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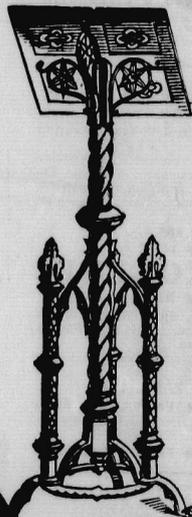
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Current Topics.

Probably no diocese in our vast Commonwealth is satisfied with itself as it views the work left undone compared with the work that has been accomplished. The wide and scattered parishes in the country districts present problems enough to prevent any self-satisfaction in the minds and hearts of those ultimately responsible. Even the older and better organised dioceses cannot afford to enjoy any smug satisfaction at the conditions that exist; and when we look at the newer and less efficiently organised dioceses, the difficulties should not paralysed the Church, they should rather send her to her knees to Him from Whom alone the wisdom and power and love can be obtained for their solution. We sometimes fear that this is not the case, and that the responsible authorities are content to accept as overwhelmingly impossible of solution difficulties that should only be looked upon as challenges to prayer, thought and effort. To take concrete examples. A correspondent some time ago called attention to a parish in a metropolitan diocese, not many miles from the See city, where one clergyman was struggling practically single-handed with some fifteen centres of work; and we know of another case, in a near diocese, where a priest is faced with centres of work some 30 or 40 miles apart, all of which call urgently for the Church's provision of the necessary means of grace. One centre, with a Sunday School of over 40 children, gets a service but once a month at the most and that not on a Sunday. Unfortunately these are not by any means exceptional. Can we wonder that in the parochial absence of a concrete witness of Christianity, the whole morale of the places are lowered and immorality becomes rampant.

Then, on the other hand, there are the congested areas from which every vestige of affluence has retired, and only the poorest of the city are left in their teeming thousands. We wonder if in any of our great cities the Church is presenting the effective witness for Christ that is called for. Here again we see over-worked clergy struggling with more or less success, usually less rather than more, against tremendous odds, to cope with the difficulties that beset them. Every kind of burden is weighted upon them—they have numbers that may well appal them, financial worries that well-nigh overwhelm them, hard, seemingly unfruitful work that tends to discourage them, and, added to these, a striking lack of well-instructed laity to help them, heavier burdens, and a diocesan organisation that seems to have little personal sympathy and plenty of red tape officialism. It must be

plainly said that the Church is not facing the problem. It hardly seems to recognise where those problems are. The Primate, speaking in Melbourne the other week, in reference to the return of men of heroic life from the Front, said that the Church must have for them a task of sufficient greatness to appeal to men who had shown themselves capable of great sacrifice. That task is ever before the Church. Those men have a right to expect that the national life for which so much blood has been expended, and for which they too have risked and suffered, shall prove to be a life worthy of the great price being paid for its preservation. It is quite time that from the highest point of view the appeal, the claims, should be made to Church people by those in responsible places for that self-sacrificing support that is needed for the work. But they must, as wise stewards, demand that there should be a scheme big enough in its outlook to commend their confidence. The Church must never lose its missionary outlook and aspect, and therefore it must never demand as a sine qua non of its attention that a corresponding financial support should be forthcoming. For the Church to apportion its ministry on the principle of pounds, shillings and pence, and not of souls is such a confession of failure of vision as almost to negative its whole profession of loyalty to its Master and Head.

The Conference of Protestant Ministers held in the Chapter House, Sydney, on Tuesday last, under the Presidency of the Archbishop of Sydney, and to which we

briefly refer in another column, cannot but be fraught with the greatest good. The subjects discussed were of pressing importance, both to the life of the Church and the community, at this present time. The Church is faced with the greatest of problems in these days, and any effort made by our leaders to get a clearer understanding of the needs of the hour, and thereby obtain a bigger grip of the situation, with a view to applying the only solution, is a matter for deep gratitude. We are not those who think that the Christian Church is out of touch with the forces which are playing to-day. The very fact that such a conference was held, that so vital subjects were reviewed, that those present pledged themselves humbly to re-consecrated effort are clear and strong indications that the Church and her leaders are alive to the present-day needs, and to those facts, which face her and them in this eventful hour of the world's history. Not that the Church is doing all she might. There always remains much to be done whether it be in the hour of crisis or the plain, even time when nothing of a portentous character disturbs the life of the world. But we make bold to say that when, in after years, historians come to review the present great period in our na-

tion's history, estimating its gains and losses, and revealing all the forces and movements which found play at this time, none will show out so remarkably—as those of the Christian Church—witnessing and working for truth, justice, honor, and spiritual realities as she does during the throes of the greatest war the world has ever seen.

One striking fact about the Conference was the spirit of harmony and good-will which pervaded the proceedings. Really, it was a splendid testimony to the sense of oneness in Christ's cause. After all, the purpose of the Christian Church is one! There are differences of polity, but deep down there is the fundamental basis of union in Christ as Saviour and Lord. And such did this Conference seek to enforce. All the ministers met on the common ground that they were one in Christ, that at the back of all, they had a common heritage, and before them was a common goal. Surely this rallying of Christian leaders on the common platform of this Conference was worth while. And they were Protestant ministers! It is a hollow mockery to go on talking about unity and praying that we "all might be one," and then do nothing to foster a better understanding and to encourage practical fellowship between one another. Apart from this we should encourage the "coming together" of Churchmen and those of other Protestant denominations. There is a movement on foot in some quarters—in fact, great efforts are being made—to bring the Anglican, Russian, Greek Orthodox communions together, but surely our first and most urgent call is to pray and work for unity amongst our own kith and kin. Let us not forget that there are errors of arrogance, intolerance, and ecclesiastical pedantry on all sides, and that it is only spiritual blindness which does not see this. Let us have more of the mind of Christ, let His standards be all supreme, and then we shall find that unity is closer than ever we dared dream.

One thing certainly will be of no use in these days, and that is the attitude of shut eyes on great, burning questions as they arise. It is possible for leaders in the Church to refuse to have anything to do with burning questions. It is possible to go along with an attitude of deliberate aloofness, and neither guide, nor criticize, protest, nor help. It is possible to say the Church's work is so spiritual that she has no time for mundane affairs. Well, if such is her policy, there is the price and she pays it dearly. Rather does she call to the Church and her people to enter into open action in all that concerns the life and work of the nation. It may be that politics are not sound, that cor-

English Church Notes.

May Meetings.

ruption eats in like a canker; it may be that there are social conditions prevailing which are both immoral and inhuman; it may be this, or it may be that—in any case, the Church must be up and doing. Surely if religious people burn with a sense of wrong, if their conscience is oppressed by a consciousness of conditions which are not Christian, if there is a trend in the amusements, political, labor, or capitalistic world which is not Christian, then they must rise and say "Can't something be done?" It is not enough to go on praising ideals and grand principles which some would have us do. It is no use wearying the world with an infinity of talk and acres of investigation. Can't something be done? If a thing has become a burning question, it has done so because there is a vital principle behind it, and therefore all who would advance the Kingdom of God must betake a strong line in order that the matter may be settled. It is no use anyone saying that there are no burning questions today. There are. They stare us in the face. Problems in the Church, problems facing the great mass of toilers, problems concerning the grave materialistic trend in life, problems of government—they face us on all sides. They call for action. They press with a tremendous sense of responsibility, and with an imperious call that Christian people should do something. The policy of shut eyes and aloofness from the great throbbing life of the people and all that concerns them, will not do. Surely the whole thing is a call to action.

We rather fear that Church-people are not sufficiently acquainted with the vast amount of work the Church is doing amongst the soldiers and the soldiers.

The Church Army and the Soldiers.

During the last two years this aspect of the Church's war work has made great advance. More than 800 recreation huts, tents and centres of various kinds for the troops have been established in all the war theatres—France, Mesopotamia, Egypt, and the Balkans. Wherever there are troops, there you find the Church Army. As soon as the Army makes an advance, so the Church Army representatives go to the front also. Not only so, there are the hostels in England together with their Labor Homes and Farm Colonies. These latter, comprising hundreds of acres, are being devoted to training discharged and partially disabled soldiers for work on the land. Last year the income of the Church Army was over £387,000, and now at the beginning of their new financial year they are appealing for £100,000 to be raised within two months so that the demands of the work may be met. Besides there are the hostels for munition workers, rest homes for soldiers' wives, war hospitals, ambulances, all of which prove "oases in the desert" to those engaged up to the hilt in serving our nation. It will therefore be seen that the Church is playing a great and noble part. One or two outside organisations are not the only ones looking after soldiers. The Church is doing much. She is getting into her stride, and the Church-people in Great Britain are worthy of the highest commendation for so grasping their opportunity. Cannot the Church in Australia have a share in this overseas work? It is worth while.

The late Mrs. Bishop, the well-known traveller, said that in Asia "sin is enthroned, and defied, and worshipped," and that "there is scarcely a single thing that makes for righteousness in the life of non-Christian nations."

Home papers are now full of reports of the May meetings. These great annual gatherings seem to have passed off very well. The attendances were not so large this year, for obvious reasons. The reports of the meeting, together with the speeches, are very inspiring and encouraging. "It has been a great week," reports one who was present.

"Audiences have been smaller—that, of course, was inevitable—but the spirit of courage and of hope has never been stronger. The right note was struck by Bishop Latham in his fine sermon at St. Bride's. And, at meeting after meeting there has been a veritable lifting up of hearts unto the Lord, and a strong determination to go forward in His strength in the work that He has called us to do. If there are still difficulties in the way, they are those largely of our own making. The Bishop of Kingston's solemnising address at the C.M.S. Meeting showed how negligent the Church had been in the fulfilment of its duty in the past; but his plea that we must get "Back to God" pointed the way of recovery. The Church must find its way back, for there is much land to be possessed. The missionary speakers at both the morning and the evening meetings made clear the position, and the Bishop of Peterborough, optimistic and hopeful as ever, sounded the call to advance on the only true lines that are open to us. Let no one be discouraged by deficiencies in income or any other hindrances. The splendid report presented at the Bible Society's meeting on Wednesday, and the story of ready progress told at the Colonial and Continental Church Society's meeting the same afternoon, should do much to strengthen any among us who are inclined to be faint-hearted. When God calls He also enables, and if we are ready, in full consecration of life and means and service, to listen to and obey His voice, every need will be supplied. It has been a time of unparalleled financial strain, and the wonder is, not that there should be deficiencies, but that so much should have been given. There may be sterner times ahead, but we are profoundly convinced that a fully consecrated Church would not be daunted."

The Church and Labor.

On the first Sunday in May the trade unionists and women munition workers of Gloucester arranged a procession, in which every branch of organised labour in Gloucester was represented, and marched with banners and bands to the Cathedral, where a special service in the nave was held during the afternoon. The National Federation of Women Workers led the way, and were followed by some hundreds of women munition workers. The Cathedral was crowded to its utmost capacity. The preacher was Bishop Frodsham, formerly Bishop of North Queensland. The procession was organised by the Gloucester Trades and Labour Council, and was marked by great enthusiasm among the unionists.

Bishop Frodsham welcomed the Labour demonstration into the Cathedral, and expressed his belief that Labour had lighted a fire in Gloucester which might spread not only throughout England but the world. Unhappily only a small proportion of working people attended church or chapel, but

the English labour movement had never been ashamed of Christianity. At an international gathering of workmen held at Lille before the war, the English representatives in the procession had carried banners upon which were inscribed in French, "We represent five hundred thousand English workmen. Our brotherhood is founded on the teaching of Jesus Christ. We proclaim the Fatherhood of God and the brotherhood of man." The Labour movement cannot afford to neglect Christianity. The world is engaged now in a life and death struggle which is far from having reached its climax against materialism and selfish indifference to the claims of the weak for justice and consideration. It might be simpler if it could be said truthfully that the British people stood as one man for Christ, and all Britain's enemies were enemies of Christ. This was not the case, and therein lay a warning against letting lofty words in England take the place of honest purposes, and an encouragement to hope that the divided world might be united under the banner of the Prince of Peace.

A Lengthy Curacy.

An interesting announcement is the report of the celebration of the fifty years' curacy of Rev. E. F. Russell, at St. Alban's, Holborn. The occasion was marked by a great gathering and a presentation of an address and a cheque of £1200 to Mr. Russell.

Clergy and National Service.

The clergy are being organised under the National Service Scheme. The following proposals have been made by the Bishops to the Director-General of National Service:—

(a) For special service of a moral and spiritual kind 3654 clergy have had work offered to them by their bishops, or have been recommended to the committee. This field of work includes chaplaincies to the Forces; care of town or country parishes where the incumbents have been set free for service as chaplains or otherwise; chaplaincies to hospitals or munition areas; workers in huts of the Church Army or the Y.M.C.A., etc.

(b) The bishops have permitted 2012 clergy to volunteer for general service, and their names have been forwarded to the Director-General for such service as he may see fit to assign to them. In the case of those who have already found such work for themselves the fact has been duly reported to the Director-General.

The work for which the clergy have volunteered includes munitions, agriculture, engineering, teaching, special constable, secretarial work, driving munition lorries, Post Office work, checking cargoes, driving mails, chartered accountant, timber felling, purser on board ship, analytical chemist, dispenser, interpreter, bank clerk, librarian, telegraphist in G.P.O., aeroplane construction, postman, shorthand typist, sawmill worker, motor ploughing, carpentry, work in shipyard, tax collector, telephone installation, recruiting officer, postmaster, work on tribunals, coal mining, estate manager, poultry farming, draughtsman, skilled mechanic, coast watcher, weighman at colliery, architect, code ciphering, surveying, etc.

In by far the larger number of cases these offers for general service have been for week-days only, the clergy returning to their own parochial work on Sundays.

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The Witness of Oneness.

(By the Bishop of Durham.)

"That they all may be one." The words are part of that short, radiant paragraph of the High-Priestly Prayer of the Lord (John xvii.), in which, as He draws to the close, He speaks with His Father about the Oneness of His people. Let us set it out entire. "That they all may be one, as Thou hast given Me I have given them, that they may be one even as We are one, I in them and Thou in Me, that they may be perfected into one, that the world may recognise that Thou didst send Me, and didst love them as Thou didst love Me."

The Intercessor has been asking many things for His own, speaking this once within the hearing of mortal ears that we may for ever know His mind for us to-day above, where indeed

"With authority He asks,
Enthroned in glory now."

For our Advocate, let us remember in passing, on is not pleading before an exalted Presence, standing at the celestial altar. He is seated at the right hand of God, in the glory which He had with the Father before the world was. High Priest for ever, He has yet done for ever with the altar-work of His atonement day. He has passed in, and up, in the virtue of it, to take His seat amidst the Cherubim of the eternal sanctuary, and from thence always to pour down upon us the cross-water of benediction.

But now, in John xvii., He is "speaking in the world" (ver. 13) the great things that He desires for His people. He has been asking that they may be "hallowed," and that they may be "kept," kept as those who are not of the world that they may really be something for it. He has been claiming for them, above all, that they may be perpetually kept, by a power not their own, so that a supernatural life and its witness, in natural, ay, in evil, surroundings, may be grandly possible for them. Now the prayer rises towards its summit. It will soon have "climbed to the heaven of heavens. He will be asking in a moment that those whom the Father has given Him may be "with Him who behold His glory"; an eternal companionship, worshipping, wondering, rejoicing, in the world of uncreated light. Just below that summit comes this petition. It is the final, crowning, request for His people's life on this side the veil. It rises out of all the prayers that they may be hallowed, and that they may be kept in holiness. It is that they may be one.

However faintly, we thus gather that the Lord Jesus Christ thought, and thinks, of Unity. The words give us His mind upon the supreme importance of the Unity He means, upon its quality, upon the cause which is to effect it, and then upon its intended power upon "the world."

Let us spend a little reflection upon each of these contents of the passage in turn.

1. **The Importance.**—Quite clearly, in His mind, the oneness of His disciples is an interest great and precious beyond expression. "That they may be one"; "That they all may be one"; "That they may be perfected into one." The deep, sweet note is struck thrice by the High Priest in the Holy Place. His heart is full of it, and it must be uttered yet gain.

As we listen we are won into an ever-deeper sympathy. The word grows upon our soul, and its beauty and glory begin to be seen as through His eyes. We greatly desire not to hinder, but with our whole selves to help, the coming of this great thing upon which He is so intent. Antecedent to all theory of Christian Unity we first yield ourselves to the power of the ideal.

2. **The Quality.**—What is the sort, the character, of the oneness which He desires? We answer in part by recollecting what certainly it is not. The Lord does not mean a Unit. He does not contemplate a fused mass of regenerate humanity in which personality, in which individuality, is lost. This cannot be, because it would contradict that essential element of His teaching, His boundlessly high estimate of the soul. "It is not your Father's will that one of these little ones should perish"; "Not one of them (the sparrows) is forgotten before God; ye are of more value than many sparrows"; "He leaveth the ninety and nine, and goeth after" the one. His Gospel, fully received, fully operative, deepens and amplifies the individual life into its noblest ideal. The highest type of manhood is the true man filled with Christ. And we shall be individual for ever. In glory, "His name is on their foreheads."

But then, Unity is one thing, Unity is another. And Unity is the ideal characteristic, in the Lord's mind, of His redeemed Church. His truth does indeed raise the individual to his greatest. But it belongs to the Christian essence of that greatness that

it shall never terminate in the self, but shall exist and grow for others, in the Lord. The man is developed on purpose that he may cohere. He is to give himself for others, and to others; so, and only so, he is to be fully a Christian.

Thus a living Community is altogether different from a mere mass. It is a spiritual organic system. Its constituents are joined in a common life, which at once demands—and enriches—individuality, and transcends it. It is a life of love, love begotten of the love of Him who is eternal Love in person. Love, when it is love indeed, "seeks its own bliss in another's good." Therefore, by the deepest possible law, it makes for unity.

3. **The Effecting Cause.**—Our golden paragraph of the great Prayer gives us an insight into the secret for the realisation of the Lord's ideal, the living and loving union of all the forces is Himself, in His prevailing intercession. Then we find that deep phrase, "The glory which Thou hast given Me, I have given them, that they may be one"; that is to say, as we reverently read it, the glory of a spiritual, veritable sonship in Christ, a sonship implying in its very "gift" of the Father to the Son, from eternity, the "glory" of being His Well-beloved; the "timeless Generation" of the Greek Christology of old. Then come the thoughts of an inexpressibly intimate Indwelling: "I in them, and Thou in Me, that they may be perfected into one." So is each Him to be articulated to Him, and through living that the individual shall never himself. The "life hid with Christ in God," while glowing with personality, transcends its happy bearer ever more and more, as being also the common life of all. For "Christ is our life."

Such are to be the outworkings of that Indwelling that the resultant Unity shall be so powerful, so noble, so mature, as to be a living evidence to the greatness of its cause. It means an advanced work of grace in the heart. And, as heart is joined with heart in Christ, it means such a work of grace in the Community as shall compel the reverent attention even of "the world."

4. **The Power upon the World.**—So some notion of this Unity is before us, in its greatness, its quality, and its effectuating secrets. It is a Unity, supremely congenial to such conditions. It is not imposed from without. It is not imposed like a mould upon the Community; it originates in God, and is generated within the inner life. It has to do with the "glory" and the indwelling. Its primary outlook transcends accordingly all questions of order, and even of ordinance. It rests upon the life hid with Christ in God. It means a "bond of peace" and a "unity of the Spirit" which belong to the heavenly order.

Yet all the while it has magnificent things to do amidst the most concrete and most practical circumstances of the life of this world. And it is precisely thus that the Lord Jesus intends it to act. The collective life is no more intended than the individual life to terminate in itself. It is to possess "the world," which, despite all its deep and complex sinfulness, God loves. He "so loved it" that He "gave His only begotten Son" for its hope. No wonder that He also, and with great purpose, makes and gives His Community, in unity, for its lamp. He means that Community to be the great organ of His Spirit for the saving of the world, through the glorification of His Son.

Such effects upon the world can only take place where the present Christ is seen in His living power, and where the Church, as the effect, makes visible its holy Cause by its own heaven-born character of self-forgetting love.

These facts—for they are nothing less than facts—might seem to carry far out of reach of the ideas of outward polity and organisation. And truly, to put those ideas into the foreground, and to take the Lord's words as if they were aimed, directly against what we know as ecclesiastical schism, would be a vast mistake. Schism, as commonly understood, might be quite absent, and yet spiritual power and persuasion equally absent too. Conceivably, divisions and contentions of administration and "obedience" might be unknown, and the hosts of visible Christendom marshalled under one rule, with one creed and one ritual everywhere, and yet the world might be as far as ever from believing, with a saving impression, that the Father has sent the Son. For the unification of system might be mechanically perfect, partly through sheer weariness of strife, and yet the organisation might be so feeble, in unworldly holiness that it would be anything but a Christ-manifesting organism.

But then there is another side. One thing is abundantly certain. Nothing more gives the world pause and doubt, or leaves it indifferent, about the sending of the Son, and about any special glory of celestial

love resting on the Church, than "our un-happy divisions." Rather, those divisions tend fatally to deteriorate the spiritual life of the Christians who, in the least degree favour and foster them, and they turn countless observers, not hostile, away from the strifes of "the Churches," saying to themselves, "Religion is the great divider." Have not I been tempted almost to "say even as they"; when walking through a little town, and counting its competing houses of worship?

But it will not be so when Christians wake up indeed to the tremendous need, and the tremendous forces, of the world, and see things in something of the proportions which are visible from heaven. Then they will be moved with ever-growing power by great unifying impressions and convictions. They will feel, alike at home and in the mission field—above all in the mission field—that for the Lord's sake, and for the world's sake, nothing that can rightly be sacrificed, and rightly contributed, must be withheld for the sake of a witness and a labour really unified by the grace of the Son of God. Upon Him in the fulness of His glory. Upon Him in the majesty of His Person, and all the finished wonder of His work, and all the living reality of His working, through His Word and His Spirit, they will stand all together, and humbly and resolutely than ever. As to everything else, they will not be careless, casual, or reckless of principle; that is impossible in His reality, presence, and in subjection to Him. But they will see every question in the light of their common life in Him. They will be willing to see Him dispensing blessing, with a divine impartiality, even in our present divided state, wherever He is fully honoured and worthily proclaimed. He will be ready, without prejudice and animosity, to reconsider anything which is in debate, for His sake and the world's, and to look at it then in the daylight of His love. And organisation and organisation will in a wonderful way, elastic yet cohesive, come together. The great phenomenon will manifest its holy Cause through its holy character; and the world at last will so believe in Christendom that it shall rise to believe in Christ.

A Japanese, who was trained for some years with a view to his becoming a Buddhist priest, said, "Supposing a man is burdened with heavy debts, and someone comes and says to him, 'Nothing can be done to pay off your old debts; but I can show you how to avoid contracting so many,' that is all Buddhism can offer. But Christ's salvation is as if a friend came and said, 'Don't be anxious any more about your debts, I undertake them!'"



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Talks to Sunday School Teachers

By Rev. R. G. Nicholls, B.A.

Preparation of the Lesson.

I. **Necessity for Preparation.**—There is no more difficult task in Christian work than Sunday School teaching. It is well at the outset that you should realise its difficulty. Why face a task blindfold? Once realise the difficulty, then the call for effort will be more strongly felt.

If you want good results you must be prepared to work for them. Such is true in all phases of life. I have known farmers who have worked their ground ten times ere the crop comes into ear. It means many more bushels to the acre. It pays. The manufacturer spends much time in perfecting the quality and "get-up" of his goods. It means better sales. It pays! Moral and spiritual results do not come without much patient, thorough effort. As you sow, so shall you reap. You must get ready and prepare the seed first. Your lesson facts must be carefully marshalled and stored up. They must be suited to the ground—the "get-up" of your facts must be as attractive as possible, so that they may "take on" with the children. It pays—not with mundane pelf and praise—but with the deep joy of seeing something accomplished, something done, in the service of the Master.

Thorough preparation is not lost time. The carpenter carefully sharpens and sets his tools before beginning his job. The lawyer spends much time in working up his case. To make a good job of our teaching, there must be no "slumming" right from the start.

II. **General Preparation.**—A river cannot give out to the sea more water than it receives. Indeed it loses a good deal through evaporation and leakage. You cannot pass on to your children what you yourselves have not received. We give not only our teaching, but ourselves. Our lives must be right. There's no better preparation for our work than to follow the footsteps of our blessed Lord. Study Him. Get the secret of His power. It lies in self-dedication, in loving, and self-sacrificing service.

Do we pray—not as a matter of duty, but as a privilege? Is it not a privilege to draw nigh the Mercy Seat of the Most High to gain help in the time of need? Let us harness up to our poor efforts the inexhaustible power from above. Though Paul plant, and Apollo water, it is God alone that giveth the increase. The nearer we live to God, the nearer will we be to the soul life of our scholars. Let us remember in prayer each child in our class.

"Wonderful are the answers to a teacher's prayers, if you were to shake an apple-tree, you might soon collect a basket of apples; but if you do not keep it, if you want them to keep you must gather them one by one carefully. If you want your lesson to sink into each heart you must pray for the individual."

You must bring to your work a general knowledge of the Bible. It is our text-book. Your clergyman will readily advise you what direction your general study of the Bible should take. A practical knowledge of the Prayer Book—its history and teaching—is necessary, and a general survey of Church history will bring much light to bear on your conception of Christian truth, and its effect on the lives of men.

Your general reading, your outlook on life, the end of your thoughts, the everyday activities of your life—these have an indelible effect on your character, and thence your teaching. Your mental and spiritual "make-up" is the thoughts and volitions and habits of the years of past life. Therefore, I say, "Take heed to Thyself." Wait at the fountain-head of the currents of your life. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things."

III. Preparation of the Lesson.

(1) **Prepare Early.**—It is best and easiest to get interested in next Sunday's lesson while the heart is warm over the lesson just taught. The engine-driver gets steam up more quickly if the water is warm in the boiler. The passage for next Sunday's lesson might well be read on the Sunday evening, and thereafter each day through the week. New light will be thrown on the lesson with successive readings.

Do your preliminary reading from your Bible, not from the passage printed in the lesson-book. You may need to read before and after the lesson portion in order to get the right perspective. An accurate and thoughtful reading early in the week will result in the main lesson facts being embedded in memory. This will be of great

help when further preparation is being given.

(2) **Self-Activity.**—Before going to your lesson-book, give your imagination a bit of exercise on the lesson. Picture the scene, the main actors in the incident, and the setting. They are not mere dry facts of history. They were real flesh and blood men and women. The Bible ever gives us pictures of real life. Put yourself in their places. Imagine what you would do; then square your result with what they actually did. Thus will you get vivid connection between the various facts and scenes. It cannot be too strongly emphasised that the more work you put into the lesson yourself the more you have control of the facts, and the clearer will be your exposition of the lesson truths. Self-activity is the greatest word in education to-day. This child must be led to do as much as it can for itself. So, also, the teacher. Borrowed thoughts are not so keenly imagined and perceived, and thus they are not so clearly outlined in memory, and they lose in vividness.

Make a rough draft of the lesson yourself. It may not be as good as the lesson-book's outline, but it is worth more to you, for it means constructive effort on your part towards understanding the lesson.

Now, get imagination and memory working again. Ask yourself, "Can I remember anything that will illustrate the lesson?" Jot down any thoughts or illustrations that are relevant on your rough lesson draft. Sometimes you may not get much material out of memory's storehouse, but memory often resurrects many surprising facts that are to the point. Further, it will give your mind an open receptivity to new facts and illustrations that may dawn on you during the week.

I would recommend a little time being given in this first preparation early in the week. It gives time for the lesson facts to sink in. And, in our busy workaday week such time is needed. A crammed lesson is never effective. It is given with halting voice and unready expression. Sequence of thought is blurred, illustration lacks "point," and the lesson lacks interest.

(3) **Lesson-Book.**—Now for the lesson-book. Preparation on the lines of the text-book is best given at Lesson Preparation Classes. Each clergyman should have such a class. A couple of years ago I had the privilege of holding such a preparation class, and I considered that it was the most important work of the week. Busy teachers need the help that a clergyman can give, in view of his special vocational training for the ministry of the word.

I am one who does not object to the thorough use of text-books. Lesson text-books are written by specialists, and we should be ready to make fullest use of their specialised work. The lesson material is gathered together in a helpful way. The lesson-book is indispensable to the busy teacher, and if rightly used, to the leisureed also. But we must be warned against making the lesson-book a stalking-horse for no preparation. It is a "lesson help." It is a prop to help us over lesson preparation, but if it must not be made the prop for an ill-prepared lesson.

(4) **Use of Lesson-Book.**—The lesson-book should not be taken into the class by any teacher who takes pride in his or her teaching, unless, perhaps, it is used for quotation or other legitimate purpose. To teachers who are not skilled the ideal is not possible. But to all I say—Make yourself do as much as you can. Rely as little as possible on the lesson-book. To trust to lesson-book completely is not altogether honest preparation. Use it by all means, but work in its helps as bricks to a house of your own building. Use it to amplify and improve and illustrate your own preparation.

liminary. To all I would say—get your lesson on to paper. Work your lesson out in successive steps, keeping your lesson-book (if you will retain it) for reference only. Don't write out the whole lesson. Telling is not teaching. As a lad in a senior class of boys, I well remember a teacher, a godly man, who read his whole lesson from his lesson-book—one of the old "Five Years' Course." He was quite oblivious to the many pranks of the lads. His eyes were glued to the book as he read. The temptation was too great for the more rowdy spirits in the class to keep quiet. The value of the lessons taught was not very much, but the fine Christian character of the teacher was to me a very powerful influence in those happy boyhood days.

Make plenty of notes if needed. You will gradually improve with practice, and then require less MS. notes. Teach from your notes. Only the most skilled (or the over self-confident) will give an effective lesson without notes. They keep you to the point, and prevent rambling away from the question. Your lesson notes will need to be adequate to cover the whole lesson period. Too much is far preferable to too little. You will need to keep the class occupied through the whole lesson period or you will be hard put to it to maintain discipline. A teacher whom I had not long induced to take a class said to me one school one afternoon: "I had a great lesson; but I ran out of argument." The root of the trouble was insufficient preparation. Have plenty of "ammunition." Keep a little ammunition in reserve. Something untoward in the lesson, such as an awkward question from one of the class, may upset the progress of your lesson. Wider preparation will enable you to more effectively deal with any such query from a member of the class, and to meet any emergency that may arise.

The systematic preparation and presentation of the lesson we must leave for our next "Talk."

I cannot forbear to narrate the following incident as a glaring example of lack of preparation, if not of knowledge.

A student of ours in Gippsland reached the church where he was to hold service a little early, and took a seat at the back of the church. A lesson was being taught to a class of boys on the First Schoolenary Journey of St. Paul. The teacher was seeking to explain Paul's words to Elymas, "O, full of all subtily and all mischief." To explain the word "subtily" the class were asked to turn up Gen. 31. "Now the serpent was more subtle," etc. "Now, children, the difference between subil and subtily is this: 'Subil' is a noun, and 'subtily' is a verb, meaning 'to be subil.'" With this profound explanation the teacher passes on. When you think of a teacher making such explanation, and pronouncing the two words exactly as they are written—"sub-til, sub-tily"—can you conceive anything more ludicrous. The pity is that the children are the innocent and unfortunate sufferers from such woeful lack of preparation.

Questions for Work and Discussion.

1. How much time can a teacher who works for her living honestly give to lesson-preparation?
2. What method of preparation have you found most helpful?
3. Discuss the benefits of a Teachers' Preparation Class.
4. Think of any lessons you have given which you feel to have been failures. How far was the failure due to lack of preparation?
5. Draw up a sketch outline of a lesson on the parable of the Good Samaritan.
6. What features of your lesson-book do you consider most helpful? In what do you find it lacking?
7. Give any instance you may know of answered prayer in Sunday School work.

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Personal.

The Right Rev. A. W. Pain, D.D., Bishop of Gippsland, will shortly be retiring from the See of Gippsland, to undertake the post of Hon. Secretary of the Church Missionary Society of Australia and Tasmania. Bishop Pain will reside in Sydney.

Sir F. Newdigate, the new Governor of Tasmania, has recently been in Sydney on his way to take up his work. Sir F. Newdigate was a notable churchman of the Diocese of Worcester, and has expended considerable sums of money on various churches in England. He is a patron of six livings.

Rev. E. H. Burgmann, Rector of Wyong, Diocese of Newcastle, has been appointed Travelling Secretary of A.B.M. for the Dioceses of Newcastle, Armidale and Grafton. He commences his duties in August next.

Rev. F. H. Dunford, C.F., Curate of St. Mary's, Burra, Diocese of Adelaide, has been awarded the Military Cross for bravery in France. He was appointed Chaplain in 1915, and prior to his going to the Western Front was attached to No. 21 General Hospital, Alexandria.

Hon. F. E. Winchcombe, M.L.C., well-known in business circles in Sydney, passed away last week in Bombay. He was a passenger per the P. and O. steamer "Mongolia," which was sunk recently in the Indian Ocean, through which he underwent much exposure. A memorial service will be held in St. Mark's, Darling Point, on Sunday next, where he was a worshipper. Mr. Winchcombe is a brother of Mrs. J. Howell-Price, St. Silas' Rectory, Waterloo.

Rev. Percy Baker, C.F., has recently returned to the Front. His stay in Sydney lasted about a month.

Rev. Donald Haultain, C.M.S. missionary in Uganda, has been appointed a Chaplain with the British Forces. When we last heard he was sharing in the East African Campaign.

Captain Ralph Anderson, second son of the Bishop of Riverina, has died of wounds, a result of the fighting at Messines. Captain Anderson had been at the Front for over two and a half years. The death has called forth very deep sympathy with the Bishop and his family.

Ven. Archdeacon Pelletier, who has been lecturing in England on behalf of the Colonial and Continental Church Society, is expected to return this

week to his work in the Diocese of Gippsland.

Much prayerful sympathy is extended to the Rev. A. R. and Mrs. Raymond, of Yarram, Victoria, in the death of their son, Harold Raymond, who has recently been killed in action in France.

Second-Lieutenant B. C. J. Rose, eldest son of Rev. H. J. Rose, Rector of St. Anne's, Strathfield, with Home-bush, Diocese of Sydney, has been awarded the Military Cross. He enlisted as a private, and took part in the landing at Gallipoli, where he was twice wounded. On recovering, he shared in the operations upon the Peninsula during August, 1915. Later he was invalided from the front, and, after holding a staff appointment for a short time in England he rejoined his battalion in France, fought near Pozieres, and received the D.C.M. and a commission.

It is interesting to note that Rev. Dr. Jowett, of New York, and formerly of Birmingham, England, has accepted the call to succeed Rev. Dr. Campbell Morgan at the well-known Congregational Westminster Chapel, London.

Rev. G. W. Ratten, Vicar of Marshalltown, Victoria, has received word that his son, Private A. G. Ratten, serving in the A.I.F. in France, has been promoted to the rank of sergeant. His eldest son, Captain V. R. Ratten, A.M.C., who returned some months ago, injured his arm, and is now practising in Hobart, Tas.

Captain Buntine, M.C., son of Mr. Buntine, Headmaster of the Caulfield Grammar School, Melbourne, has laid down his life in France. It is not long since he was awarded the Military Cross for bravery.

Second-Lieutenant J. O. Ethell, eldest son of the Rev. A. Ethell, Rector of Laidley, Queensland, is now convalescent. He was severely wounded in the hand and leg in the fighting around Bullecourt.

Rev. Chas. Hughesdon, formerly of Moss Vale, entered upon his new duties as Rector of Katoomba, N.S.W., on July 1. The Rev. W. E. Godson, the former Rector of Katoomba, commenced his duties as Rector of Dapto on the same date.

Bishop Harmer, of Rochester, formerly Bishop of Adelaide, dedicated a temporary church in connection with the 3rd Australian Auxiliary Hospital at Dartford, Kent. The Bishop confirmed several Australian soldiers' on the same occasion.

Canon Hughes, who is taking the teaching mission at the Brisbane Cathedral, is a member of a well-known Australian family, one of his brothers being Brigadier-General Hughes, and another Dr. Kent Hughes, of Melbourne. He has a considerable reputation as a teacher, and his congregation at St. Peter's, Melbourne, is one of the largest.

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est in Australia. It was uncertain until almost the last moment as to whether he would be able to fulfil his engagement to come to Brisbane, as the result of an accident to his foot with which he met four or five months ago began to reappear, and it was only with difficulty that he obtained his doctor's permission to make the journey.

Miss Wass and Miss Claydon, candidates in training at the Deaconess Institution, Sydney, were accepted on Monday last for service in the Mission Field. They have yet to be located.

Flight Lieutenant Edward Walter Capper, son of the late Mr. H. H. Capper, of West Maitland, who joined the Flying Squadron in England, has been reported missing. Mr. Capper was a good churchman and highly respected in the district.

Our Melbourne Letter.

(From Our Own Correspondent.)

Our C.M.S. has had a good lift up from the 25th Birthday Celebrations. The Children's Service, the Reception, the Thanksgiving Service in the Cathedral, and above all, the Public Meeting in the Town Hall, were all a great success. The Archbishop of Melbourne gave a well-deserved meed of praise to Rev. A. R. Ebbs for his organising ability, but the spirit of the C.M.S. really made the meetings. These gatherings have a character all their own. There is life and inspiration in them. Perhaps the best word is freshness. Whence comes it? It is of the Lord manifest in many hearts, and where the Spirit of the Lord is there is liberty.

The visit of the Rev. A. D. Kelly, popularly known as Father Kelly, was an event of note and one to be welcomed, only that it was seriously ill-timed. Those who attended the lectures seem to have enjoyed their intellectual grasp and learning. But it was hardly the time to indulge in public criticism of the C.M.S. in Japan at the very time when the C.M.S. was seeking public sympathy for her work. The lecturer came to Australia as an evangelist and teacher in connection with the Brisbane Mission. Before his programme was finished there he was hurried South to give some sporadic prelections on Modernism. The Archbishop and Mission Council welcomed the visitor in the hope that his lectures might help the clergy in preparation for the coming mission, and the mission funds have been drawn on to meet his expenses. Does the paragraph in the "Argus" anent the establishment of a Kelham or Cowley in Sydney or Melbourne, indicate the purpose of those who promoted the visit? It is safe to say that Professor Kelly was welcomed as a prominent clergyman of the Church, not as the representative of a monastic movement which is in the vanguard of the effort to catholicise the Church of England. It was an incident to use for a party purpose the visit of one who was a guest of the Mission Council, as it was regrettable that the visit clashed with other meetings of local importance, which were arranged long before in expectation of a clear run.

The Bishop of Ballarat's scheme of Church Finance is a daring attempt at centralisation, somewhat on the lines of recent English plans. It indicates a broad outlook on the Church's needs, and real concern about the scandal of the inefficient training and the insufficient support of the clergy. We wonder

July 6, 1917.

if the parishes are ready for such a scheme, ideal as it is on paper. Local interest counts for much in country parishes. It is time people thought more of the Church as a whole than of the parish, but until the 60,000 effective Church people of Ballarat Diocese are educated up to the corporate view the scheme is likely to have a bad time. Nevertheless the scheme is to be welcomed as a real attempt to place the finances not of one parish, but of the whole Church on a sound footing.

Of course we knew it had to come some day, but we hoped that day would keep well ahead of sight. The Bishop of Gippsland has named July 10th, the date of his installation fifteen years ago, as the day when he will resign the See he has filled with such distinction and lasting benefit to the Church. It may be safely said that no Bishop has been regarded with more affection by his clergy and with more general respect by the whole Church. The Archbishop of Melbourne pays just tribute to his administrative ability and knowledge of ecclesiastical law. That the whole Church acknowledges. Only those who have served under him know the deep spirituality of his character and his close fellowship with the Source of all light and life in the Church. We have leaders and leaders—each

"Says his say, his scheme of the weal and woe;

"But God has a few of us whom he whispers in the ear;

"The rest may reason and welcome: 'tis we musicians know."

It is this note of deep harmony with the things of God that has made the first Bishop of Gippsland a true apostle of his day. Though the Bishop resigned, his diocese will have the benefit of his oversight until his successor takes over the reins of office.

Victorian C. M. S.

25th Anniversary.

(Communicated.)

The celebration of our 25th birthday was held on Saturday, Sunday and Monday, June 16, 17 and 18, and on Wednesday, June 20. The Primate, Archbishop Wright, preached to a crowded congregation of young people in St. Paul's Cathedral (which included about 1000 Scouts), on Saturday afternoon. In a very attractive manner he drew useful lessons from the story of Esther, showing how by serving the Empire we were serving God, and in these days especially we were realising how "every little helps." In the same way Jesus was looking for children to be loyal to Him in carrying the news of His love to every creature.

The Governor-General, Sir Ronald Munro Ferguson, attended the service, and was much pleased with the guard of honour which the Scouts formed for him at the west door of the Cathedral.

At the close of the service afternoon tea was served to a large number of adults in the C.M.S. Depot, after which the party adjourned to the Chapter House to express a word of welcome to the Primate and to hear from our chairman, the Rev. A. C. Kellaway, a short history of the C.M.S. in Victoria. Brief speeches of welcome were made by his Grace the Archbishop of Melbourne, the Bishops of Wangaratta and Gippsland, to which the Primate very pithily and briefly responded.

Special missionary sermons were preached in most of the Churches of the Diocese on the Sunday. One of the special features of the Primate's visit to Melbourne was a civic reception given on Monday morning to his Grace by the Mayor, Sir David Hennessy. This was held at noon, and was attended by the heads of the leading denominations and about 50 of the city's prominent business men. It was most inspiring to hear both the Mayor and the representatives of the Federal and State Parliament, in their words of welcome to the Primate, pay a warm tribute to the influence of Christian Missions on the commercial life of

a community, especially in the early days of the new life of a non-Christian community. The Primate clinched this nail in his reply by pointing out how commercial prosperity very largely depended on missionary enterprise in a new country to make its work a success, although Christian Missions seldom got the recognition they deserved in this connection. His Grace the Archbishop of Melbourne also spoke at this reception.

On the Monday evening, at 6.30, a service of thanksgiving, which was largely attended, was held in St. Paul's Cathedral. In an eloquent sermon the Rev. W. C. T. Storrs brought before us the many reasons for thankfulness which we had as a society, and he urged us to "take courage" in view of the many open doors which lay before us of doing really effective work in the immediate future which was full of possibilities.

That evening, at 8 p.m., a very well attended meeting was held in the Town Hall, over which the Archbishop of Melbourne presided. In his remarks he pointed out how much had been done in the past, but the task before the Church in the immediate future provided it with the greatest evangelistic opportunity in its history. The chairman paid a well-deserved tribute to the organising abilities of the energetic secretary, Rev. A. R. Ebbs, as exemplified in the marked success of every gathering held during the week-end. The vast audience showed its appreciation by a round of hearty applause. A message of affectionate greeting from the council of A.B.M. in Sydney was read by the Melbourne Secretary, the Rev. A. M. Levick.

The Primate then made a forceful speech, in which he pointed out many of the lessons of the War, and emphasised the tremendous responsibility resting on the Church with regard to our teaching the non-Christian of Christ Jesus. We had no right to seize every advantage which contact with heathen nations gave us, and at the same time neglect to pass on to them the chance of accepting Christ. The meeting closed with an animated lantern lecture given by Chaplain Rev. Brewer, of the Uganda Mission, and lately Chaplain to the Native Porters operating in German East Africa.

The celebrations of the anniversary were concluded on Wednesday by a meeting of the Women's Missionary Council, in the Chapter House, presided over by the president of the council, Mrs. J. Griffiths. The claims of Uganda, and especially the scope for women's work there, were eloquently pleaded by Chaplain Brewer at this meeting.

A brief review of the birthday gatherings gives cause for much thanksgiving to God for His goodness to us and inspires us to greater zeal in the future for the extension of His Kingdom in these days of wide open doors with their boundless possibilities.

LITERARY GEMS I LOVE—AND WHY!

I have always loved the following "Literary Gem," and I am sure there are many others who will appreciate its simple beauty. The last two lines contain a truth that it would be well for us to recognise:

"I need not be missed, if another succeed me
To reap down the fields which in spring I have sown;
He who ploughed and who sowed is not known by the Reaper;
He is only remembered by what he has done."

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame,
But the olives, they were not blind to Him,
The little grey leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came!"

"Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame,
When death and shame would woo Him last,
From under the trees they drew Him last
'Twas on a tree they slew Him last,
When out of the woods He came."

NEVER HEARD OF PORT MANTEAU.

We fancy the story will bear retelling. "The Bishop of Gibraltar came to stay. He was told us that his diocese spreads from Gibraltar to Tiflis. He has no home, and is always travelling. Once when asked by someone where his palace was, he replied: 'My palace is in my portmanteau.' 'Oh,' said the lady, 'I thought I knew all the ports of the Mediterranean, but I never heard of Port Manteau.'"

Correspondence.

The following is a copy of an appeal addressed to the Archbishops in Australia for funds to provide Church huts for Australian Soldiers in France:—

18th April, 1917.
Your Grace,—I have to-day cabled to you asking for your help in raising £1000 for Church Huts at the new Australian Base in France, and beg leave now to lay the full circumstances before you.

Three (3) permanent base Chaplains, and three (3) others will be stationed at the base to serve as reliefs for temporary casualties at the front.

Through the good offices of the British Act-Chap-General at Havre—the Rev. J. D. S. Parry-Evans—a fine site, near the centre of the camp, has been reserved for the erection of a Church of England Hut, for services and Church Parades, to be opened at all other times for reading, writing, and recreation to all troops. No canteen is to be allowed, there being two others close by. The C.R.E. at Havre has provided plans, and promised supervision of the work, and the A.C.G. has promised to look after the matter generally until our Chaplains arrive. He strongly recommended a building large enough for Church Parades of about 2000 men which would cost completely furnished, about £2000. The Church Army has promised £400 towards this. The men themselves are being asked for small subscriptions which will, we believe, be cheerfully given, and, in a venture of Faith, the building has been put in hand.

I would strongly urge that an appeal be made to the Church-people of Australia to provide the funds for this and other necessary work. So far as I know, nothing of this kind has been done for its sister-seas. We have had to depend largely upon the Church Army and the Y.M.C.A. for accommodation in various places for our Communions and Services, and there is no fund to which our Chaplains can look for help in providing robes, vessels, service books, etc., which are worn out or lost on Active Service. Surely the Church in Australia will see to it that men and Chaplains are provided with the vital requisites for the Church's work.

F. W. WRAY,
Senior Chaplain (C/E), Administrative Headquarters, A.I.F., London.

(The Editor, Church Record.)

Sir,—One cannot help noting with appreciation the excellent work which is being done in our Diocese by our Church Schools for both boys and girls, but on more than one occasion recently it has been remarked in my presence that many of our Clergy and professed Churchmen are sending their children to schools of other Communions, especially to the Presbyterian Ladies' College and Newington College.

Admitting these are excellent schools, the action of these parents and so called Churchmen in withholding support to our own Church Schools is not calculated to help our Church life. We possess equally good Presbyterianism and Methodism on our boys and girls prepares them for a ready acceptance of those forms of religion in after years. The friendships they form no doubt also influence them in after life, and the most serious injury of all consists in the fact that many of these children being boarders at these schools, are deprived of that spiritual help which our Church is intended to provide. An instance of this is seen in the case of a recent confirmee sent to the Presbyterian L. College who has not been to a Church of England service for a whole term, but who regularly, with the other boarders, attends the Presbyterian Church Services.

Parents naturally do what they think best in the interests of their own children, but I hope that at the next Synod elections, members will express themselves by refusing to vote for any nominee for a Church School Council who has shown practical preference for any Church School not of his own communion.

Yours, etc.,
E. C. ROBISON.

Holy Trinity, Wentworth Falls.

British Forces in Palestine.

(The Editor, "Church Record.")

Dear Sir,—I was surprised to notice, on page 2 of "Church Record" of 22nd inst., Canon Parfit confusing Gaza with Gath. It was, of course, the latter place from which David fled to the cave of Adullam.

E. BLAND.
Albert Rd., Homebush, 25/6/17.

July 6, 1917.

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No. 15, can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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The Church Record.

JULY 6, 1917.

SYDNEY DIOCESAN COMMISSION.

At the last session of the Sydney Synod a resolution was carried requesting the Archbishop to appoint a Commission to enquire into the position of the Church generally in that diocese. It was also stated that this enquiry should be conducted with special reference to the "sufficiency, support, and spheres of activity of the ministry." So far there has been very little public intimation of what has been done in regard to putting that resolution into effect. The Commission, however, was duly called into existence at an early date in the current year, a programme of a varied and comprehensive character was adopted, and a business-like method of conducting its enquiries was evolved. We understand that its meetings, regularly held, are well attended, and that the members individually and the Commission as a whole, are keen to make the investigation fruitful and effective.

The appointment of the Commission has aroused throughout the diocese a spirit of expectancy, and its findings are awaited with considerable interest, particularly so as it is understood that the Commission has decided to pass by no question of any importance, and to make its enquiries as full and as far-reaching as possible. A survey of the personnel should inspire confidence as to the thoroughness of the work which will be done, and consequently in the wisdom of the recommendations which will be made. This latter point brings us to the question of the powers possessed by a Commission so appointed. Of course, it has neither power of legislature nor administration. Its function is to make recommendations upon the results of its investigations. These recommendations will be dealt with by the properly-constituted authority. But if its powers go no further than recommendations the results of its labours will have an influence which will go a long way ahead of its powers. Such an undertaking when it is completed will have a high educational value. It will be no mean achievement at the conclusion of the Commission's report for a diocese to have, say, thirty of its leading laity and clergy thoroughly conversant with the state of the whole diocese, whether regarded from the pastoral, the educational, or the administrative point of view. To have such a body of men in Synod able to construct or intelligently criticise an extensive programme of progressive work such as the day undoubtedly demands is an accomplishment in itself.

Men of that stamp, of course, we always have with us; the pity is that they are so few. If the Sydney Commission should produce more of them it will in that fact alone have taken the first real steps towards the solution of its domestic problems and the realisation of its ideals. What the recommendations of the Commission are likely to be we have no means of ascertaining with accuracy. The proceedings have been, up to the present, more or less in camera. The terms, however, of the Synod resolution above referred to are fairly clear, and it may be presumed that the report will have something to say on such subjects as training and the supply of candidates for the ministry; the extent to which, from the ministerial point of view, the Church is undermanned; the causes operating against such a large proportion of nominally Church-people being in close touch with Church life; the various problems associated with parochial and diocesan finance; and the religious education of young people both in Church and school. These are all questions which need careful examination and wise treatment. One clear indication of the lines on which the Commission is working is to be found in a circular sent to every clergyman in the diocese. The terms of this circular seem to point to the conclusion that the size of parishes, the adequacy of church buildings for the purpose of Church work, the need of procuring new sites to cope with the growth of population in fast-growing districts, are questions which are receiving the attention they deserve. And if our judgment be correct, that in Sydney, as elsewhere, there is more than ample scope for reform in all these directions, then we cannot but conclude also that the Commission will be faced with the further problem of organising and raising special funds to meet the expenditure entailed in any extensive scheme for the improvement of the diocese. Whether the present time is opportune for any such effort may be questioned by some minds. The present state of the financial world may give us cause to pause. But it is to be doubted whether this consideration is of such relative weight as to prevent an attempt of some seriousness being made in that direction. For if the present moral and spiritual need is great, and the immediate future is more than likely to increase it, it would not seem either right or politic to sit still just because the financial state of affairs was not the most favourable. Indeed, to delay for this reason would be more than foolish, for the longer the task is neglected the more it will cost to set it right. Nor will the financial problem become easier of solution as the war goes on. And when the war is over the financial problem will be even more difficult of solution than it is under present circumstances. If, then, the Commission should point out a great work which ought to be done, and should sketch a programme of such efforts as it thinks urgently necessary, its labours may go for nothing unless a courageous attempt is made to seek and provide the financial basis for a progressive move.

Supposing, however, that the monetary problem was capable of solution, Sydney, in common with all the rest of the Church to-day, will find one of its most acute difficulties in obtaining a sufficient number of men of the right stamp for the ministry. Here, again, the war has intensified our problems. It will not do, however, to dismiss the problem with an anaemic, palsied, "We cannot find the men." They can be found; but they can not be found if

we are determined to adhere rigidly to the old methods of securing and training men for the ministry. Kitchener could not have secured his new army if he had been determined rigidly to adhere to the old methods of recruiting men or training officers. Those methods took too long and demanded too much for an abnormal situation. It may be our wisdom to recognise the same truth in the ministerial situation to-day.

If, in conclusion, the Commission gives its attention to the question of spirituality among the regular members of the Church it will certainly not have acted ultra vires, and will find here the strength or the weakness of the whole position. Men for the ministry, money for the work, education, wise administration, thorough-going diocesan and parochial organisation we need and value, but unless all is permeated by the spirit of the Crucified and Risen Christ, we shall never have fulfilled in us the promise that our "labour shall not be in vain in the Lord."

The Church in Australasia.

NEW SOUTH WALES.

C.M.S.

N.S.W. Branch.

The new rooms of the N.S.W. Branch of the C.M.S. were opened by his Grace the Archbishop on Monday last. There was a large and enthusiastic audience. Mr. C. R. Walsh presided, and Rev. E. Clayton opened the proceedings with prayer. The Archbishop referred to the strides C.M.S. was taking, to the change from C.M.A. to C.M.S., and to the fact that Bishop Paim would undertake the post of Hon. Secretary. His Grace congratulated the Branch on the new quarters. Afternoon tea was then served on the roof. It was no little wrench to leave the Strand after being located there some 22 years. The new premises are in Warkon Buildings, 51 Elizabeth St. They are well lighted and airy, and should find much favour among C.M.S. and its friends.

SYDNEY.

Archbishop's Monthly Message.

Writing in the Diocesan Magazine for July, his Grace the Archbishop goes on to say:

"The strain of the war makes a yet sterner demand upon our national self-control. We see no spectacular advance to victory, but one by one the homes that we know so well are darkened by the loss of gallant lives. Were it not for the deep-seated principles by which our forefathers did their duty, we might find ourselves easily exploited in the interests of a petty peace by which Germany alone would be the gainer. It is only the sense of duty, based upon the fear of God, that can enable us to stand firm, as did they to whom we owe our liberties. Then nothing need either daunt or delude us. The day of victory is assured. But we must expect that so subtle a foe as Germany will endeavour to cripple us by delusion or dislocation, since he cannot master us in the field. It is not wise to be over-suspicious, but we do well to be on the alert to analyse any flattered argument that may tend to unsettle either moral or industrial. Often as not we shall discover the hand of an enemy behind. We members of our ancient Church, which has so often steeled the manhood of our race, have a great responsibility at this crisis.

"As such we must do our part to help to organise the War Saving Certificate movement, advocated by the Prime Minister. I could wish that the authorities of every parish would consult together, and see whether they cannot promote organisation for this purpose in their district."

Ministers' Convention.

The Chapter House at St. Andrew's Cathedral witnessed a gathering on Tuesday last almost if not quite unique in the history of Sydney, and a series of meetings that will live long in the recollection of all who were privileged to take part in them. About 300 ministers of Sydney and suburbs, representing all the Protestant Churches, were gathered together for consultation, prayer, and consecration, under the presidency of the

Archbishop of Sydney. The heads of the Presbyterian, Methodist, Congregational and Baptist Churches were also present, and took part in the proceedings. A beautiful spirit of unity and earnestness characterised the gathering from first to last, with a deepening hallowing influence that culminated in a never-to-be-forgotten act of united confession and consecration at the Throne of Grace. The themes considered were: (1) The general attitude of the community to the Christian religion; this was spoken to by Rev. P. J. Stephen, A. H. Garnsey, M.A., D. Steed and N. J. Cocks, M.A. (2) What extent are the Churches responsible? This was introduced by Rev. R. Scott West, M.A., and was spoken to by Revs. W. Mathison, B.A., Archdeacon Davies, M.A., and E. Dyer. After luncheon, the Principal Happer, D.D., spoke searchingly on "The Ministry and the Demands of the Future"; and the Archbishop closed with a wonderfully comprehensive and telling address on "The Personal life of the Minister." But great and good as were all the addresses, the most impressive feature of the proceedings was the fervency and spirituality of the prayers, punctuated as they were by periods of silent prayer. It was a great day; truly "a day with God"; a day full of blessing and promise to the religious life of all the Churches and of the Commonwealth as a whole.

Board of Joint Theological Studies.

A second session of lectures under this Board begins on Monday, July 16th, with a series of three lectures on Literature and Theology. Then on Monday, August 13th, a course of three lectures on The Unsolved Problem of Old Testament Theology. The lectures will take place at St. Andrew's College, University of Sydney.

Silver Jubilee of Cleaners' Union.

At St. Paul's, Redfern, the Silver Jubilee of the Cleaners' Union there was celebrated on Tuesday, 12th ult. The Union was founded on June 9, 1892, by Rev. Robert Stuart, M.A., who, in conjunction with Dr. Eugene Stock, was then visiting Sydney. It has been held as a special honor at St. Paul's that it was founded by a martyr. There was service in the Church at 5.30 p.m., when Rev. H. Denman preached, who spoke of the 25 years' work. That was followed by a tea in the school and later in the evening by a largely attended meeting, at which Archdeacon Boyce presided. Mr. C. R. Walsh gave an address on the life and martyrdom of Rev. Robert Stuart, which was listened to with rapt attention.

Soldiers' Welcome.

The first anniversary of the Soldiers' Welcome (situated in the ground of St. Andrew's Cathedral) was celebrated on Friday last. The Archbishop of Sydney referred to the excellent work accomplished by the Welcome, and mentioned the fact that over 70,000 meals had been served to soldiers during the year. The Acting-Premier, the Hon. W. G. Fuller, was present, and dwelt upon the need of such institutions, and the splendid part which so many were taking on our brave soldiers' behalf. This work is under the auspices of the Home Mission Society, which Society has been doing yeoman service for the soldiers of our Church.

Girls' Friendly Society.

The Annual Service of the G.F.S. was held in St. Andrew's Cathedral on June 21. There was a large attendance. The sermon was preached by the Rev. G. F. B. Manning on the text, which is the motto of the Girls' F.S., "Bear ye one another's burdens, and so fulfil the law of Christ." The main subject of the address was the power and responsibility of womanhood. The preacher pointed out the lofty position held by women in the Scriptures. He said there would be a new world after the War, and that the ideals of the Girls' Friendly Society should make women rise to their responsibility in taking their share in bringing this about. They must be strong, brave, pure and holy, and help our men when they come back by their good influence.

Trinity Grammar School, Dulwich Hill.

The foundation stone of a new building for Trinity Grammar School, Dulwich Hill, was laid on Saturday, June 23, by the Archbishop of Sydney.

The new building is being erected to provide for the increasing number of boys attending the school and also for the future. The completed building will hold 300 boys and 50 boarders, and will be a two-story structure in quadrangle form and will include a school chapel. The cost, with the land, is £3500. This Church Secondary School is going ahead by leaps and bounds.

St. Peter's, Wollomooloolo.

The Jubilee of the opening of St. Peter's, Wollomooloolo, for Divine Service, will be celebrated on Sunday, July 29. His Grace the Archbishop will be the preacher at 11

a.m. Canon Charlton at 3 p.m., and the Dean of Sydney in the evening. The celebrations in connection with the occasion will be continued through the week.

A.B.M. Annual Meeting.

The A.B.M. Annual Meeting was celebrated in St. James's Hall on June 21. The Bishop of Goulburn presided, and there was an excellent address by the Rev. J. H. A.B.M. during the past year has been both solid and substantial. This the General Secretary, Rev. J. Jones, outlined at the opening of the meeting. Much gratification was expressed when it was known that the New Guinea and Melanesian Missions had both recently benefited with a gift of £250.

The principal speaker at the meeting was the Rev. A. Kelly, from Japan. He spoke of the religious condition of Japan, her Buddhism and Shintoism. He showed in graphic language that the Japanese were essentially and fundamentally artistic. But there was about them and their dealings a want of reality. Mr. Kelly said that the predominant type of Christianity in the land was American. It was concerned rather with human personality than with the fear of God. The speaker then went on to deal with the different Church Societies working in the Empire of Japan, and then spoke of the College in Tokio to which he was attached. It appears that this College affords tremendous scope for work and in it and similar institutions lies the hope of the future.

The Rev. R. E. Freeth, formerly of Melanesia, made an interesting speech, telling of his experience and the call of the work. Bishop Radford concluded with a telling address, and thus ended a very inspiring and encouraging gathering.

NEWCASTLE.

The Financial Position of the Cathedral.

The fabric and furniture of the Cathedral has cost, up to date, about £40,000. The fabric is not yet nearly completed, but it has reached a stage at which it can be used for stately Cathedral services. The debt is between £4000 and £5000. The regular income of the Cathedral is mainly the offerings of the services. There is also endowment amounting to about £250 per annum though at present £100 of this goes towards paying the annual interest on the debt. A maintenance Fund is also collected annually. Under Bishop Tyrrell's Will, endowment was left for Bishop, Archdeacons, and Canons, but not for Dean. So far no endowment fund has been raised.

The first obstacle that bars the road to advance is the Debt. The Cathedral Council, now called into action, has asked the Dean to undertake the work of attacking this Debt, and the effort is being made to raise £5000 to meet it.

St. Mary's, West Maitland.

The Jubilee Commemoration of St. Mary's Church, West Maitland, will be held during July 10-22. The Archbishop of Sydney and the Bishop of Goulburn will take part in the celebrations.

GOULBURN.

The Bishop and the Brisbane Mission.

The Bishop, writing in his monthly letter, tells of the mission which he recently conducted in Brisbane.

"We went out five week-nights for an hour before the mission service, clergy, choir, and an increasing number of the people (over 100 the last night), with cross and banner and acetylene torches, went round a different block of streets each night, and stopped at three corners to sing a hymn, after which I gave in a few sentences the invitation and message of the mission. We did not bring along more than a handful of people by way of direct capture, though perhaps some of the big congregation on the next Sunday night were the result of this sweeping of the streets. But at each corner there was an audience of from twenty to thirty people at doors and windows and on verandahs and in gardens, who listened to something that would never have reached them but for these processions. And the congregation that followed the choir and clergy got a new idea of their missionary duty. And the Church itself of the terrible reputation of being too stiff and "respectable" to do anything but ring a bell and wait for people to come to it. However, the main work of the mission proved to be the awakening of the congregation; some 150 to 200 each week-night. On the Tuesday night a paper of "helps to self-examination" was given out, and on Wednesday a letter asking for renewal of vows and also for special resolutions. On Thursday night over 70 people came up to the altar rail and renewed their baptismal vows, and some 70 more on the following night. And 88 of these came to see the missionary and bring special resolutions written out or ask for help

in framing resolutions, which were then written out on their memorial cards and signed by them and the missionary. Some 150 children came daily to the service and address by the assistant missionary, the chief missionary taking the children on both Sundays; on the second Sunday nearly 300 children came up for memorial cards and promised to use the prayers for morning and evening on the cards. Some 80 older girls and women came to two special addresses on the 1st and 2nd, and when, at the request of two or three girls in business, I promised to give one of these addresses on Saturday afternoon, nearly 70 girls gave up their holiday afternoon to come to Church.

War Memorials.

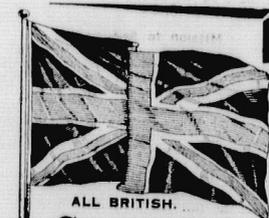
The various inquiries and requests being made relative to War Memorials, the Bishop has been pointing out the principles which, in this connection, should be kept in view. He speaks of the rightness of a roll of service placed in the porch of a church, and also of the value of a roll of intercession, and then with regard to a roll of honour he says:

"When the war is over, then would be the time to place in the church a worthy permanent memorial tablet in honour of the men who have fallen,—a roll of honour in the sense in which the term is often used as distinct from a roll of service. It is not desirable that tablets in memory of individuals should be placed in churches or furniture. Gifts of windows or ornaments or furniture for the church in memory of an individual may well be accepted. But friends who think of placing a tablet in memory of an individual should rather be advised to wait and help to erect a memorial tablet in honour of the whole company of the fallen heroes of the congregation or parish. That is the fairest and most generous way of doing honour to all sorts and conditions of men who all made one and the supreme sacrifice for us all.

ARMIDALE.

Synod Week.

The Synod of the Diocese is to be held at Tamworth this year. The business of the Synod will be short, but in connection with Synod itself there will be several inspiring gatherings—a quiet day, a missionary hour, a Synod Sunday, and also a large gathering on the Monday night when, on behalf of our diocesan machinery, church schools, colleges, etc., we are to have speeches from the Archbishop of Melbourne, the Dean of Newcastle, and Mr. Meredith Atkinson. The programme as a whole is ambitious, inspired by a fine enthusiasm for the Church and her true position in the diocese.



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MELBOURNE.

Rev. A. D. Kelly's Visit.

The Rev. A. D. Kelly, of Japan, member of the Society of the Sacred Mission, who has been in Brisbane for some weeks in connection with the Diocesan Mission, paid a short visit to Melbourne last week. The main object of his visit was to deliver a series of lectures on Modernism, but as well as these he gave one lecture on Japan in the Cathedral. In this, his opening lecture, he spoke of Japan as the most religious country in the world, by which he meant the country with most religions. Of the prevailing religions, Shintoism and Buddhism, most Japanese more or less profess both. In spite of its "religiosity," however, Japan is in danger of social and moral shipwreck through lack of the fear of God. By "Modernism," Mr. Kelly seems to understand that latter day spirit which tends to put the formation of character, or which God wants us to do for him, rather than which He has done for us as the centre of our teaching. In his keen desire to emphasise the thought of God as the Alpha and Omega, he seemed at times almost to lose sight of human freedom; but though that freedom is limited by God's sovereignty, yet it still exists, and we are responsible for doing our best in whatever work He gives us to do.

The two concluding lectures were on the Criticism of the Old and New Testaments. In the former, Father Kelly went apparently against the main conclusions of the moderate critics. The Pentateuch is a composite book compiled from existing documents. The Old Testament shows clear marks of development in its moral and spiritual teaching. The main difference between the Jew's idea of God and that of contemporary heathenism was that, while the heathen's God represented an idea, the Jew's was a Person, a Person who "did things." In his lecture on the New Testament, he held the generally accepted view that St. Mark was the oldest Gospel and that St. Matthew and Luke borrowed largely from him. He held that the latest critics are tending to revert to the orthodox position. Father Kelly, as a lecturer, is most interesting and provocative of thought. He is not one of those lecturers who make all their points absolutely lucid and finish up with a comfortable Q.E.D.; on the contrary, he constantly challenges his listeners to seek for the connection which binds his thoughts together. But the connection is always there, and each pearl of thought has its proper place on the thread which links them into a connected whole.

Mission to Seamen.

At the invitation of Rev. A. G. Goldsmith, chaplain of the Victoria Mission to Seamen, a number of men of the mercantile marine assembled at the mission on Wharf Road on June 4th, and subsequently visited the sports ground of the Grammar School, Brighton, where a programme of sports was carried out. The hosts of the sailors were Rev. A. Law, of St. Andrew's, Middle Brighton, and Mrs. Law. At night the sailors were entertained at the mission hall, Melbourne.

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The League of Soldiers' Friends.

This League is now being established in various parts of the Diocese. In addition to those who joined at the inaugural meeting in the Chapter House, branches have been formed, or are in course of formation in a number of parishes, including St. Columba's, Hawthorn; All Saints', E. St. Kilda; St. George's, Malvern; Holy Trinity, Balacava; St. Stephen's, Elsterwick; St. Mark's, Camberwell; St. John's Melbourne; St. Barnabas', South Melbourne; Box Hill, Barra-bool, Gisborne, Lancefield, Sunbury, Pantom Hill, Yarra Glen. About fifteen other parishes have expressed a desire to form branches, and for these deputations are being arranged. There are still a large number of parishes who have not yet answered the invitation to form branches.

GIPPSLAND.

Anniversary of Diocese.

July 10 will be the Fifteenth Anniversary of the formation of the Diocese. During that time much headway has been made in Church organisation. The parishes and parochial districts are now well manned, while under the inspiring leadership of Bishop Pain, the spiritual tone of church life has been raised.

At Orbost the 25th anniversary of the opening of the Church was marked by a visit from the Bishop, who administered confirmation, preached on the Sunday, and gave an address at a social gathering. He urged that the time had come for replacing the present weatherboard structure by a brick church.

Bishop's Parting Message.

In a letter of loving "Good-bye" to the clergy and laity of the Diocese, the Bishop of Gippsland says:—

"At the Diocesan Festival held at Sale last week I announced, as you already know, that I had accepted the position of Honorary Secretary of the Church Missionary Society of Australia and Tasmania, involving my resignation of the Bishopric of Gippsland, and my residence in or near Sydney.

"To that bare announcement I desire to add some affectionate words of explanation and farewell to those amongst whom it has been my privilege to labour during the past fifteen years.

"Two considerations have mainly influenced my decision. I am conscious that increasing age and infirmity render it more difficult as time goes on to discharge effectively the duties incumbent upon me in this scattered Diocese. I am not conscious of any neglect so far. During the half year now ending I have travelled about 4000 miles, not including a journey from Melbourne to Sydney and back. I have been at home only six Sundays during that period, and I have visited two-thirds of the parishes and districts. But I may not hope to be able to maintain for very much longer this amount of travelling, and I am keenly anxious not to remain at my post until the work suffers by my doing so.

"Next, the formation of the Church Missionary Society of Australia and Tasmania is a step in advance upon anything formerly attempted. It has a consolidating aspect and an expanding one. The Constitution, recognised as it is by a Determination of the

General Synod, gives it a position in the Commonwealth not hitherto reached. As a prominent layman said, it lifts the Church Missionary Associations (as previously styled) into Commonwealth entity. But something more than organisation is required. A living agent is needed to give it life, and I can see that in the position of Honorary Secretary there lies a field of great usefulness. The call seems to have come from God, and to have come to me. I crave your prayers for a blessing upon my new undertaking.

"Two things stand out in prominence before me as I look back over the past. The first is the manifest blessing which God has granted in answer to definite and widespread prayer. So, with a heart full of thankfulness to Him, I render Him all the glory for whatever has been accomplished in His Name.

"And now, my dear brethren and friends, I bid you an official and yet loving 'Good-bye.' On the 10th July, the anniversary of the day of my installation—a day never to be forgotten—I shall cease to be Bishop of this Diocese; but I propose to administer its affairs for a period with a view of lessening, as far as possible, the evils attendant upon a vacancy in the See."

QUEENSLAND.

BRISBANE.

The General Mission.

The Brisbane Church Chronicle, writing relative to the recent General Mission in the Brisbane Diocese, says:—

"It is impossible to gauge results. They are germinating and will appear on the surface of our Church life as the months go on. The first and second series of Missions are now over, and looking to the whole, we have grounds for believing that good and, perhaps, great and lasting work has been done. Many of us set out in the hope that this might be a Mission to the careless and to the multitudes who give the public square place in their lives. But God has shown us that we needed the Mission ourselves, and we feel that a message has been given to the faithful and that the pledge of it is a greater union and solidarity and a determination towards definite ends. A layman who as a Government servant has 35 years' experience in town and bush, gave it to us as his conviction that "these people of ours won't show their feeling, they can't; but they are deeply moved and the fruit will come in three months' time."

SOUTH AUSTRALIA.

ADELAIDE.

Parochial Missions.

[From Our Own Correspondent.]

The mission in the parish of Naracoorte was well attended. On the Sunday evening at St. Paul's, Naracoorte, some were unable to find accommodation. The deepest interest was shown throughout. The children's meetings were also excellently attended for the whole of the nine afternoons. The final afternoon the lantern talk to young people on the Pilgrim's Progress was thronged.

The Rector and Church-workers in the parish of Glen Osmond have been greatly cheered and helped by the Mission held at St. Saviour's. The attendance was beyond their expectations. Many here also testified to blessing received.

Convention.

The chief speaker at the united convention for the deepening of spiritual life, held recently in Adelaide, was the Rev. C. H. Nash, of Prahran, Victoria. The attendances were better than at the two former

conventions. A very large number have expressed their gratitude for help and blessing received. The final thanksgiving meeting was an inspiration to all.

The Governor and Missions.

His Excellency the Governor has given a splendid lead to the Churchmen of South Australia by donating £10 10s. to an effort which is to establish a Loan Fund "to assist the missions of A.B.M. in times of stress or emergency."

TASMANIA.

TASMANIA.

Missions at Launceston.

In two of the three Launceston parishes, most successful missions are being held, viz., at St. John's and Holy Trinity. At the third Church, St. Paul's, there has recently been a change of Rectors, hence it was thought wise not to have a mission just yet. At St. John's, the missionary is the Rev. Horace Crotty, of St. Thomas', North Sydney, and exceptionally large numbers testify to the interest shown. The effort began with a procession through the streets, and hundreds joined on, while the services on Sunday were attended by really splendid congregations, that at the men's service (the local paper says) bringing 800 men, while at evening the new church, the old part and the galleries alike were all packed, there being over 1000 present. At Holy Trinity, too, there is every outward sign of success—the inward and spiritual of course in any mission, is known to God only. Here the Dean of Hobart is the missionary, and crowded congregations show the desire of the people to profit by the mission.

Ordination.

The Bishop held an Ordination at his Cathedral on St. Peter's Day, when the Rev. W. Barrett, B.A., and the Rev. H. J. Biggs, Th.L., were admitted to the priesthood. The former (who, it will be remembered, recently came first in the Commonwealth in the Th.L. examinations) is curate at St. John's, Launceston, and the latter at St. John's, Hobart. The ordination sermon was preached by the Rev. E. H. Thompson, rector of the latter Church.

NEW ZEALAND.

C.M.A. Annuals.

The Annual Meeting of the several C.M.A. Branches in New Zealand have passed off very successfully. The work has held its own and is now being greatly assisted by Miss Latham and the Rev. F. C. Long, who have returned home on furlough. Mr. Broome Smith is also energetically engaged in deputation work.

WELLINGTON.

The Maori Mission.

Once more our annual Maori Mission Sunday has come round. A review of the work of our Maori Mission during the past year gives great cause for thankfulness, and for encouragement for the future. The Diocesan Maori Mission Committee appointed by Synod last year has done splendid work, and their efforts have been blessed with wonderful success. There has been a very substantial increase in offerings, both from pakeha and Maori, which had enabled a deficit from last year to be wiped off, and has put fresh heart and vigour into those immediately responsible for the working of the Mission.

We need still more advance. There must be no mere making up of past losses and holding our own, but we want a "big push." We need still more prayer, still more work, still more sense of fellowship and responsibility. Many a Maori's calabash is now "empty and dry," as in the days of the Wairarapa chief who travelled long and far to reach "the white man called Hadfield at Kapiti," with whom was the spring, where his calabash could be filled. But how shall they be filled without the living agent? "How shall they hear without a preacher?" "How shall they preach except they be sent?" Hear the old chief's words again: "He came; he came forth from the long forests; he stood upon Te Hawera ground. I saw him; I shook hands with him; we rubbed noses together. Yes; I saw a missionary's face; sat in his cloth house; I tasted his new food; I heard him talk Maori. I listened, I ate his words. You slept at night, I did not. I listened, and he told me about God and His Son Jesus Christ, of peace and reconciliation, and of a Father's house beyond the stars; and now, I, too, drank from his calabash, and was refreshed. He gave me a book, too, as well as words.

I laid hold of the new riches for me and for you; and we have it now." The people of Wellington City had opportunities for showing their interest in this great work by attending the meetings specially organised in June last. It is hoped to arrange similar meetings in other centres in the Diocese, e.g., Palmerston North, Masterton, Wanganui and Hawera. "Should I flutter about here," wrote a native to Yate, one of the early missionaries, "like a bird without wings, or like a beast without legs, or like a fish whose tail and fins a native man has cut off, if I had love in my heart towards God? If I had love that I may be likened to stagnant water, that is not good, that nobody drinks, and that does not run down in brooks, upon the banks of which kumara and trees grow. My heart is all rock, all rock, and no good thing will grow upon it. The lizard and the snail run over the rocks, and all evil will grow in my heart." Surely no Christian could fail to do his part to enable such precious souls to attain the "living water."

"IS THERE AN ENGLISH CHURCH PRAYER BOOK IN THIS CHURCH?"

The Rector of a parish in England where the service is scarcely distinguishable from the Roman Mass, was recently explaining to a friend that he was not really an "extreme" man. He was moderate compared to some. He went on to explain that the messenger who was sent to him for the National Mission was a real "extreme" one. He came armed with a missal and some other devotional books, and conducted the service to the bewilderment of every one, and apparently to himself, for on one occasion he got so tied up after turning over the pages of one of his books for some time in a vain endeavour to find something intelligible, that he turned to the acolyte who was serving him, and inquired, "Is there an English Church Prayer Book in this Church?" This was too much for the acolyte—and for many of the congregation, who did not attend again. This local clergyman, it ought to be remembered took an oath at his Ordination to use the forms in the said Prayer Book, and none other—"The Church Gazette."

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The Modern Labour Movement.

By Archdeacon Davies, M.A., Th.Soc.

(Being the third of a course of Lectures
On "Social Aspirations, Ancient
and Modern.")

Ideals of National Welfare.

Trade Unionism begins with the Industrial Revolution. There are indications of something like trade unions as early as 1700, but the modern trade union dates at the earliest from the last years of the 18th century. A trade union must be distinguished from a friendly or a benefit society, though all these activities were included in the scope of some unions. But the general and wise tendency has been to keep these objects distinct, and to organise for them in different societies. A trade union exists first and foremost to look after the trade interests of its members, their wages and conditions of employment. I cannot here give a detailed history of trade unions. I only want to point out some features of the modern labour movement. Unfortunately for the wage-earners, they began to form trade unions just about the time of the French Revolution. In 1800 an anti-revolution panic expressed itself in severe laws against combination. Thus a trade union became an illegal association, and every member thereof, ipso facto, was a criminal, and was punished as such. The injustice and stupidity of such a law is obvious to us, but we don't live in those days. However, in 1825 the Combination Laws were repealed, and trade unions were no longer illegal. But the common law was turned against all these unions in restraint of trade. This disability was not removed until 1871. Still it was not till quite recently that trade unions were placed on exactly the same legal footing as any other association.

Meanwhile, changes had come over trade unionism itself.

At first a trade union included only the members of a particular craft or association, and the earliest unions are found among skilled workers. Unions of unskilled workers are of much later growth.

Hence the trade union was originally concerned only with the particular interests of one group of workers. This was "Old Unionism" which prevailed until about the middle of the 19th century. With the entry of Robert Owen into the labour movement a new spirit comes in. Owen's practical experiments were, with one exception, less successful than his teaching. A stronger influence arose with Karl Marx. The class consciousness of labour was growing as conditions improved and traditions of common action were spreading from one union to another. After obtaining legal recognition in 1871, a period of quiet activity followed, in which attempts were made to secure such practical objects as workmen's compensation and reduction of hours, and recognition of collective bargaining.

A later phase was the definite formation of a Political Labour Party. The old trade unionism had favoured democratic reforms, but when these had been secured most of the trades unions preferred to work separately for their own objects. The Socialist movement, however, began to penetrate the unions, and though at first often opposed, it made headway, and gave the push that was needed to form a Labour Party, with a programme of economic reforms. Democracy had won great victories in politics, it was now to win victories in the sphere of industry and commerce. All Socialist schemes are based on Democracy, and the most widely prevalent were mainly concerned with obtaining a better social distribution of wealth. In fact, both the strength and weakness of the socialist movement lay in its emphasis on material environment, though it also assumed the prevailing power of ethical considerations, that men would respond to the call of brotherhood, and lay down the weapons of economic strife. But so far Socialism has been only an ideal, though it has exerted great influence on recent legislation in England and in Australia. In some respects socialist ideas have been followed much further in England than in Australia, especially in municipal trading. Still, though socialist schemes have been before the world for over half a century, there is still a deep dissatisfaction with things as they are. The phenomena of industrial unrest shows no decrease. Strikes occur, agitation for increased wages and easier conditions goes on unabated, in Australia,

at least. In England and France social unrest has been smothered by the war, and has almost disappeared. But although all classes have submitted to restrictions in order to win the war, when the war is over some permanent reconstruction seems unavoidable unless we wish to court disaster, and cease fighting external enemies only to fight each other. A great deal of reconstruction has already taken place in England under the war pressure, and at least much of it will survive the war. The war, however, has not affected Australia very seriously. It has certainly not produced any kind of trace of social reconstruction. There has been no reorganisation of industry or commerce with the exception of wheat and butter.

I mention this because I wish to bring out a fact that is most important in tracing the successive phases of the Labour movement. At each stage in its history there have been great hopes and great disappointments. Trade unionism, political propaganda, Socialism, and Syndicalism have all been born of disappointment. Ideas have been embodied in schemes. Schemes have been put into policy, policy has been proclaimed in agitation, and practised in various ways, and still the new era has not yet dawned. The problems of poverty have not been completely solved. The wage-earner to-day is in many ways better off than the wage-earner of a hundred years ago, but he still suffers from uncertainty in employment, he still lives too near the margin of subsistence. The great contrasts between rich and poor are still obvious. Wages may go up, but so do prices. Trade unionism has grown immensely. In Australia arbitration laws have been passed, and wages boards have been set up, and still strikes are frequent. The existence of a great mass of discontent is a fact of which the social student must take account. It is this discontent that rouses interest in the social problems, that gives rise to the three main distinctive phases of the Labour movement, Trade Unionism, Socialism, and Syndicalism.

Trade unionism was the first of these phases. At first the trade group was a combination of a particular group of workers, usually the more highly skilled artisans, weavers, tailors, engineers, masons, carpenters, and similar handicrafts, in which a particular manual dexterity was called for in the worker. This was the old, or craft unionism. The next stage is what is sometimes termed Industrial Unionism, in which the groups were much larger, and the less skilled labour was organised, the others, transport workers, dock labourers, navvies, I prefer not to use the term unskilled as all kinds of labor demands some kind of dexterity. There is no labour that is absolutely unskilled, though very different degrees of skill are required in different occupations.

The rise of Socialism has been described in a previous lecture. It is sufficient here to point out that it was born of disappointment with the results of trade union activity.

The new unionism tried to include all wage-earners in its scope, and to get all the various unions together in some kind of federation. The stage is marked by the holding of trade union congresses, the building of trades halls, and the formation of labour councils.

The rise of Socialism has been described in a previous lecture. It is sufficient here to point out that it was born of disappointment with the results of trade union activity.

Our Lord had friends—special, intimate, familiar friends. There is nothing wonderful in a man having friends. But it is a very wonderful thought when we remember who our Lord was, and what He was come to do. That He should condescend to take any among men to be not his servants and attendants, but his friends.

Our Lord, as a Man, came to be the example of all that is good and excellent in man. And so, though not only our God in His Divine Nature, but also in His Human Nature our Saviour and our Sacrifice, lifted in height of dignity and greatness far above any place where the companionship of man can become Him, yet while He was in us, living our life, suffering our lot, taking His part in our trials, He was in very earnest all that man could be without man's sin.

And so, because friendship is an excellent thing among men, and their greatest help to make them good and to draw forth what is good in them, He, too, had His friends.—Dean Church.

"If my faith is wrong, I am bound to change it. If my faith is right, I am bound to propagate it."—Archbishop Whately.

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To see bodies of troops on the march is an easy matter then.

There is an optical reason, no doubt, why depth is best penetrated from height, and why it is only from a height that full observation is possible.

There must be a moral and spiritual reason why the depths and recesses and secrets of the heart can only be known to Him who is seated on heaven's throne.

"Thou God seest me," is true in a way we have not yet understood.

Men try to hide themselves and their deeds from God. They are unable to do so.

But the Christian willingly submits his heart to God's scrutiny. He knows he cannot hide his life from God's eye, but he does not wish to. His prayer is: "Search me, O God, and try my heart, and see if there be any evil way in me."—H. D. Lampen in O.B.M.—Our B-ys' Magazine.

Two Mothers.

With a puzzled face the soldier approached the Scripture Readers tent, and sat down at the latter's invitation. "You gave me a text last night," he said. "John iii. 16." The Reader was recalling the scene as he listened—the men formed up in lines, his own cheery words greeted with mild sarcasms while he offered Testaments and Gospels. "Yes, my lad?"

"My mother asked me to read that text, and to believe it." His face finished the story: "And I should like to, but I don't."

Then followed a conversation, during which the Christian man's Bible was frequently consulted. Finally both knelt down, the one to ask for and to receive the forgiveness of sins, the other to praise God for last night's work, and for the soldier's mother.

A lad in the hospital assured the Reader that he was a good lad—a Wesleyan. "Yes, but are you a converted Wesleyan? Do you believe in the Lord Jesus Christ as your own personal Saviour?"

"No, sir." That brief answer led the way to a talk on the question of sin, and of God's gracious remedy for it. The lad

understood that "whosoever" meant him, and believed on his Lord.

"Mother will be glad," he said. "She has been praying for me, and pleading with me in all her letters."

"Well, my lad, what are you going to do now?"

"Write and tell my mother, sir."

—Our Boys' Magazine.

"Dimes and Dollars."

"Dimes and Dollars," "Dollars and Dimes,"

Thus an old miser rang the chimes As he sat by the side of an open box, With ironed angles and massive locks, And he heaped the glittering coin on high, And cried in delicious ecstasy:

"Dimes and Dollars," "Dollars and Dimes,"

These are the ladders by which man climbs Over his fellows, musical chimes. "Dimes and Dollars," "Dollars and Dimes."

A sound on the gong, and the miser rose, His laden coffer did, quickly close And locked secure. These are the times For a man to look after his dollars and dimes.

A letter! Ah! From my prodigal son. The old tale, poverty, pshaw, begone. Why did he marry when I forbade? She was so sweet, and her lot so sad.

As he has sown, so let him reap. But I my dollars secure will keep. A sickly wife and starving times; He should have wed with dollars and dimes.

Thickly the hour of midnight fell; Doors and windows were bolted well.

"Ha!" cried the miser, not so bad: A Thousand Guineas to-day I've made. Money makes money, these are the times. To double and treble the Dollars and Dimes.

Now to sleep, to-morrow to plan, Rest is sweet to a wearied man. And he fell to sleep with the midnight chimes,

Dreaming of glittering Dollars and Chimes.

The sun rose high, and its beaming ray Into the miser's room found way. It moved from the foot till it lit the head of the miser's low, uncurtained bed, And it seemed to say to him, "Sluggard,

awake! Thou hast a thousand Dollars to make. Up, man, up!" How still was the place As the bright ray fell on the miser's face. Ah! the old miser at last is dead, Dreaming of gold, his spirit has fled, And left behind but an earthly clod, Akin to the dross that he made his god.

What now avails the chinking chimes Of Dimes and Dollars, Dollars and Dimes? Men of the times! Men of the times! Content may not rest with Dollars and Dimes.

Use them well, and their use sublines. The mineral dross of Dollars and Dimes. Use them ill and a thousand times Spring from a coffer of Dollars and Dimes. Men of the times! Men of the times! Let charity dwell with your Dollars and Dimes.

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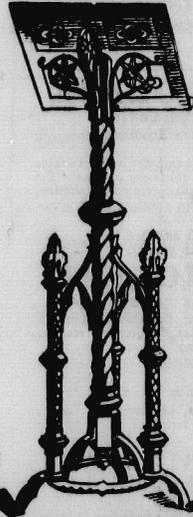
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Current Topics.

The War situation has become vastly improved by the re-entry of Russia into the fighting. Many were the fears expressed that Russia was becoming uninterested in the War and might even seek a separate peace. But these fears have now been completely removed by the almost paralysing blow that our Ally is inflicting on the Lemberg front. The long abstention from fighting has, of course, been due to the internal difficulties, and we can well understand that in a land so honey-combed by German intrigue, it would take some time for public confidence to be restored in any of the leaders. Seemingly, things are now settling down, and Russia is just as determined as ever to see the War through to its bitter end. The effect on Germany is already being manifested in the aggravation of its internal disorder and disorganisation. Changes are taking place on such a large scale as to lead us to the sanguine hope that at last the pressure from without is giving rise to an extreme pressure from within. The political changes in administration and also in the Franchise would seem to show that desperate methods have been found necessary in order to preserve the unity of the country in this tremendous crisis. The cause of real freedom is evidently being well served, and the awful price that is being paid may some day be seen to have been well worth while. We have our ups and downs, our enormous and startling losses by sea as well as by land; but there is the greatest reason for optimistic hope in spite of such disasters as the blowing up of the Vanguard and the tragic list of casualties which are of such frequent publication. "The Lord of hosts is with us; the God of Jacob is our refuge."

The Church of Rome, through its Sydney representatives, is apparently smarting under the Primate's reference to it as a "dangerous denomination." Under the heading a recent issue of

The Freeman's Journal deals with the charge in an article which furnishes fresh evidence that Rome has not lost the gentle art of being both abusive and evasive. We are given to understand that the real trouble is jealousy over the success of a number of pupils of the Roman Catholic schools at the State examinations. And we Anglicans are pitted for being saddled with an Archbishop who has so little reason and logic in his composition that he is unable to appreciate the unchanging glory of the Church of Rome down the ages, and fancies he can see elements of danger to the British Empire in "the Church which is as serene and invincible to-day as it was when it preserved to Europe its Christianity and

civilisation." There now! Who ever heard of Rome being mixed up with any political intrigues? When was she ever concerned about anything more dangerous than the providing of her sons and daughters with the best possible education? When was Rome ever guilty of sectarian bias? Does not history (that is, if one omits such minor incidents as the Spanish Inquisition and the massacre of St. Bartholomew's Day) vindicate the modest claim made in Rome's name by the Freeman's Journal—"If we do break a lance, it is against infidelity and immorality and modern materialism, which certainly have reason to fear the Church that is truly founded on the rock which defies all worldly tempests"?

We shrewdly suspect that it is because the Primate feels there is an element of truth in the assertion that Rome is "as serene and invincible" as ever, that he has chosen the phrase a "dangerous denomination" by way of an apt synonym. The Freeman's Journal might be willing to answer a few simple questions. Which section of the community, through its ecclesiastical leaders, was most active in its endeavours to defeat conscription? To what denomination do the majority of Sinn-Feiners belong, and which Church hailed as martyrs those who tried to stab the Empire in the back at the time when the struggle with Germany was at its most grim stage? What is the standard of education for the people in those countries where the pace is not set by a Protestant community? What has the Catholic Federation been created for, if not to bleed the body politic in the interests of the ambitions—educational and otherwise—of Rome?

The fact is that The Freeman's Journal has treated its readers to another of the plausible attempts that have been made, since the advent of "The Apostolic Delegation" in our midst, to prove that Rome is blameless in the matter of sectarian strife. But Archbishop Wright has too much "reason and logic" not to know that in countless underhand and surreptitious ways Rome has already thrown down the sectarian gauntlet. If we fail to pick it up, through apathy or in a spirit of false toleration, we shall gain Rome's smile of approval. But future generations will, in that case, arise and curse us for our neglect to safeguard the liberties of a Protestant Australia while the power was in our hands to do so. The time has surely arrived when we, too, in the words of advice given by Archbishop Cerretti to the Catholic Federation must "organise, organise, organise." When a political organisation representing a particular Church receives such ominous advice from its official head, that Church must not be surprised or regard itself as an innocent victim of sectarian spirit, if it finds itself designated and marked down for observation as a "dangerous denomination."

It is too early yet to say what the war will ultimately do for the national life of Australia. But Australia last week provided us with an incident in Federal Parliament, which was painful evidence that it cannot yet be said of Australia, as was said in so many places on July 14 of France, that she had "found her soul." It is true that one of the daily papers at least was mildly amused over the matter and referred to it under the heading of "Mr. Hughes Outmanoeuvred." But if our legislators were dead in earnest over the business for which they were elected at such a time of national crisis as the present, they would be in no mood for mere "outmanoeuvring." What happened was that the Opposition deliberately refrained from speaking on the Address-in-reply, not because they had no criticism to offer, or in order to expedite the business of the country, but merely to make the Government look ridiculous by facing it with the next item before it was ready for it. There was a spirit of levity and unbrotherliness about this which was entirely out of keeping with the seriousness of the occasion. This session of the Federal Parliament has laid upon it before all else the responsibility for determining the best "win-the-war" policy. An Australia which had "found her soul" would be blessed with legislators whose whole attention was concentrated on this great business, and who would have no time or inclination to indulge in such undignified school-boy tricks at the country's expense. The incident provides food for reflection for the Church. For it means more than that many of our fellow-citizens have failed to realise the seriousness of the War. It is a reminder that it needs more than the threat of a common foe to weld together the conflicting elements of our national life. What is needed to galvanise us into unity of life is the inspiration of a great spiritual ideal. The Church must work out her message for the nation as well as for the individual.

In N.S.W. a special appeal is to be made on the 27th inst. to the sporting confraternity to join the Sporting Men Sportsmen's Unit. Preparations on a big scale are going forward and no stone seemingly is being left unturned in order to make the day a big success. Even the Churches are being appealed to, in order to help the movement by recruiting appeals from the various pulpits. The request seems just a little striking as the class of sporting men who need all this strong persuasion to do their "bit" for their country's sake, are not usually found in "the Churches" at all—in fact, they rather despise "the Churches" as "spoil sports." Certainly the Protestant Churches have not been backward in urging men and women to respond to the Empire statistics will show it.