, and, further, that some definite arrangements are made whereby the offspring of such marriages, should there be any, are brought up in the Roman faith. Should, however, such marriages take place in some other branch of the Universal Church they are declared to be invalid, and the offspring, if any, are to be regarded as born out of wedlock. If this be a correct interpretation of the Roman position, then it must be regarded as both arrogant and insolent, and must also be resented with a deep moral resentment. Perhaps, however, it is only a huge joke, intended to be taken seriously only by the less educated folk in the Roman Communion. It is well to remember that no Roman prelate or priest can perform a marriage ceremony in this State without the permission of the State. The same applies to the clergy of other churches. The State lays down the conditions which constitute a legal marriage. When these are duly observed, the marriage is both valid and legal in the eyes of the law, whether performed by a Roman priest or any other person author-

ised to perform the ceremony, and quite independent of the place where the ceremony is taken. The whim of the Roman authorities to override the law of the State and to dominate this question of mixed marriages must be turned down by every sane-thinking and self-respecting person. God, not the Pope, instituted marriage. Men and women married, and were given in marriage, ages before the Roman Church was thought of, and such will continue to be the case when the Church of Rome is a thing of the dim past. The threats of Rome are no longer regarded by educated people as possessing any more value than the sound of breaking waves on the seashore.

Girls' Grammar School.

It has been decided to open the school in July this year. In February, Miss M. E. Lawrance, who is to be headmistress, visited Newcastle and Maitland, and held meetings. It was generally admitted that there is a big scope for a girls' school in this diocese, and already quite a number of parents have promised pupils. Some repairs and alterations to the Deanery are required. Plans are being drawn up, and the provisional committee of the school will consider them at its next meeting.

GOULBURN.

Church of England Grammar School for Girls.

The school has made good numerically. The year has begun with 50 day girls and 17 boarders. The directors are confronted now with the happy difficulty of providing adequate accommodation for the fast-growing school. For the present year the difficulty has been solved by leasing partly-finished the adjacent house; the two houses together will meet all immediate needs of domestic comfort and educational efficiency. The school has made good educationally. In the Intermediate Public Examination results just published appear the names of the only two candidates sent in by the school. These two candidates stand at the head of the 23 girls who entered from all the Goulburn schools and ahead of all but two of the 28 Goulburn boys. These results, together with the enlargement of the teaching staff, give every reason for looking confidently to the Intermediate work of this year, and the Leaving Certificate work of 1919.

It now remains for the Church-people of the diocese to enable the school to make good financially. Its current account is no longer a matter of anxiety. But the directors are confronted with the anxious problem of finding adequate buildings for the school on the termination of the lease of the two present houses early in 1919. It will be necessary to appeal to the Church of England people of the diocese to provide a capital fund for the purchase of a house or houses which can be conveniently enlarged and properly equipped for what is evidently going to be a large school. The Bishop and his fellow directors can now point confidently to the numerical and educational progress already made as a proof that the appeal is based upon an urgent need and a promising prospect. The school is, in fact, one of the most urgent problems of diocesan finance, and one of the most urgent opportunities of diocesan progress.

In Memoriam.

On January 27th the unveiling and dedication of a stained-glass window took place before a large congregation in St. Paul's Church, Adelong. This beautiful memorial was given by the friends of the Rev. E. J. Spencer, who for nearly 14 years was rector of Adelong parish. The subject of the window is "The Good Shepherd," and no better memorial could have been chosen. Churchwarden J. T. Hill (who was the prime mover of the memorial) unveiled the window. The rector recited the dedicatory prayers, and after the singing of appropriate hymns preached on the text "I am the Good Shepherd." The window contains the following inscription:—

A.M.D.G.
In loving memory of
Rev. Edward John Spencer,
Born February 18, 1851,
Died March 25th, 1911.

ARMIDALE.

Lenten Observance!!!

The services of intercession appointed for Epiphany Sunday were duly held in St. John's Church, Collarenebri, but were not as well attended as they ought to have been. None the less, to those who attended, they were not without their inspiration and help. Such special days as these help us to realise that we are part of a greater Church Universal, a fact, which in our isolation we are sometimes in danger of forgetting. . . . once more amongst us, also his motor bike. The latter "stubborn animal" seems to be behaving rather better, and while "he" (or

"she") is in the mood, country work is being indulged in with a vengeance. You never know when "he" might make you walk! . . . Lent is being duly observed out here. All the town went fishing last Sunday, and only quite a few came to church. The butcher, as well as the parson, is complaining; old traditions die hard, and a great number of our people still have to learn that to eat fish instead of meat is not the best way to observe Lent.—Church News.

A Good Report.

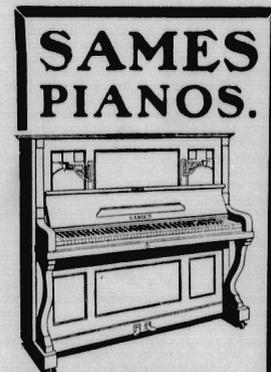
The annual meeting of parishioners at Guyra was held on 30th January. The report showed the parochial church fund to have a credit balance of £70; the debt of £166 on St. James' Church, Guyra, to have been extinguished; a horse, sulky, and harness provided for the curate's use; also a horse and the vicar. Improvements had been carried out in the churches at Guyra, Tenderden, and Ben Lomond. The congregation, generally, had increased, and each of the six churches showed a larger revenue. It was decided to increase the stipends of vicar and curate to £300 and £175 respectively, confident that the parishioners will endorse this action by increased support, as promised at local church annual meetings. The Allies' Fair and Sale of Work was a great success socially and financially, the net proceeds exceeding £260. The proceeds are to be utilised in altering and repairing the present vicarage, and in purchase of a block of land, adjoining the parish church, whereon to erect a new vicarage some time in the future.

CRAFTON.

Lower Macleay.

On March 1, at the vicarage, Smithton, representative parishioners met and presented the vicar, Rev. C. J. Chambers, with a cheque sufficiently substantial, with a few smaller sums, to cover the whole costs of an operation recently undergone. A legacy of £50 left by the late Mr. John Clegg for the benefit of the Church at Frederickton (Lower Macleay), has been devoted to the purchase of an organ, and the generous rebate of £14 allowed by the vendor, Mr. Grey, of Kempsey, has been invested in War Bonds.

The Annual Missionary Service and Gleaners' Union Box Opening, held on the 5th inst., was interfered with by the weather. But the note of happy thankfulness struck by the vicar was justified by the report as presented by Mr. Drylands. Interest had both spread and deepened, and the income had risen nearly 50 per cent.



The Sames Pianos are British built throughout.

Excellent Workmanship, exquisite Tone & Durability unquestioned.

Old Pianos taken in Exchange. Catalogues Free. EASY TERMS.

PALING'S, 338 George St., Sydney.

VICTORIA.

Provincial Synod.

The date of the next session of Provincial Synod has been fixed to commence on Tuesday, May 28, 1918, at 3 p.m., and is to be preceded by a service in St. Paul's Cathedral at 11 a.m. The sermon will be preached by the Bishop of Ballarat.

MELBOURNE.

New Church in View.

The Archbishop was present at a well-attended meeting in the Masonic Hall, Moreland, last month, and spoke on behalf of the forward movement to build a new brick church for the parish of St. Augustine. The Rev. F. E. Crotty, the vicar, presided. The present wooden structure has done duty for many years, and a building more worthy of the condition of the district is needed. Crs. F. Hickford, J. Allard, and J. Waxman, Dr. Love, lay Synod representative, and Mr. J. H. Hopton, honorary treasurer of the church, urged the claims of the movement on the parishioners. More than £300 was promised, and the aim is to have £1000 in hand before beginning to build. A canvass of the parish is being made, and all old parishioners and friends are asked to help.

St. Matthew's, Prahran.

The equity trustees have notified us that the late Mrs. Saint left £50 towards the Parsonage Debt Fund. This will enable the Rector, probably this year, to pay off £100, for there is already in hand towards the amount. There would remain only £150 owing. We would commend Mrs. Saint's example to others. We need an endowment for a curate for this parish. Such an endowment would greatly help the work of the parish. It would be a great thing if the endowment enabled us, if necessary, to have a married man as curate.—Church Notes.

Capital and Labour.

A sermon was preached at St. Paul's Cathedral on Sunday week by Rev. A. A. Yeates, M.A., of Sydney, on the Church and Reconciliation of the Claims of Capital and Labor. The speaker said that capital and labor at the present time represented two armed forces, piling up ammunition to use against each other, with the view to a final conflict. This was certainly no exaggeration as far as Australia was concerned. Arbitration had been little less than a costly failure. There had been very little of the spirit of arbitration shown in connection with it. Each side had always endeavoured to gain points as against the other. Was there any hope of establishing a reconciliation of the respective claims? The Church, he held, had a social gospel to proclaim, as well as a message of individual salvation to give. It was not the duty of the Church to pass judgment on rival economic theories. It could not speak as an expert in these matters; but it ought to insist that no system of economics could be tolerated which resulted in conditions of life which were incompatible with the claims of human brotherhood. The Church must preach a divine discontent in regard to such a state of affairs, and must inspire its members to work patiently to bring about a system under which extreme inequalities would not exist. Its duty was to proclaim, in season and out of season, the truth of human brotherhood. Those engaged in industrial enterprises did not, unfortunately, recognise themselves as brothers working in the development of a gigantic enterprise. They were split up into a master class and a servant class. The trenches had taught all classes to share together as comrades in the privations of war; but many of us had yet to learn that in similar manner those engaged in industrial enterprises must learn to share together the comforts of civilized life. The ideal to be aimed at must be one standard of decency for all. There was a great work before the Church in an endeavor which should be made for the reconciliation of the differences between capital and labor by helping both sides to understand the opposite points of view. What Australia really wanted was more dispassionate thinkers and fewer party schemers, and the Church should endeavour to create an atmosphere in which such high ideals could live.

St. Hilda's Missionary Training Home.

The Training Home re-opened for the work of the year on Tuesday, March 5. The day was very wet and stormy, nevertheless the large lecture room was over-filled with friends. The Rev. W. J. C. Storrs, M.A., presided, and, after devotions, asked the Hon. Superintendent to read the annual re-

port. This stated that eight new students had entered during 1917, and that the trainees who had gone out to the mission field were two in number, including Miss A. W. Cooper, to Western China, for the C.M.S. Three more students are ready to go (two already allocated), and four gained the certificate of the Home, having completed their course during 1917. The financial year ended with an adverse balance of £55, despite every care to practise economy. Principal Wade, B.D. (Ridley College), gave a scholarly, helpful address to the students on the true aims of a God-possessed life, and the Rev. Fred Paton gave a racy, vivid account of missionary work in the New Hebrides. His words were touched with a deep spirituality.

After tea the Rev. A. C. Kellaway, M.A., presided over an interval prayer meeting for an hour. Mr. James Griffiths presided over the evening session, and gave an instructive address on prophecy; and Dr. D. S. McColl spoke of Archippus as an example of the soldier and the worker type of ministry. The address was characterised by the spiritual insight and wide knowledge which give a charm to all the doctor's utterances. The Home opens its first session with ten students, two of whom come from the South Australian branch of the C.M.S., and one from the Tasmanian C.M.S.

Another Day of Prayer for the Empire.

The All Day of Prayer Council for Victoria being so encouraged with the wonderful results of the three days of prayer held in the Melbourne Town Hall and throughout the State, has arranged, in answer to numerous requests, to hold a similar day on Monday next, March 18. The Council consists of seven prominent laymen of the various Churches, with whom the Rev. A. R. Ebbs is associated as honorary secretary. A letter has been sent to every minister and lay preacher throughout Victoria inviting co-operation in the movement.

The Church Missionary Society.

The annual meeting of the Victorian branch of the C.M.S. was held in St. Paul's Cathedral Chapter House on Thursday evening, the Rev. A. C. Kellaway presiding. The annual report stated that 48 Victorian missionaries were supported in different parts of the world. The total receipts for the year amounted to £29255; the deficiency amounted to £842, largely made up by the extra cost involved by reason of the increased rise of silver in India and in China. Amongst the elected members to the general committee were two ladies, Mrs. R. M. Wolden and Miss M. McQuinn, who are the first women representatives on that body. An address was given by Miss S. A. Dixon, of East Africa.

The Laymen's Missionary Movement of the C.M.S. held an encouraging rally at Trinity, East Melbourne, on Saturday afternoon and evening, March 9. Principal Wade, of Ridley College, gave helpful addresses, which were followed by an important conference to initiate forward work during 1918. The Rev. A. R. Ebbs, secretary of the Church Missionary Society, has received advices from India that New Year Honours were conferred upon two missionary workers of the society. Canon M. G. Goldsmith, of Madras, brother of the Rev. A. G. Goldsmith, chaplain to the Mission to Seamen, Melbourne, received the silver medal of the Kaiser-Hind Order; and Mrs. Sarah Cain, widow of the Rev. J. Cain, who has served for 43 years at Dummaguden, South India, received a bar to the silver medal conferred upon her some time ago.

Church and Labour.

Under the auspices of the Social Questions Committee, a Lenten course of sermons on The Social Problem is being preached in the Cathedral. On Sunday last the Ven. Archdeacon Davies, Principal of Moore College, Sydney, preached the sermon. Basing his remarks on John x. 10 and John vi. 38, the preacher said that the term labour bears an economic, a social, and a political meaning. It also carries religious implications, a cause to work and fight for, an ideal to aim at, and scope for personal satisfaction and development. This idealism is the real driving force of the Labour Movement, and presents a point of contact for the Christian worker and worker. It is the reaction of the worker against the de-personalising tendencies of modern industry and commerce, in which the wage-earner feels himself the plaything of blind forces, and comes to regard employment, not as a vocation, but merely as a means of earning wages. Modern business gives no scope for the personality of the rank and file of workers. The Labour Movement is, outside the home and social intercourse, the only sphere in which the

wage-earner can find room for exercising those personal instincts that are crushed out in ordinary employments. Thus the Labour Problem has two aspects, 1. an outward or material, as seen in industrial life, and 2. an inward or personal, as seen in the absence of moral ends or spiritual values in ordinary business. The real Labour Problem is the partial and limited view of life that prevails in all classes. Both Labour and Capital are spiritually short-sighted. "Things are in the saddle and ride mankind."

The Church has to face the problem because it has to witness for God, and the Labour Problem arises because men forget God. The Church also has what Labour has not, a whole vision of life—the kingdom of God to proclaim and to realise. The Church is God's instrument for extending His Kingdom. The Church's business is to witness to God, to His Kingdom as present fact and future goal, and to bear testimony also to the power God has placed at men's disposal. The Church has a message for the world—Christ died for all—therefore all the world must know it—including the 90 per cent. in this "Christian" land who don't go to Church. The majority of these are closely concerned with the Labour Movement, and the Church has to know what they are thinking and aiming at if the message of the Gospel is to be heard and understood by the 90 per cent. for whom the Church is responsible, at any rate for their hearing of the Word.

Labour really wants many things. The surface wants of higher wages and better conditions do not constitute the real needs that keep the movement going. The real need is the craving for a fully-satisfied personality, individual and corporate. The Labour Movement cannot fully supply this, but the Church can if it does its duty. The Church is entrusted with the Gospel, the answer to all human needs. The Church exists to make Christ known to men, to put before them His scale of values for life, namely Godliness, and to put them in touch with the Power by introducing them to the Person of the Holy Spirit. The way to this power is through the Cross where Christ died for us once for all what we could never do for ourselves, and the Cross also points the method whereby the Labour Problem may be solved. The problem arises from greed of gain. The Cross points to service as the best way of life, the service of God, not of self. It requires the moral lever of the Cross to lift man from self to God—not getting but giving, is the development of personality, and it is by losing ourselves in Christ that we find ourselves in God.

BENDIGO.

A Useful Memorial.

A strong effort is being made by the parishioners of St. Paul's Church, Bendigo, to raise funds to complete the church building by the addition of transept and chancel. The committee has already in hand about £2000, but this amount must be considerably augmented to carry out the project. The movement is in celebration of the jubilee of the church, and the additions are intended as a memorial to the life work of the late Ven. Dean J. C. MacCullagh in Bendigo, and also in memory of the boys of St. Paul's who have laid down their lives in the service of King and Empire.

QUEENSLAND.

BRISBANE.

Lenten Addresses.

The Archbishop has conducted Lenten devotions in his cathedral on the Wednesdays in Lent. It is his custom to invite correspondence and to give replies before the commencement of each address. Dealing with spiritualism, he warned his hearers to have nothing to do with it (1) because its followers, as shown in the "Harbinger of Light," repudiate the Divinity of the Christ; (2) should there be communications from spirits, which is not proved, how do we know that they are not evil spirits?; (3) that, as a rule, those who delve into these matters lose their faith in the Saviour. His Grace is visiting Warwick. Considerable interest attaches to his visit, as it is the first since the mission he conducted there last year.

Hamilton.

On Thursday, March 14, the Archbishop will institute the Rev. J. B. Armstrong as vicar of St. Augustine's, Hamilton, in succession to the Rev. H. H. Green, now House Master of the Southport Grammar School.

St. Luke's, Toowoomba.

At St. Luke's, Toowoomba, Archdeacon Rivers dedicated a pulpit in memory of Mrs. Shannon, and the Holy Table in the side chapel to the memory of Captain Sydney Stanna Bond, on February 24.

A brass tablet in memory of the brothers William and Frank Grierson, placed over the seat which they occupied from boyhood in the church, was unveiled by Canon Oakley on Sunday, February 3. There were large congregations.

NORTH QUEENSLAND.

Mackay Disaster.

The following letter has been addressed to the editor of the Sydney Diocesan Magazine: Cairns, North Queensland, February 16, 1918.

"Sir,—Letters of sympathy reaching me from priests and laymen in many parts of Australia show that the mind of the Church is deeply exercised and concerned over the trouble that has befallen Mackay, and I am assured that much help will be offered for the rebuilding of the churches that have been destroyed.

"I am able now to give some particulars of the damage to church property caused by the cyclone. In addition to the loss of Holy Trinity Church, Mackay, and the Sunday School building alongside of it, six other churches have been wrecked—those at Hill End, Walkerston, Mirani, Mandurama, Dow's Creek, belonging to white congregations, and St. Mary's, Farleigh, built five years ago by the South Sea Islanders of the District (and never less than full). The church at Eton has also been badly damaged, while the rectory at Mackay is severely strained. The extent of the damage is not less than £8000, and the cost of rebuilding is likely to be a good deal more than that. Holy Trinity Church, built by Albert Maclaren in 1879, cost then £1700. We hope to rebuild with ferro-concrete after the war, and for this I am endeavouring to raise £5000. It will be necessary, I think, to spend about £1000 as soon as we can get it, in providing a temporary home for the activities of the Church in Mackay, buildings of some sort for some other of the important centres, and repairs to those buildings which remain standing, though injured.

"The general expressions of sympathy by churchpeople far and near, for their fellow Christians in distress, and the honourable part played by Mackay in the past history of the Church in Australia, go far to assure me that we shall be generously helped in our work of restoration.

"A committee is at work in Townsville to organise the efforts of our own Diocese, and to correspond with our friends in other parts of Australia.

"Contributions may be sent to the Registrar.

"Yours faithfully,

"JOHN N. QUEENSLAND.

"P.S.—A very kind expression of sympathy from His Grace the Primate emboldens me to ask you to give space to this appeal."

WEST AUSTRALIA.

PERTH.

Provincial Synod.

The Provincial Synod of the Province of Western Australia opened on February 5 with the service at the Cathedral, at which the Bishop of Kalgoorlie preached. His sermon was what the daily papers called an outspoken utterance on the failure of the Church. His lordship said:—"If Christianity is not unique, it is not worth having, for it is not simply a philosophy in pictorial form, but it is supernatural and it is only the whole message of the Gospel that will win the world, and then only if we are moved by a divine discontent at the smallness of our achievements. The Church must be turned into a Brotherhood of Christian service by each one coming closer to Christ. Christianity as taught may seem a failure, but then the disciples thought Christ had been a failure on the first Good Friday. But as that failure soon turned to triumph, so will our failures, and content at the smallness of our achievements. 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**The Holy Communion.**II.
What it is Not.

Positive teaching is easier, more needful and more effective than negative. To state clearly what the ordinance is and what it means is obviously necessary. It must be so for any ordinance of religion, and especially for one of such significance as this Sacrament of the Gospel instituted by the Lord Himself, at such a time and for such a purpose, and left by Him to His Church to be regularly observed until His Coming again. Moses, by divine command, enjoined the people of Israel, that when their children asked them in time to come the meaning of the Passover, the corresponding Sacrament of the Old Covenant, they should instruct them therein. It must be the duty of the Church and of Christian parents to give clear positive instruction regarding the meaning of this service. Such instruction has not always been thoroughly and carefully imparted. Hence probably one reason why erroneous teaching has so often prevailed, and why very grave errors now exist in regard to it. To impart clear positive instruction goes far to prevent the acceptance of erroneous teaching, yet this latter is so common that it is also needful to controvert it. The article in the last issue of the "Church Record" does not claim to be exhaustive as to what the Holy Communion is, and to controvert every error regarding the Sacrament would be beyond the scope of this article. It must suffice to deal briefly with some common mistakes.

It is matter of common knowledge to men acquainted with the causes of present and past divisions and separations in the Christian Church, and in our own branch of it, that some of the deepest and widest of these lie about the expression of men's views, opinions, and convictions regarding the Holy Communion. During the Reformation period there was no greater difference on any fundamental principles than with regard to the Holy Communion. Men faced the stake and the fire for these principles—these divine verities. And to-day the gulf between the authorised teaching of the Church of England and the Church of Rome remains the same, and very grave differences regarding the Holy Communion are amongst the things which separate members, and, perhaps more, masters of our own communion one from another, and prevent the strength of our witness being effective in proportion to our numbers. Let us note some of these points—

1. Is the Holy Communion a bare memorial? Are the bread and wine empty signs? Zwingle, a great Swiss teacher of the Reformation, is charged with holding and teaching this. The charge would scarcely be sustained by a careful study of his writings, but his name has been associated with it, and it has had advocates. Probably there are now few in the Church of England. It is not consistent with the words of Holy Scripture, nor with the Articles, Catechism and Liturgy.

On the other side are doctrines regarding changes in the bread and wine at the time and by the act of consecration. There are various shades of this view, from the plain absolute statement of Rome as to transubstantiation, to the hazy indefinite suggestion of some sort of presence of the Lord's Body and Blood in the bread and wine. A clergyman in England once told the writer that he held and taught that the Body of the Lord was contained in the bread; and in reply to the question which body, he said, "The mystical body." He was reminded that the "mystical body of Christ" is, according to the Prayer Book, "the blessed company of all faithful people." He seemed perplexed, and just then our ways parted.

On my first morning in London I went to the Cathedral, and on rising from my knees was delighted to hear the familiar words of the Te Deum, so fully expressing as they did my own feelings of thankfulness for my safe arrival home, and the privilege of work in the midst of the inspiring surroundings that everywhere meet you. I was also present at the Cathedral on December 11 for Evensong, when a solemn Te Deum was sung to commemorate the taking of Jerusalem by the Allies, and the entry of our troops into the holy city. There was a new meaning in those old words of the anthem so beautifully rendered at the service—"O pray for the peace of Jerusalem. They shall prosper that love thee: Our feet shall stand in thy gates, O Jerusalem." "Our Lord's words point not to glory but to death, not to the throne, but to the cross, to propitiation, sacrifice, offering there completed for ever." But is there

an actual literal presence of the Lord's body and blood as broken and shed on the Cross, in the sacred, appointed, consecrated symbols of bread and wine? This seems to be supposed by some; but it is repudiated by the Prayer Book, and is repugnant to the teachings of Holy Scripture. These outward and visible signs ordained by Christ Himself, ever carry the believing communicant to the Cross. Not in them, but through them, by His Lord's certificate and assurance, his faith reaches, there and then, the atonement of Calvary—and appropriates for his own life the body and blood of the Lord broken and shed on the Cross.

With this clear insight which looks for no localised presence in the bread and wine, there passes another perilous mistake, viz., the idea that in the Holy Communion there is a continuation or repetition of the sacrifice of the Cross—an error which takes the believer's faith and grasp from the one sacrifice, once offered, in all its perfect saving efficacy and completeness, and directs his mind to the supposed sacrifice then being offered on the supposed altar, and prevents and destroys the true efficacy and benefit of the sacrament.

There is yet another mistaken view connected with, and growing out of, the idea of a localised presence and a repeated sacrifice, viz., the supposition that the priest who offers and in measure the people who use, this sacrifice, can direct its efficacy to the attainment of some particular object. In its fulness this is seen in masses for the dead. But in the language sometimes used, and the prominence given to oblations of the Holy Communion at times of intercession, for various objects there are indications of the same mistake. The Holy Communion is not primarily in its institution or its purpose an ordinance of intercession.

First Impressions of England.

(By Rev. G. A. Chambers, M.A., Rector of Dulwich Hill, Sydney.)

After a month's sojourn in the old land, the first feelings of bewilderment and strangeness have worn off to some extent, for I do not now hesitate to go, underground and travel in the "dug out" part of London, even though it may mean continuous enquiries as to what turning to take and what platform to get on to, in order to arrive at my destination. How very interesting to see the places which were only names before! Trafalgar Square, with the monument and statue of Lord Nelson towering up in the centre; Piccadilly Circus, the Strand, Ludgate Hill, Paternoster Row, Salisbury Square and Sergeant's Inn—the last two places being courtyards, and approached from Fleet Street—and what an impression St. Paul's Cathedral makes on one as you walk along Fleet Street and up Ludgate Hill. There, right in the very heart of London, stands the noble and majestic witness to our Christian Faith, claiming as it were by its very presence the hallowing of every business relationship in the city, and bespeaking to us from the other side of the world that the greatness and glory of the British Empire lies in the fact that God is honoured at the centre, and that Christ is acknowledged as our rightful Master and Lord, for conspicuous on the large dome, stands the Cross, the symbol of the Christian Faith. And our hearts are thrilled as we think of the constant and powerful witness to the whole Empire. That St. Paul's Cathedral is, standing where it does, and with its architectural beauty and impressive grandeur, how it seems to sound forth "that righteousness alone exalteth a nation," and that the true foundation for human society is the Christian religion and its ultimate end the Kingdom of God.

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The national anthem was sung at the close of the service (three verses), and as it is so long time ago that I have heard more than

the first verse, I could not help being struck with the appropriateness of the second verse in this war, especially the words, "Frustrate their knavish tricks," which were sung most heartily by the congregation.

My second day in London found me for a short time at Westminster Abbey, for I hope to go there often, as I met our Australian boys in London. The Abbey impressed me more as a national museum for the record of historical personages by statues, tombs, tablets, etc. St. Paul's Cathedral has more of the atmosphere of worship about it. The chairs in the Abbey were all put on one side in the nave, I suppose to give visitors more freedom in walking about. But Henry VIII's chapel is a wonderful masterpiece of artistic ecclesiastical decoration and carving, and everything so solid and durable. Having a spare Sunday to-morrow, I am intending to go to the ordination service at St. Paul's in the morning, at the Abbey in the afternoon, when Dr. Boyd Carpenter is to be the preacher, and at the City Temple at night, when Miss Maude Royden is announced as the preacher. London seems to be a city of churches, and how venerable they look with their weather-beaten stone, white high up, streaking to black near the ground, and some of them right in the middle of the road, as St. Clement Danes, opposite Australia House on the Strand. Most of the London churches—at least the old ones in the city—are oblong in shape with plain walls like St. Barnabas', but with galleries which enables them to hold big numbers where there is a population, as at St. James' the Less, Bethnal Green. What has been called in the "Record" the "traditional cruciform shape" for a church seems conspicuous by its absence, in the city at least; I may find more of them in the country. The largest modern church at Bath, where I preached last Sunday, was more after the style of St. Philip's, Church Hill, and this is fairly common so far as I know at present. It was interesting to visit the Rev. John Newton's Church—not a large one—toward Lombard St., and stand in his pulpit. A mural tablet to his memory is affixed to the wall, the wording of which was arranged by Mr. Newton before his death, and commemorates that a libertine he was before his conversion, and how God's grace laid hold of him and enabled him for so many years to preach the everlasting Gospel of the Grace of God. It is rather a striking thing with regard to all the monuments and tablets in the churches—the lengthy epitaphs which they have. At Bath Abbey last Saturday I noticed two—"Sacred to the memory of the best of all wives," etc. That on General Gordon's tomb in St. Paul's is very beautiful and a sermon in itself, especially the words, "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. He saved an empire by his warlike genius; he ruled vast provinces with justice, wisdom and power, and, lastly, obedient to his sovereign's command, he died in the heroic attempt to save men, women and children from imminent and deadly peril." Livingstone's epitaph at Westminster Abbey is of the same inspiring character.

During my first week in London I was fortunate in having the companionship of my former colleague, the Rev. M. G. Hinsby, who was chaplain at Fovant Camp, near Salisbury, and has since gone to France. We did some of the sights together, including a pilgrimage to Canterbury Cathedral, where we were charmed with the quaint old city, with its narrow streets, canal, and ancient buildings, and old St. Martin's Church (the Church of St. Augustine), the ruins of the Abbey, and the Cathedral itself—where we were able to be present at evensong. Next day was St. Andrew's Day, and we were able to kneel together in the Sacrament of Holy Communion in St. Paul's Cathedral, a privilege never dreamt of in the old days when we worked together at Dulwich Hill, and it was a service of inspiration and real refreshment. Mr. Hinsby had to return to camp that day, and I had a busy fortnight ahead of me. So we strengthened ourselves in God. The value of friendship is tremendously emphasised coming to a large city like this without knowing a soul. But it was indeed a happy experience, finding Salisbury Square, going over C.M.S. House there, having lunch on the top floor, and meeting the Hon. Clerical Secretary, the Rev. Cyril Bardsley. Mr. Hinsby and I valued that half-hour's fellowship after the service at the Cathedral with Mr. Bardsley, when we learned of his accurate knowledge of affairs in Australia, and he was able to speak to us concerning the recognition of C.M.S. as an agency of the Church. A short time of prayer together ended a visit

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to a spot consecrated by the work there done by the words cut in the stone-work outside the building, "Go ye into all the world and preach the Gospel to every creature." It is this verse which first catches the eye as you come through the narrow lane from Fleet St. into the courtyard known as Salisbury Square.

The weather so far has not been very severe. In fact the last fortnight in November was quite mild, but this week we have had several fogs, which mean that a thick, black, heavy haze hangs over the city, necessitating lights indoors, and at night time with the darkened street lamps, it is impossible for a new chum to find his way; the policeman being our best friend on such occasions from whom to get our direction; but at Highbury where I am staying, it caused me not to know the house I was living in, and on one occasion to go elsewhere. Such fogs make us long for the sunshine which you are having. The sun never seems to shine in London now. My wonder is that people shiver here year after year when under the warm, congenial skies of Australia they would be much happier and more comfortable. The shawls on the old women are quite a common sight, especially with the flower-sellers in the streets. The fish shops with their great and varied supply of fish are very interesting, with the show of sprats, mackerel, herrings, and soles, and then the Christmas turkeys all dressed ready for cooking are quite in evidence. In spite of the serious shortage of butter, margarine, tea and sugar, it is simply wonderful that in this fourth year of the war England can still offer such articles of food to the people for purchase. The prices indeed are high, but still the food is available, and poverty is less prevalent in England now than prior to the war. Only to-day I saw where a workman in a factory was fined for neglecting to pay income tax, being in receipt of £988 as his yearly salary as a heater in the factory.

I have had the pleasure of staying with the Rev. E. A. and Mrs. Colvin at their beautiful home at Red Hill, Surrey, and hope to spend Christmas with them. Mr. Colvin is a sturdy advocate of the claims of the bush dioceses of Australia. The Rev. R. K. Teasdale, formerly of Sydney Diocese, is a London vicar, and was present at the autumn meeting of the Colonial and Continental Church Society on December 6 last. The meeting was not well attended on account of the air raid the night before. Last Tuesday, on arriving from Bath at 6.30, I was met by a great throng of women and children pressing past me into the underground railway platforms to take refuge from another air raid. It lasted till 10 p.m., which enabled us to have our night's rest in comfort. Our own air raid as a result of a barrage, made an awful noise and quite unnerved many of the elderly people. The raids have caused quite an exodus of residents from London, though the city seems quite full and all the hotels too.

Seeing a wounded soldier off last Thursday to Weymouth took me to Waterloo, and the platform was crowded, and with the shortage of porters, women were wheeling their luggage on the trolleys, military officers were doing the same, and bishops carrying most weighty bags. The Government is trying to restrict travelling by having no holiday trains and raising fares 50 per cent., but still the trains are crowded.

If Bath is typical of other English towns, the war seems to have affected such places slightly from a business point of view. Of course the homes are affected, whence men have gone to the front, and many wounded soldiers are there for bathing. But otherwise business is as usual. It is at St. Andrew's, Bath, the leading church in the town, where I preached last Sunday, that the number of communicants at Easter reaches 1400, and this a strong evangelical centre, and £700 is given every year to the C.M.S. The Rev. C. S. Wilson is the rector, whose vigorous Gospel preaching is quite a feature of his ministry. He served as chaplain with our troops at Gallipoli, and has a great estimate of their capacity for heroism and self-sacrifice, but a very true idea of the spiritual indifference of a great number.

It seems to be a general opinion shared by the High Commissioner, for Australia, Mr. Fisher—whom I was privileged to meet last week—that Australia will receive a great inrush of immigration after the war, and it will be the wisdom of the Church to make ready for that time, so that the men when they come to Australia will be cared for and provided with the means of earning. The Colonial and Continental Church Society is seeking to anticipate the future by planning for the training of additional men for the ministry immediately the war is over. I was encouraged on Sunday week at Woking to meet a young fellow in khaki in the vestry after the evening service, and to hear of his decision to come out to Australia after the war, if he is spared to study for Holy Orders. Our greatest need in the Church is a well-equipped ministry, and it is gratifying to find the great imperial society in the Church

recognising the fact and making arrangements for it.

A great privilege living on this side of the world is to have the fully reported speeches of the leaders of the nation within a few hours after their delivery in the newspapers. What the "Times" called a "ringing speech" was made by Mr. Lord George on December 14 on "War Aims of the Allies," and it was most compelling in its masterly logic and its strong appeal for unity of thought and effort to press on to victory in the war, to thus secure to the world in the future such a peace that will never again be challenged or broken. May I pass on to you one extract from the speech: "There is a hot zeal and a cold zeal, and the greatest things of the world have been accomplished by the latter. The will of Britain is as tempered steel. There is no sign of a break in it, and although the pressure may increase and will increase, I have never doubted that it will bear it all, right to the end." "This is the fateful hour of mankind. If we are worthy of the destiny with which we are charged, untold generations of men will thank God for the strength which He gave us to endure to the end."

G.A.C.

December 22, 1917.

BIBLE CLEANINGS.

Blessed is the man—

(1) That maketh the Lord his trust.—Ps. xl. 4, xxxiv. 8, lxxvii. 12, Jer. xvii. 7.

(2) To whom the Lord imputeth not iniquity, and in whose spirit there is no guile.—Ps. xxxii. 2, Rom. iv. 8.

(3) Whose strength is in Thee.—Ps. lxxxiv. 5.

(4) That feareth the Lord, that delighteth greatly in His commandments.—Prov. viii. 34, Isa. lvi. 2.

(5) That walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord, and in His law doth he meditate day and night.—Ps. i. 1-2.

(6) Whom Thou chooseth and causeth to approach unto Thee . . . we shall be satisfied.—Ps. lxxv. 4, John xv. 16, 1 Pet. ii. 9.

(7) Whom Thou chastenest, O Lord, and teachest him out of Thy law.—Ps. xciv. 12, Heb. xii. 6-12.

(8) That endureth temptation, for when he is tried he shall receive the Crown of Life which the Lord hath promised to them that love Him.—James i. 12.

The above represent:—1 Faith, 2 Justification, 3 Dependence, 4 Obedience, 5 Enjoyment, 6 Favour, 7 Discipline, 8 Endurance and reward.

How blest the man, O Lord,
Whose faith is fixed on Thee,
Who, looking to Thy precious Word,
Can rich provision see.

His every need supplied,
His cup is full, o'erflows,
He labours, sows, is tried,
But grace abounding knows.

Young People's Corner.

"Gravy," the Elephant Hunter.

"What on earth are those men going to do with that dog? Is the dog mad or are they?"

That's what I said, and this is what we saw. In a large open space outside an African king's "palace" in Nigeria, a crowd of men and boys, mostly hunters, were shouting and dragging an unwilling dog along by a cord. Suddenly one man seized the dog from behind and lifted him up, and a second man caught him by the head; then they pulled as if they were having a tug-of-war. Poor beast! A third man ran up with a cutlass, and cut off the dog's head with one blow, and everybody cheered him for his cleverness! Some of the blood was poured as a sacrifice on the stone or "shrine" of the hunter's "god," Ogun. Then they carried off the dog's body and made a feast of it, and put the skull up above the gateway of a chief's compound.

This ceremony was part of the religion of these African hunters, for a hunter thinks that if he does not offer a dog as a sacrifice in this way he will never be able to kill any animals when he hunts in the bush. I want to introduce you to a hunter friend, "Gravy," we had better call him, because his name is such a mouthful and means, "we put water on the animal when we cook it." Poor old chap, he was very down in the dumps, and didn't look a bit like a hunter when we saw him, for he had been in great pain for months in his legs and feet, and his active, restless spirit pined for the bush. He fingered his long gun lovingly, although it was only an old flint and tinder muzzle-loader with a curious covering over

the big trigger. It was bound round with strips of monkey and wild-cat skin to keep it from bursting, and to act as a charm, and plenty of blood had been sprinkled on it and cowrie shells tied to it to "bring good luck." He told us how he had killed two elephants in one day on the way to Benin. He had no great powerful elephant rifle such as white men use, and which nearly "kick" you backwards when you fire it. No, he only had his favourite old gun out of which he shot poisoned arrows, so that an elephant hit in any part of his body would be sure to die.

"How do you manage it?" we asked. "Do you climb up a tree when you shoot?"

He lost his "dumps" and burst into a roar of laughter at the very suggestion. "Oh, no!" he said, "I just follow them up, and keep an eye on my body" (i.e., "look after myself?")

Then I got him to show me some poisoned arrows and the rest of his kit. He kept his store above the three-mud-ball hearth, so that the things would be well preserved by the smoke. Carefully unwrapping a piece of rough skin, he showed me his stock of poison. Then he fetched down his hunter's bag made of leopard-skin, and I could see he was very proud of it. There is a tradition that any one who puts his hand into a hunter's bag will die because of the poison that he keeps there, so I didn't ask him to let me have a feel in it!

When Gravy was well and strong he used to go away from his compound for days, or even weeks, at a time, but after he was taken ill he could not walk far. It was during this time that a Christian man who lived in the next village came to see him. This friend had once been a slave, but had got free by working early and late in his owner's farm, and so saving enough money to redeem his mother and sister and then himself. Gravy bought an A.B.C. book from him for a thousand cowrie-shells (about 3d.). He worked away at it, and when I saw him he could just spell out a few words. Afterwards, in memory of our visit, we were able to send him a present of a Bible in his own language! It was one of a number given by Scripture Union members in a London Church. He persevered with his reading, and in a few months he was able to read the gospels.

On a later visit to that neighbourhood whom should I see quite near to the mud pulpit but our old friend Gravy, then baptised and able to follow the service for himself. Though he has a new name I always like to think of him as "Gravy."

Children's War Hymn.

Father, bless our soldiers,
Guard them by Thy hand,
Help them through all dangers,
Strong in Thee to stand.

Guard our watchful sailors
On the restless sea,
Thou, Who never sleepest,
Keep them safe with Thee.

Jesus, bless the wounded,
Comfort all their pain;
Safely bring the prisoners
To their home again.

Pardon all the dying,
Fold them to Thy breast,
Grant to every mourner
Comfort, peace and rest.

Those who fight against us
Teach us to forgive;
Help us as Thy children
Pure and true to live.

Soon, we pray Thee, Father,
Make all war to cease;
Grant us in Thy mercy
True and lasting peace. Amen.

"Every man's power is his idea multiplied by and projected through his personality. The special actions which he does are only the points at which his power shows itself. The power of Jesus is the idea of Jesus multiplied by and projected through the person of Jesus."—Phillips Brooks.

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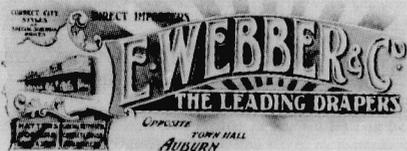
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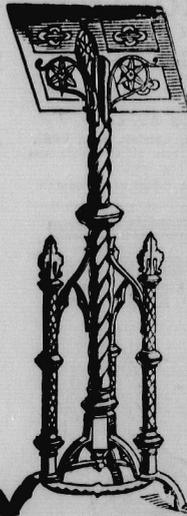
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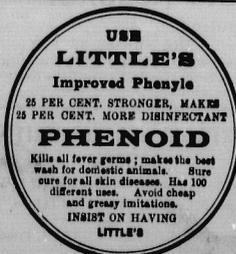
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