

The Evangelical Movement.

VII.

What the Methodists Did!

Wesley's "conversion" in 1738 is a great landmark, not only in religious, but in political and social history.

Like St. Paul, Wesley retired for a while to consider the truth that had come home to him with such power. After three months at Herrnhut, the home of the Moravian Brethren, he returned, on fire with the new found message, to hear of what Whitefield, who had shortly before arrived from America, had accomplished among the Kingswood colliers near Bristol. Whitefield had walked out to Kingswood one Sunday afternoon, in February, 1739, and, seeing the utter paganism of the neglected people, he stood on a little mound and preached to them. About two hundred persons listened to him on the first occasion but in a short time afterwards he had to face 20,000 people. Respectable people were shocked and disgusted. Wesley himself hesitated to accept Whitefield's invitation to join in the work. But the abundant blessing shown in the remarkable results that followed this new step soon overcame Wesley's eighteenth century prejudice, and in April, 1739, he began his true life's work and for the rest of his days he preached almost incessantly in the open air.

For the first three years Wesley and Whitefield confined their efforts to London and the West. Then Wesley went North to Newcastle, and henceforward he treated the whole country as his parish, from Berwick on Tweed, to Land's End. His custom was to ride about forty miles a day, and to preach in every village through which he passed, along roads that were no roads at all, for the first Highway Act was passed only in 1740, and it was not till the end of the century that the art of road-making received really serious attention.

But the greatest difficulties the Methodist leaders had to meet on their ceaseless journeyings arose not from the bad roads or inclement weather, but from the often ferocious persecu-

tion they suffered from almost every rank in society. More than once John Wesley was in peril from his own countrymen.

A Successful Work.

Yet in spite of obstacles of all kinds the success of their work was patent. All over the country there gathered together groups of faithful disciples, and a new tone began to show itself at work in society generally. Their doctrines were not new. They kept aloof from politics. Economic and social reforms were outside their scope. What was it that gave them their power, that attracted men and women to hear and follow them? It was the power of personal religion directly appealing to the heart and conscience. The Methodists were out to "compel them to come in." And the people came in. It was a new note in the preaching. It was much more than good advice, it was "good news" for them. The secret of Evangelical preaching has always been its arousing of the sense of sin, that is the sense of personal responsibility to God, and the proclaiming of God's great remedy for man's sore disease.

The new preaching stirred men and women to the depths. Strange physical effects were aroused, not only by Whitefield's passionate pleading oratory, but also by Wesley's terse and luminous statements. The hysterical outbursts that often followed on the preaching, effectively aided by the equally unaccustomed use of hymns, were a source of great perplexity to Wesley but he never encouraged them nor allowed them to distract him from his work.

Another new method was adopted, which gave even more offence to old-fashioned Church people. Wesley allowed laymen to take part in the Ministry of the Word. These men did a great work, but suffered even worse persecution than did Wesley himself. Next, converts were formed into societies, on the plan of organisation already existing, and approved by Church authorities. As Wesley said, "The Bible knows nothing of a solitary religion." Members of these societies were to be regularly at Church and at the Lord's Table.

A tremendous influence was wielded by the hymns that poured forth from the Revivalists. Charles Wesley was the poet, but he was not alone. John Wesley regarded his "Hymn Book," as a "body of practical and experimental divinity," which the poorest and most unlettered of his people would learn by heart. We owe many of our best hymns to the Evangelical Revival.

The Doctrine of Assurance.

What was the peculiar content of their message? It was very simple and very obvious. "Man is guilty, man is immortal, Salvation is possible." All real religion must be based on a conscious spiritual experience, not the experience of other people enshrined in a book or a creed. "If we dwell in Christ and Christ in us, certainly we must be conscious of it." How do we attain to this? "By faith." What is faith? "A sure trust and confidence which a man hath in God, that, through the merits of Christ, his sins are forgiven, and he reconciled to the favour of God." His faith comes through the influence of the Holy Spirit upon the heart. "Believing is the act of man, but it is the gift of God," said Wesley. Such was the core of their proclamations. The Doctrine of Assurance has ever been the keynote of Evangelical Preaching. It gives a ground of belief that is independent of tradition or criticism of any kind. It brings man and God into direct relationship in such a way that any form of external authority, whether Church or Bible, however useful or practically indispensable, is of only secondary account. The "witness of the Spirit" is the impregnable rock on which Evangelical belief was founded.

These were the doctrines which were demonstrated to be true by the mighty change they wrought in countless lives. "Able to save to the uttermost" was abundantly exemplified. None were too low or so degraded that they were beyond the reach of the new found Gospel of present salvation from sin, and hope of life eternal. The full results of the movement must be analysed later on, when we come to the turn of the century and the Evangelical Movement in the Church itself.

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March 6, 1914.

The Breach with the Church.

Yet the Methodists were all Church-folk at first, at any rate. It was for a long time a movement within the Church, and it was not until the old Convective Act was unscrupulously utilised against them that the Methodist movement began to separate from the Church. The really decisive act of schism took place in 1784 when Wesley, after long deliberation, and many efforts to meet the need in another way, ordained Dr. Coke, one of his most energetic clerical helpers, by the laying on of hands to be Superintendent of the Methodists in America. It was here that the Evangelicals finally parted with the Methodists who had now gone outside the Church. It is a great pity, all the more so, because within two months of Dr. Coke's "ordination" a real Bishop had been regularly consecrated for America.

Still the Methodists had done a mighty work. They were the pioneers of the Evangelical Revival, and they set in motion the new movement towards philanthropy that eventually bore fruit in the abolition of slavery, and the reform of the penal and poor law systems, and in the protection of the weaker members of society by means of Factory Acts and other humane legislation. They had set forth a new ideal of good living, and brought men into touch with the power which made that ideal a living reality. A new enthusiasm for piety arose, the scale of life's values was reconstructed, a cleaner and more wholesome air was introduced into the social atmosphere and it is no partisan testimony which says that the work of Wesley and the Evangelical leaders saved England from the throes of a French Revolution.

A STARTLING INSCRIPTION.

Dr. Duncan Main, of the C.M.S. Hospital, Hangchow, China, tells the following amusing incident:—"A travelling salesman died suddenly, and was taken to his home. His relatives telephone to the nearest florist, some miles distant, to make a wreath. The ribbon was to be extra wide, with the inscription, "Rest in peace," on both sides, and, if there was room, "We shall meet in heaven." The florist was away, and his new assistant handled the job. It was a startling floral piece that turned up at the funeral. The ribbon was extra wide, and bore the inscription, "Rest in peace on both sides, and, if there is room, we shall meet in heaven."

SIMPLE FAITH.

Well, well! our mother knew no laws,
Except the Ten Commandments clear;
Nor talked of first or final clause,
But walked with God in love and fear;
And always felt that He was near
By instinct of a spirit true.
And she had peace and strength, in lieu
Of that unrest and trouble here,
Which break like the billows on me and
you.
—Olrig Grange.

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Our London Letter.

(From our own Correspondent.)

Islington.

The Islington Clerical Meeting seems to grow in strength each year, not only in numbers but in purpose and intensity. It is the most unique of all the Church assemblies annually held in England, if we consider that over 1,000 Evangelical Clergy from every part of the country meet at the invitation of the Vicar of Islington, to listen to a discussion of what may happen to be the most urgent question of the day concerning the Church as affected by the thought and needs of the time. The effect of the gathering extends beyond those actually attending, especially through the Press, the "Record" greatly distinguishing itself in this way. The selection of the subject and of the speakers must be a matter of anxious care, but the right choice seems to be invariably made. This year the subject was "The Message of the Age concerning Sin, Spiritual Life, and Service," and it was exceedingly well chosen. One authority describes it as having been "truly a great day, with brilliant speakers, and weighty, far-reaching addresses."

Laymen's Islington.

This year for the first time, following the same lines, a "Laymen's Islington," has been held under the title of "London Meeting of Lay Churchmen," and was called to consider the subject of "The Evangelical Lay Churchman; his status and vocation." It took place on the Saturday following the Clerical Meeting, viz., January 17th, in the Church House, Westminster. The result was a surprise in many circles, even in our own. Nearly all the daily papers had some notice of it, and some of the Church papers printed the chief addresses verbatim. The "Church Times" alone made no real reference to it. Those present were laymen of a more or less representative character in the Church, many coming from long distances to be present. All were enthusiastic, quickly appreciating the points made by the speakers, and the more definitely they expressed themselves in an Evangelical or Protestant sense, the louder was the applause. A strong hope is felt that the "Laymen's Islington" will, like the Clerical, be repeated annually, while the "Record" associates itself with a suggestion made in the discussion by Mr. Sydney Gedge, that a similar gathering should be held at some other period of the year, in one of our large provincial cities. Such an impression had the speakers and the occasion made that at the close, after the benediction, the 500 or so Laymen present spontaneously

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burst out with the Doxology. In my next letter I may be able to discuss some of the possibilities of this new movement, which seems to have come to stay.

The Kikuyu Question.

Both at Islington and at Westminster, the Kikuyu question came up and in each case no sort of doubt was shown as to the prevailing feeling. The Clerical Meeting, in its eighty seven years of life, has never passed a resolution, and it was considered best not to depart from this time honoured precedent. The sustained applause at the Chairman's sympathetic reference to the two C.M.S. Bishops, however, was quite as emphatic as the strongest resolution. The laymen meeting for the first time were not so bound, and at the close of the main subject a resolution was proposed from the Chair which, after amendment, was carried with enthusiasm as follows:—"That this meeting of lay Churchmen records its thankfulness to Almighty God for the Christian unity manifested in the proceedings of the Conference of Protestant missionaries at Kikuyu last year, and recognising the necessity for the federation of Missions in face of the Moslem propaganda, prays that Divine guidance may be given to the authorities at home in considering the proposals of the Conference. Further, that this meeting assures the Bishops of Mombasa and Uganda of its gratitude to them for their welcome of non-episcopalians to the Holy Communion." For the time being the excited interest in the subject has toned down, but next month the Bishop of Zanzibar's visit to England cannot fail to revive it. Sir Edward Clarke also purposes dealing with the question in addressing a laymen's meeting at the Church House, Westminster, on Monday, February 9th. The substance of the matter is doubtless well-known to you. Here it has occupied columns and columns of the daily press, which is not easily moved to admit religious controversy. On the whole a strong feeling of confidence exists that good will come out of it all, in accordance to the views put forward by Bishop Willis both as to federation and inter-Communion. Laymen, all but the very ecclesiastically minded, are practically unanimous.

Picture Shows.

The Cinema Picture Shows have come along with wide and wild strides of late and are proving a menace against the Church in a strong determination for Sunday opening in great centres of population. In the County of Middlesex, the Church of England and other Protestant Churches combined to defeat the aggression, and after great effort, won the day, the County Council deciding in the end,

to issue licenses only for the six week-days. This the "Shows" have decided to ignore, contending that the decision is ultra vires on some legal technicality, and are therefore opening all the same. This means an expensive appeal to the Law Courts, as the Council can hardly allow itself to be so openly defied and set at naught. Churchmen and Non-conformists are fighting the battle together, though many of the former are cold upon the subject for that reason, also because of an idea, by no means uncommonly held, that if people have "made their Communion" recreation by means of pastimes and other things are lawful. If that view prevailed it would of course kill Sunday Observance as most Christians in Great Britain understand it.

Church Finance.

The question of Church Finance is probably the subject which is most seriously occupying the general body of Clergy and Laymen at the present time. It has been thought by many that the finance of the Church has hitherto been too unsystematic, and the matter was, after a vote in the Representative Church Council, referred to an ad hoc Committee appointed by the two Archbishops. The Committee prepared a very able report which was duly considered by the representative bodies. Diocesan Conferences and Ruri-Decanal Conferences—besides Societies and other bodies throughout the country. The "unit" is the Diocese, but all the Dioceses are to be linked up in a Central Board of Finance not yet formed. Nearly all the Dioceses have by now adopted the scheme, and though there are variations in detail, the plan of the Archbishops' Committee's report is being generally followed. What the result will be remains to be proved. London Diocese is a particularly difficult case. A very large budget was adopted at the last Diocesan Conference (£75,000) which has since been reduced to £45,000 to make allowance for the non-parochial contributions, which had not been done in the larger figure. The difficulty lies in getting the various sections of Churchmen to unite financially. They do so in other diocesan matters to a considerable extent, but when it comes to finance the case is different. For instance an Evangelical Churchman or Parish will avoid contributing to a common fund which benefits ritualistic parishes, though the same fund may benefit Evangelical Parishes in an equal degree. All this would be overcome by the fairer exercise of patronage which tells almost wholly against them in the Diocese. The demand which so large an amount will make on the Parishes, is also a difficulty and does not seem to have been adequately thought out by those responsible for

the budget. The Board of Finance apportioned the amount over the twenty-six rural deaneries on a plan not very clear, and without giving any suggestion to the deaneries as to the lines they should adopt in making their assessments on the parishes. Hence many of the deaneries are "at sea."

Sale of Advowsons.

A movement is being set on foot by Lord Hugh Cecil and others, to prevent the sale of advowsons, on the ostensible ground that it leads to many undesirable appointments. This reason would, however, avail against the exercise of any system of patronage, not least by Bishops, and Deans and Chapters. Purchasers of advowsons may have the highest reasons for obtaining patronage in their hands, in the case of Charles Simeon, who made it his mission to purchase advowsons, which are legally recognised in law as property, that the succession of a Spiritual Ministry might be assured. But for the Simeon, the Church Patronage and other trusts, the Evangelical section of the Church would hardly have had any standing at the present time, humanly speaking, and when once a Trust has possession of a living it cannot dispose of it by sale. There is an uncomfortable feeling that while the purchase of advowsons is by no means confined to Evangelicals, it is an undermine movement against them. If congregations and parishes were allowed a voice in all appointments (as surely they ought to have), the "traffic," as it is called, would be automatically stopped, for no private individuals would buy anything the possession of which they could not make sure of. The whole system of patronage, if it can be called a system, needs altering.

THE BISHOP'S PRESCRIPTION.

A noted physician, an infidel, said to a Bishop: "I am surprised that such an intelligent man as you should believe such an old fable as Christianity." The Bishop said: "Suppose years ago someone had given you a prescription for pulmonary consumption, and you had taken it, and been cured of the terrible disease. Suppose you had used that prescription in your practice ever since, and had never known it to fail; what would you say to the man who could not believe in your prescription?" "I should say he was a fool," replied the infidel. "Twenty-five years ago," replied the Bishop, "I tried the power of God's Grace. It made a different man of me. All these years I have preached salvation to others, and have never known it to fail. I have seen it make the proud man humble, the drunken man temperate, the profane man pure in speech, the dishonest man true. Rich and poor, learned and unlearned, old and young, have alike been healed of their diseases." "You've caught me fairly, Bishop, I have been a fool," was the admission of the sceptic.

Personal.

The Archbishop of Sydney returned home last Tuesday from Tasmania.

Rev. Maurice Kelly, of St. Catherine's, Caulfield, has accepted the Curacy of Christ Church, South Yarra, Victoria, rendered vacant by the departure of Rev. E. H. Harrison. Mr. Kelly has done good work at St. Catherine's, the Church having been renovated and enlarged, and the Sunday School re-organised under his care. He will take up duty at South Yarra after Easter.

Rev. H. T. Langley, Vicar of St. Mary's, Caulfield, is conducting a twelve days' Mission at Heidelberg, Victoria, this week.

Rev. C. Newton Mell, Stanton Chaplain in the Diocese of Newcastle, has been appointed to the Parish of Gresford. Prior to taking up the work of the Stanton Chaplaincy in January, 1913, Mr. Mell was for six years Headmaster of the Grammar School in Scone—a Church Boarding and Day School in connection with St. Luke's Parish, Scone.

Archdeacon Barnett, who was formerly Headmaster of the Caulfield Grammar School, and subsequently Secretary of the C.M.A., in Victoria, is resigning his position as Warden of St. Stephen's College, Hong Kong, which he has held for the past ten years. He finds this work, in addition to the work of Secretary of the Mission, more than he can accomplish. His fellow-missionaries, and the C.M.S. Committee, wish him to retain the position of Secretary. Rev. A. D. Stewart, son of the late Rev. R. W. Stewart (who, with Dr. Stock, visited Australia in 1892), will become Warden of St. Stephen's College. Mr. Stewart has been in charge of St. Paul's College, Hong Kong.

Rev. M. G. Hinsby was presented by the parishioners of Dulwich Hill and Hurlstone Park, Sydney, with a cutler desk, chair, and clock, on the eve of his departure to the Parish of Penrith.

A cable message in the daily press announces the death of Rev. Samuel Rolles Driver, D.D., Regius Professor of Hebrew, and Canon of Christchurch, Oxford.

Archdeacon Tollis, Rector of St. Peter's, East Maitland, who some time ago suffered through a collision between his buggy and a motor car, has been presented with the sum of £60 by his parishioners and friends. The Archdeacon has fully recovered from the effects of the accident, but Miss

Tollis, who was with him at the time, is not yet fully restored to health.

Mr. J. W. Briggs, of Moreland, Vic., has been appointed by the Archbishop of Melbourne, to train a choir in connection with the new Central Mission. He has been for 8½ years organist and choirmaster at Christ Church, Brunswick; he will act as Lay-Curate at St. James', Melbourne, and will prepare for Holy Orders.

Canon Sedgwick was consecrated as Bishop of Waiapu in the Cathedral of Napier, N.Z., on Sunday, February 22. He was presented with an episcopal ring by the Clergy of the Diocese of Christchurch.

Rev. H. Saumarez-Smith of the Diocese of Sydney (son of the late Archbishop), who is absent in England on leave, has accepted an appointment there as Secretary to the Central Board of Missions, and will not return to Australia.

Mr. L. V. Biggs has resigned his position as Churchwarden of Christ Church, Hawthorn, Vic., owing to changes in his work in connection with the "Age" newspaper, which leave him little leisure. Mr. Biggs is an earnest Churchman, and for many years past has been an active worker in the Diocese of Melbourne, as well as in the Parish of Hawthorn. He is keenly interested in social questions.

Rev. G. Cranswick, with his wife and child, reached Sydney on furlough from India last week. He is one of the missionaries of the New South Wales Church Missionary Association, and has been assisting Bishop Azariah in the work of the Diocese of Dornakal. Mrs. Cranswick has been very ill, and it is hoped that some months' stay in Australia will completely restore her to health.

Miss Newton, C.M.A. Missionary in China, also reached Sydney last week. Owing to ill-health she had been compelled to take her furlough six months earlier than was expected.

Rev. Charles Matthews, better known in Australia as "Brother Charles," has been appointed by the Archbishop of Canterbury to the Parish of St. Peter's, Thanet. Mr. Matthews came to Australia in 1901 with the Rev. F. H. Campion, to start the Brotherhood of the Good Shepherd at Dubbo, in the Diocese of Bathurst. He stayed for five years and has recounted some of his adventures in a most interesting book, "A Parson in the Australian Bush."

It is stated that Rev. D. H. Shaw, of Alstonville, New South Wales, has withdrawn his consent to nomination of the Parish of Murwillumbah.

Rev. D. A. MacEachern is leaving Kempton, Tasmania, for work in New South Wales.

Rev. C. Lumsden has resigned the charge of Bruny Island, Tasmania.

In view of the resignation of Rev. G. E. Shaw, Rev. G. N. MacDonnell, of Gisborne, Victoria, has been appointed Chaplain of H.M.A.S. "Tingira."

At St. Luke's School-hall, Liverpool, on the eve of his departure for Sydney to act as Locum Tenens at St. Paul's, Redfern, was the recipient of presentations from the parishioners, the choir, the children of the Public School, and the inmates of the Liverpool Asylum. Rev. R. Pitt Owen, who is taking charge of the Liverpool Parish, was, at the same time, cordially welcomed by the parishioners.

Rev. W. T. Price, before removing to Botany, New South Wales, was entertained by his parishioners and friends at Helensburgh, and presented with a writing desk and book case. Mrs. Price was presented with a cake basket.

The Archbishop of Melbourne will pay a short visit to Perth during this month, to take part in the dedication of the new Church-School at Guildford, W.A., which has been erected at the cost of £3,000.

Rev. W. A. Ethell was inducted at St. Stephen's, Laidley, Queensland, by Archdeacon Rivers on February 12th. After the service he was welcomed by the Parochial Council. He is to be provided with a new sulky.

Rev. H. Merryweather, Rector of St. Paul's, Perth, W.A., intends in May next to return to England and reside there permanently. He came to Australia five years ago.

Rev. C. E. Burgess, M.A., Vice-Principal of St. Francis' Theological College, Brisbane, has been obliged, through illness, to send in his resignation. He will in all probability shortly leave for England. Those who know how keen and whole-hearted he has been in his work will know that no one will feel this severance more than himself.

A farewell social was tendered to the Rev. W. R. Elvery and Mrs. Elvery at Stanthorpe, Queensland, on February 20th. The Rector and his wife were presented with a purse of sovereigns and a silver cream and sugar service. Mr. Elvery has done excellent work in the district.

Rev. C. R. Dalton and Mrs. Dalton, of St. George's, Malvern, Victoria, sailed on Ash Wednesday for a year's trip to England. Mr. Dalton was pre-

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sented, on February 19th, with a substantial cheque by his parishioners, and other presentations were made to Mr. and Mrs. Dalton by different societies connected with the Church.

We regret to learn that Mrs. Abé, the wife of Rev. F. J. Abé, of Wodonga, Victoria, is very seriously ill.

Rev. F. E. Thornton, a former student of Moore College, Sydney, has recently obtained the degree of Bachelor of Arts, at Durham University.

Rev. C. P. Thomas, formerly Vicar of St. John's, Melbourne, will leave for a visit to England in May.

Rev. A. B. Tress, Organising Secretary of C.E.M.S., is touring Tasmania in the interests of the Society.

Rev. E. H. Harrison will leave Christ Church, South Yarra, Victoria, shortly for England. It is expected that he will return to Melbourne again before proceeding to Japan to take up mission work.

Miss M. I. Hunt, B.A., who was acting head mistress of the Church of England Girls' Grammar School, Melbourne, throughout last year, has received a letter from the Archbishop, as president of the council, expressing appreciation of her work. The Archbishop mentions that during the year the membership of the school increased, and the council was gratified at the good educational results. A cheque for £150, in addition to her salary, was forwarded to Miss Hunt.

COD IS GOOD.

"I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail cries
The world confess its sin.

Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings—
I know that God is good."

Notes on Books.

"The Epistle to the Ephesians: Its Doctrine and Ethics," by R. V. R. W. Dale. The Expositor's Library Series. Hodder and Stoughton; 2/6. Copy received from Messrs. Angus and Robertson, Sydney.

Our readers would do well to secure this new cheap edition of Dr. Dale's famous work, which is marked throughout by keen spiritual insight, precision and lucidity. The chapter titles represent a good analysis of the salient features of the Epistle, and in Chapter X, a remarkably good definition of "Salvation by grace," is given. Seldom does one find in modern writings such faithfulness to Scripture as is here shown in the treatment of Divine grace. Of especial interest in view of ever-recurring controversies is the exposition upon the "Unity of the Church," though in this connection a more elaborate treatise might have been given us by so thoughtful a theologian.

The Expositor's Dictionary of Poetical Quotations, by James Moffatt, D.D., D.Litt. Hodder and Stoughton; 12/6. Copy from Messrs. Angus and Robertson, Sydney.

This volume presents convincing evidence of wide and varied poetical study, as also of much loving care in its arrangement, which cannot fail to be of both use and interest. We hold no brief for the practice of interlarding religious addresses with long or frequent quotations, but rather, indeed, regard it as a pitfall to be strenuously avoided by those who would have their words come home to their hearers with reality and force. But having said this with strong conviction, we cannot but acknowledge that there are undoubtedly times when a few words or lines of apt and relevant quotation may be of value to both clergy and people, and upon occasions such as these, the seeker may turn with confidence for needed help to the comprehensive pages of this excellent work. Many of the selections will no doubt be recognised as old friends, but there are also others from poets who though less generally known, have only to be met with, to be appreciated.

Men and the World Enterprise: Addresses delivered at the first National Conference, Laymen's Missionary Movement, Buxton, October 10-13, 1913. Laymen's Missionary Movement; 1/3. Copy received from C.M.A., The Strand, Sydney.

This is one of the best missionary books we have read for some time. The first Conference of the Laymen's Missionary Movement in England was held in October of last year; the members came from over

one hundred different centres within the Empire; members of Parliament, Government officials, the Army and Navy, professions and business enterprises, and missionary agencies were represented.

This little volume contains the most notable of the addresses, and certainly most of them are very good. Dr. Karl Kumm gives a vivid account of the position in Africa; there are three remarkable addresses on China by Dr. Lavington Hart, Dr. Aspland, and Mr. M. T. Z. Tiau. But the climax is reached when we read Professor Raju's paper on "Christ and the Asiatic Outlook." Being by birth an Asiatic, Professor Raju approaches the subject from the Indian point of view, and his words are of surpassing merit. Mr. R. P. Wilder's address on Prayer is also exceedingly good. We recommend busy men, who want a clear view of the opportunities and achievements of missionary work in the world to-day to read this book.

"Christ is All," by the Right Rev. Handley C. G. Moule, D.D., Bishop of Durham, Expositor's Library. Hodder and Stoughton; 2/6. Copy received from Messrs. Angus and Robertson, Sydney.

This is a reprint of a volume of Bishop Moule's sermons, published some years ago. Its keynote is expressed in the title, "Christ is All." The sermons are marked by fullness of Gospel teaching; they are scholarly, while simple in their language. All are based on New Testament Texts, and many have been preached at the University Church, Cambridge.

"The Four Men," by Rev. Professor James Stalker, M.A., D.D. Man to Man Library. Hodder and Stoughton. 2/6. Copy received from Messrs. Angus and Robertson, Sydney.

Professor Stalker is a great preacher, and a most interesting writer. This volume is a new edition of his most famous book, which has already exercised a great influence over young men. Two new addresses are added, "The Bible as Literature," and "The Religious Faculty," the latter having been delivered as the Murtie Lecture in Aberdeen University. We cordially recommend the book, and trust that it will find numerous readers.

LEARNING BY DOING.

It is by doing that we learn to do; by overcoming that we learn to overcome; by obeying reason and conscience that we learn to obey; and every right act which we cause to spring out of pure principles, whether by authority, precept, or example, will have a greater weight in the formation of character than all the theory in the world. —Morell.

Correspondence.

Honesty: Intellectual or Otherwise.

The Editor, "The Church Record."

Dear Sir,—
The article in the last issue, entitled "Honesty: Intellectual or Otherwise," provokes certain serious reflections if it is to be regarded as an authoritative Evangelical statement. I for one cannot accept it as such, because of its inconsistencies of statement and misunderstanding of the facts of the situation.

At the beginning the writer commends liberty of conscience, but ends by vigorously assaulting it. He is guilty of over-statement in what he says about the surprise. Such language may evoke applause from heated controversialists, but it is unworthy as a plea for intellectual honesty.

Then he shows himself a mischievous mediaevalist when he practically denies to the Clergy any power of criticising or revising, or reinterpreting ancient dogmas. He confuses "facts" with what are, after all, only traditional attempts to explain certain facts, and his language and point of view are much nearer Popery than Evangelicalism. In fact, he seems to have become a disciple of the Bishop of Zanzibar and the author of "Some Loose Stones."

He speaks of the principle that authority in the last resort is resident in the individual reason and conscience, as if it were incompatible with the recognition of the "Evangelical and Protestant principle of authority as resident in the Scriptures." It is good to hear that the principle of the authority of the individual reason and conscience is "historically indisputable," but it is news indeed to hear that it is a peculiarly "Rationalist" doctrine. Rationalists as a rule try to explain away the fact of conscience, and assign no importance to it in the region of knowledge. It is too awkward a factor for them to use, and they accordingly try to depreciate its importance.

After all, what is the authority resident in the Scriptures? Why do we believe in the Bible? Because it touches our conscience and appeals to our reason. It convicts us of sin and points us to the means of forgiveness and grace. The final act of decision to accept must be performed by the man himself, under the influence of the Holy Spirit. True Evangelical religion puts God first and the Bible second. Evangelical belief is based on a personal transaction between God and man through the one Mediator, Jesus Christ, who is a Person. Evangelicalism is the religion of a Person, not of a book or of an institution. Nevertheless, all true Evangelicals study the Scriptures, and love their Church. They obey Him who said, "Search the Scriptures." He did not say, "swallow them," but "search" them—that is, use your judgment as you read; let the words appeal to your reason and conscience. "Search" implies effort and the exercise of private judgment and the liberty of conscience.

In trying to draw a contrast between the authority of Scripture and the authority of the individual reason and conscience, Dr. Digges La Touche has really set forth the Roman position under a thin disguise. He has implied that loyalty to ordination vows must prevent a man from changing his opinions, or desiring to revise or restate the doctrinal formulae of the Church; neither must such a person use his private judgment in studying the Bible. He must approach it as the devout Muhammadan approaches the Q'uran.

However, this raises the question of interpretation. If the individual reason and conscience are to be warned off from the Bible, whose interpretation is to be followed? The obvious answer is the

"Church," and in the attempt to define the "Church," Dr. Digges La Touche will find himself well on the way to Papal Infallibility, which is the only resting place available for those who take their religion from an institution or a book or any other purely external and traditional authority. By denying the authority of the individual reason and conscience, Dr. Digges La Touche has practically denied the work of the Holy Spirit, and has tried to take away from us the essentially Evangelical Doctrine of Assurance. He has forgotten Romans vii. We thank God for the witness of that chapter. Personally, I prefer St. Paul's inspired doctrine to the pseudo-Evangelicalism of the article entitled "Honesty," etc. In fact, the Pauline Universalism of the Church of England is far to be preferred to the Judaism and obscurantist sectarianism of Romanists and Calvinists, who, being extremes, meet far more often than is usually realised. It is providentially ordered that Bishop Digges's paper on "The Call to Intellectual Equipment" follows so closely after Dr. Digges La Touche's statement.

"KATHOLIKOS."

Confirmation and Communion.

To the Editor, "Church Record."

Dear Sir,—The remarks in last week's issue on "Confirmation and Communion" are exceedingly interesting, particularly on the question, "Shall the guests be excluded?" Doubtless many persons would be glad to have the subject further discussed so as to embrace the case of one who, having been brought up as a Non-Conformist, accustomed by virtue of having made a public profession of faith in accordance with the rules of the Church to which he or she belonged, to gather with others round the table of the Lord; but has determined, for what would be held to be good and sufficient reasons, to apply to be admitted, not merely as a guest at the Lord's Table, but as a member of the Church of England. Could such a person be admitted to membership without at any time being confirmed? Suppose that such a person has been a duly accredited minister, would Confirmation be necessary in his case? The question in the Confirmation Service that the Bishop asks the candidate, to which the answer must be "I do," seems to present a difficulty in the application of the service to anyone who has not been baptised in the Church of England.

ENQUIRER.

This topic will be dealt with in next week's "Bystander."—Ed.

CHINESE COURTESY.

To have a manuscript rejected in China is not quite the cold water douche it is in England. The following is said to be the form of rejection in the flowery land:—"We have read thy manuscript with delight. By the bones of our ancestors we swear that never have we encountered such a masterpiece. Should we print it, his Majesty the Emperor would order us to take it as a criterion, and never again to print anything that was not equal to it. As that would not be possible for ten thousand years, we return thy manuscript, and beg of thee ten thousand pardons. See! my hand is at my feet, and I am thy slave."

Oh righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend;
While they who bid stern duty lead,
Content to follow,—they
Of duty only taking heed,
Find pleasure by the way. —Trench.

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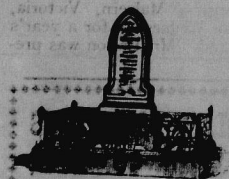
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MORDIALLOC, VICTORIA.

March 6, 1914.

EDITORIAL NOTICES

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

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

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

BUSINESS NOTICES

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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The Church Record.

MARCH 6, 1914.

SOME MORAL ASPECTS OF
COMPULSORY SERVICE.

There are a good many people who are principally remarkable for their energetic protests against Compulsory Service. They tell us that the Christian principle of non-resistance to injuries precludes the Christian submitting himself to this national work; that the State has no moral right to demand this service of its citizens, and that it is injurious to the moral and Christian character of the community. Some of them go so far as to say that the Christian man ought positively to refuse to render military service unto Caesar; but none of them have as yet offered us any workable substitute for a community which is still unregenerate.

Such people have the influence which comes from good intentions; but, owing to their thoughtlessness, they often discredit Christianity from any national or imperial point of view. Their refusal to think as citizens renders their faith the subject of a hostile criticism on the part of those who rightly perceive the national duties which rest upon the citizens; for the nation is the concern of every member, and its defence and establishment the primary civic responsibility.

Indeed, they are not prepared to act consistently upon the same principle. Such public services as the judiciary and the police forces are of the same order as the military and naval forces of the Crown. They exist for the purpose of restraining the anti-social activities of those who would defy the rights of the nation and the individual alike by their violence and refusal to respect the rights of others, and only differ from the military and naval forces in that they contemplate the individual and internal, not the corporate and external, outrager of the rights of others. Hence a consistent "Peace Society" would devote its energy equally to the denunciation of the immorality of compulsory service and the inequity of maintaining the police force.

This, however, we do not find. The opponents of Compulsory Service are just as ready to avail themselves of the protection afforded by the judiciary and the police force as they are apt to

denouncing our equally necessary national safe-guards against persecution and outrage in the form of the Army and Navy. Nor can they be blamed for so doing. In any other conditions than those of the Millennium, life would be quite impossible without the efficient organisation of society against the evil-doer and, consequently, it is not surprising that every advance in the process of Christianising the community has led to a more efficient organisation of society and to an improved civilisation thereby rendered possible. Where they are to blame is in their refusal to recognise the indisputable fact that the Sermon on the Mount constitutes the ethics of the Kingdom and as such operates within the Kingdom and not in an evil and naughty world. It is the social ideal, not the statutory law which regulates the minutiae of the Christian's relations with those who are either, like himself, very imperfectly christianised, or else citizens of another city than that whose Builder and Maker is God.

Indeed, it may justly be said that, so far from debaring the Christian from military or any other national service, the New Testament explicitly and implicitly inculcates the cheerful performance of all national duties. The high ideal of citizenship, manifest in the Pauline writings, and exemplified by the one people who have ever had a directly theocratic government, is sufficient evidence of the Biblical conception of the Christian's duty in such cases as national righteousness and justice demand the appeal to the sword, and the frank and cordial respect manifested towards the forces of the Roman Empire by the early Christians is ample proof of the permissibility of military service from the apostolic standpoint.

As we may also dismiss the complaint that the State has no moral right to demand military service from the individual citizen in view of the very simple facts that the individual participates in the privileges of the communal life, and is, therefore, morally bound to bear his full individual share of the burdens and responsibilities of citizenship, and that he has no ethical right whatsoever to batten upon the services of others without rendering an equivalent, the last point for consideration is the moral effect of compulsory, or military service upon the community and the individual. Is it pernicious in its effects? or, is it, on the contrary, beneficial? We say, without any hesitation, that there can be no doubt as to what is the correct answer. Whether we estimate values from the religious point of view or from that of purely human ethics, the weight of evidence is entirely on the affirmative side. The long list of eminent soldiers and sailors, whose lives of public service have testified to the reality of their personal faith is a sufficient guarantee of the ethical value of service. No professions have given more eminent Christian service to the community than the forces of the Crown. Nor has their Christianity proved injurious to their professional efficiency. On the contrary, the records of such eminent Christians as General Gordon, Lords Wolseley and Roberts, Field Marshal Sir George White, Admiral King-Hall and a great host of other distinguished soldiers and sailors afford an unimpeachable witness to the consistency of military service with the most whole-souled

devotion to our Lord and Saviour Jesus Christ.

Nor must the effects of military service upon the humbler members of the hierarchy of war be forgotten. Such exceedingly high civic virtues as the sense of duty to the community, self-sacrifice, cheerful and implicit obedience and the readiness to die for the sake of duty lie at the very basis of military efficiency and are fostered in the individual by military service. Such qualities are not without their uses in peace time—especially in a community which, like the Anglo-Saxon nations, has largely lost the ideals of discipline and self-sacrifice, and anything which tends to develop such qualities in the common man cannot be the object of hostile criticism from the Christian standpoint. Indeed, in view of the declining chivalry of Anglo-Saxon life, of the declining ideals of public service, of the declining reverence and obedience, so sadly characteristic of these latter days, it would be hard to deny the ethical value of compulsory service—the only means by which the benefits of military service can be made universal.

National greatness, in the last analysis, rests upon character, and, apart from it, can never develop or continue. Hence, though (as in God's mercy may be the case) the citizen soldiers of Australia may never see the sword drawn in anger, compulsory service promises to be the greatest boon which democracy has yet given us, and its ethical values compel the enthusiastic support of the thinking Christian man. From the political point of view, Compulsory Service may, or may not, be desirable. From the Christian and ethical standpoint, it is an impellent necessity and ought to be firmly enforced.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

A Great Collection at Chatswood.

Last Sunday was observed at St. Paul's, Chatswood, as the Annual Missionary Sunday, and all the collections were for the support of their own missionary, Rev. G. Cranswick. The Rector, Rev. H. G. J. Howe, preached in the morning, and Rev. G. Cranswick, who has just returned from India, at night. The collections for missionary purposes reached £101, and in addition, £10 was given for the Bible Society, and £10 for Religious Instruction in State Schools; the total collections for the day amounting to £121.

Rural Deanery of South Sydney.

The South Sydney Rural-Deanery Conference under the presidency of Rev. H. T. Holliday, R.D., was held at St. John's, Rockdale, on Friday last. A Sunday School Union was formed for the Deanery, and combined meetings are to be held quarterly. Two new members were welcomed to the Conference, Rev. W. T. Price, and Rev. W. R. Newton. Rev. G. C. Glenville preached the special conference sermon.

New Parish at Bankstown.

The Parochial District of Belmore (Rev. A. R. Shaw) has been divided, and the Bankstown end has been placed under the charge of Rev. W. R. Newton, recently Curate at St. Paul's, Redfern.

Moore College.

In a recent issue of the Durham University Gazette, the name of the Rev. F. E. Thornton occurs among the list of those who have been admitted to the degree of B.A. Revs. H. H. Ayscough and C. Stanley Howard

March 6, 1914.

were formally admitted in person to the Licence of Theology.

D. Hautain passed the First Public Examination in Theology, and O. V. Abram has passed the Final Examination for the Licence in Theology of the University of Durham.

Sensation at St. Matthias', Paddington.

Last Sunday evening, during the progress of the service at St. Matthias' Church, Paddington, a thunderstorm broke over the city. The Rector, Rev. S. G. Fielding, was preaching; a vivid flash of lightning was seen, and a fire-ball burst in the porch with a great noise. Several women fainted, but fortunately no serious damage was done. The electric wires were fused, and the lighting of the Church interfered with. Two years ago St. Matthias' was struck by lightning.

NEWCASTLE.

The Dangar Memorial.

The contract for the erection of the Dangar memorial window in All Saints' Church, Singleton, has been let to a Sydney firm. The subjects of the window are Faith, Hope, and Charity. It will be unveiled by the Bishop on Sunday, April 5, which is the anniversary of Mr. Dangar's death. The inscription will be:—"Dedicated in grateful memory of Albert Augustus Dangar by his friends, in recognition of his churchmanship, philanthropy, and patriotism. It was mainly through his generosity that this Church was built."

COULBURN.

Home Mission Society.

Canon M'Donnell, Organising Secretary of the Church Society, has issued some interesting literature in connection with the approaching Jubilee of the Society. Of the first committee only two Laymen survive—Messrs. E. Twynnam and S. H. Belcher. The only Clergyman alive now of those who took part in the inaugural meeting is Canon Leigh.

BATHURST.

Evangelical Bush Brotherhood.

The Colonial and Continental Church Society is in communication with the Bishop of Bathurst with a view to starting another Bush Brotherhood in the Diocese. The Society proposes to send out four men, and also to provide the initial expenses. The Parish of Condobolin will soon be available as a centre for the new enterprise, owing to the resignation of the Rector, and the Bishop will not appoint a new Rector until he has heard definitely from the Society. This forward movement is a result of the work of Rev. W. L. Langley in England.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

Sunday School Association.

The annual meeting of the Sunday School Association on February 23rd was a most successful affair. The Chapter House was crowded to the doors. The Archbishop who presided offered some practical advice to the children and their parents. Revs. Norwood and McKie reported on behalf of the examiners that the standard of work was much higher than in previous years. There had been a very large number of candidates. The Association's graded scheme of lessons was winning its way, and there will be plenty of work for the Sunday School Organiser, Rev. Roscoe Wilson, M.A., who will take up his duties in six months' time. Emphasis was laid on the importance of the Kindergarten method as a means of not only interesting the infants, but of training teachers. Once we get an efficient staff of teachers the problems of Sunday School work will soon vanish. The Hon. Secretary, Mr. McLennan, and his wife are to be congratulated on the amount of work done by the Association during the past year.

St. James', Melbourne.

It is anticipated that the re-erected St. James', West Melbourne, will be opened for service on Easter Day.

Islington.

At a meeting of Clergy last week, arrangements were made for holding a Conference

of Clergy in June on the Lines of the "Islington" gathering at Home.

New C.F.S. Lodge.

The new building, which has been secured for the G.F.S., will be opened on Thursday, March 12th, at 3 p.m. A short service of dedication will be conducted by the Archbishop, after which Lady Denman will declare the building open. Many friends have been most generous in their gifts, but much is still needed in the way of furniture. The G.F.S. at St. Columb's, Hawthorn, has undertaken to furnish a bedroom.

Leopold.

At the Harvest Festival in St. Mark's, Leopold, on February 22nd, a new departure was made. Instead of the usual sale being held, the parishioners were asked to give Thank-offerings. The result was most satisfactory. Rev. B. T. Syer, and the Vicar, Rev. T. Quinton, were the preachers.

Rev. A. J. Whyte, who acted as Locum Tenens at Leopold during the Vicar's absence in Sydney, was presented with a cassock, set of brushes, and a bracket, by the members of the Sunday School Building Committee, as a small token of their appreciation and regard. Mr. Whyte worked untiringly during the building of the new hall, and took his share of painting with other voluntary workers.

Church Missionary Association.

The annual meeting of the C.M.A. will be held at the Chapter House next Monday, March 9th, at 7.45 p.m. The annual conference of Gleaners' Union Secretaries will take place at St. Hilary's, East Kew, on Saturday afternoon, March 14th (tram from Glenferrie Railway Station).

Miss Tinney will return to the Roper River

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on April 7th. Miss Hill expects to leave the station, on furlough, in May.

Miss Isabel Hughes, of Ning Po, is suffering from very serious eye trouble. She has gone to London for special treatment, and hopes to visit Victoria during the year. Prayer is asked that her sight may be completely restored, so that she may be able to return to China.

BENDIGO.
Heathcote.

St. John's Church, Heathcote, has been renovated, and was re-opened on Sunday, February 22nd. The Rector, Rev. W. M. Madgwick, was the preacher. Efforts are now being made to renovate the School-hall, which was formerly the Church.

WANCARATTA.

(From Our Own Correspondent.)

Meetings for Children.

Sister Louise, of the C.M.A., has been conducting very successful meetings for children and adults at St. James', Goomtamb, North Winton, and Benalla. Each afternoon for some days after school there is a children's gathering, and the effort is closed with a lantern lecture at night. By this method almost everybody in the district is instructed, and as a rule some permanent organisation—either Sowers' Band or Gleaners' Union—is established.

Good Friday Offerings.

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Good Friday offertories to the support of our own Missionary (Miss Nesbitt), in China. As there are forty different country centres, we are aiming at a sum of £40.

A Generous Gift.

Recently the sum of £200 has been given to the C.M.A. by one of its friends in this Diocese. An earnest Christian man, his farm recently, and gave £200 to the work of the Church.

Bible Study.

An effort to encourage Bible Study in the Diocese has been set on foot from St. Columba's Hall. Last year sixty Communicants' Union Bible Cards were used in St. Columba's Hall districts, and this year four hundred are being used throughout the Diocese.

Baddaginnie.

This new Church district here has gone ahead rapidly. The day following the Harvest Festival on February 22nd, an auction sale was held of the produce and gifts sent in by churchpeople around, which realised £16. The debt on the new organ, which cost £20, has been paid off, leaving a balance in hand.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

Milmeran.

A large and representative meeting was held recently in St. Peter's Church, Milmeran, under the presidency of the Rev. J. N. Osborn, the newly appointed Rector. After considerable discussion, it was resolved to obtain the services of a Catechist to work in the Parish of Pittsworth.

Clergy Conference.

A Conference of the Clergy of the Archdeaconry of the Wide Bay and Burnett district was held at Pialba, on February 10th. Archdeacon Rivers presided, and there were also present: Archdeacon Le Fanu, Revs. C. S. Hamlyn-Harris, C. L. Brine, H. C. Craswell, Oberlin-Harris, A. L. Brine, C. C. Compton. Holy Communion was celebrated in St. John's Church. The Conference was opened by Rev. A. C. Craswell, who read a paper on Professor Denney's book, "The Atonement and Modern Thought." The paper was afterwards discussed. At the afternoon sitting subjects of a practical nature came on for discussion. A service was held in St. John's Church in the evening.

TASMANIA.

(From our own Correspondent.)

Annual C.M.A. Meetings.

We are in the C.M.A. of our yearly C.M.A. campaign, and very encouraging it all is too. The annual meeting, preceded by the annual reunion of tea, was held in St. George's School, on Thursday, February 26th, and proved most stimulating and interesting. Our much-respected President, Mr. R. C. Kermod, was chairman, and with him on the platform were the Bishop of Bendigo, Revs. Canon Archdall, A. R. Ebbs

(Organising Secretary), K. E. Hamilton (from the Soudan), F. H. Gibbs, Donald Baker (Hon. Secretary for the Diocese), and Mr. Hader (Hon. Treasurer).

Both the Secretary's report and also the President's address referred to the great loss missionary enterprise had sustained by the departure of the late Secretary (the Rev. A. Brain) now of Gippsland. The balance sheet showed a satisfactory increase, and much thankfulness was shown when we were told that a cheque for a hundred guineas had been received from an anonymous Tasmanian. The net income for the year (including this donation) was £567. The addresses reached a really high level. Bishop Langley urged most forcibly the necessity of every Christian being missionary-minded. Rev. K. E. Hamilton brought home to us very vividly the working of the Soudan Mission, and made us realise afresh the hopelessness of heathenism, and the degradation of humanity apart from Christ; while our old friend Mr. Ebbs spoke with telling force of the needs and claims of the foreign field, and our own apathy and indifference.

During the evening a resolution was passed unanimously, and with acclamation, welcoming our Bishop-Elect, Dean Stephen. Under the able guidance of Mr. Ebbs a missionary study circle is being held each afternoon at St. George's, and the Rector hopes to make this in future an integral part of the parish work. We are all looking forward to Sunday services and our Synod Hall missionary meeting on Monday night.

Visitors.

We are still having a steady flow of Clerical and other friends; the Primate has only just left. Bishop Langley is still with us, as also are Canons Archdall, Vaughan and Bellingham. All this in addition to our missionary deputation.

Farewell to Bishop Mercer.

Many are the expressions of regret at our losing our able and versatile Bishop, and many are the farewell meetings held. The latest is that of the Hobart Ethical and Religious Society, of which Dr. Mercer has been President. This Society includes ministers of all denominations—orthodox or otherwise, Christian, Unitarian, and Jew, trying to find a common platform. Opinions may differ as to the advisability of such an attempt, and as to the success which has attended the effort, but we must recognise that the motives which first led our Bishop to form the Society, and then to act as its President, was simply to see how far one could help the other in their life's work. At this farewell meeting the Rev. Handell Jones, Congregational Minister, on behalf of the Society, presented the Bishop with a beautiful album of Tasmanian views, suitably inscribed.

Many members having spoken most warmly of the Bishop's work, a distinguished guest, in the person of Earl Grey, spoke of his interest in being present. He said he had simply come out of curiosity to learn something about the society, and he had been rewarded. Under the genial presidency of the Bishop, members of various denominations met to consider what steps could be taken to promote the common well-being of the State. He believed in the idea underlying the society. Ruskin had said that it was the duty of everyone to try to discover, not the points of difference, but the points

Bible and Prayer Union.

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of resemblance between each other. They should try to build bridges, and not to make ditches.

NEW ZEALAND.

AUCKLAND.

The Marsden Centenary.

The proposed arrangements for celebrating the Marsden Centenary this year have been somewhat modified. It is now suggested, (a) That each Diocese organise its own commemoration of the centenary; (b) That £500 per annum for two years be given from the Marsden Centenary Fund to assist the Bible in State Schools' movement; (c) That a Marsden Memorial Church be erected as near as possible to Marsden's landing place; (d) That a missionary exhibition be held in Wellington, and a Church Congress be associated with it.

NELSON.

The Sounds Settlers.

At the last Diocesan Synod Bishop Sadler initiated a project to enable the institutions of religion to be carried to settlers in the Sounds and backblocks. His plan provided for a launch and van, to be named the Selwyn and Samuel Marsden, respectively, each of which would be equipped for the Celebration of Holy Communion and Church purposes generally, and furnish quarters for the Clergyman in charge. Funds are being raised towards the realisation of the project, which has, through the generosity of Miss Marsden, who has contributed very large sums towards diocesan objects, been substantially advanced. She has expressed to the Bishop her desire to defray the whole cost of the Marsden van. This will enable the Bishop to apply all funds in hand to the Selwyn launch.

THE CALL OF LENT.

Once more the Solemn Season calls,
From aught of earth that me enthral,
To search my soul that naught forestalls,
Thy power to bless, Lord Jesus.

And as I humbly walk with Thee,
Open my eyes that I may see
And realise sin's potency,
And Thy blest strength, Lord Jesus.

Forgive the sins that make Thee mourn,
Give grace the tempter's voice to scorn;
Help me to cling with strength new born,
To Thee, my Saviour Jesus.

And help me as on Thee I wait,
Thy spirit meek to emulate,
Thoughts, deeds, and words to consecrate
To Thee, most Holy Jesus.

For Thou who dost life's pathway bless,
With Thy most gracious tenderness,
Still givest aid when cares oppress,
As when on earth, Lord Jesus.

Still yearnest Thou the lost to bring
Beneath Thine own all sheltering wing.
That they may ever to Thee cling,
And praise Thy Name, Lord Jesus.

For Thou hast trod the way before,
And Thou hast opened wide the door,
That souls may enter evermore,
Saved by Thy grace, Lord Jesus.

—“Credo.”

ROBERT ELSMERE.

Everyone remembers the days of the once famous book, "Robert Elsmere," which made so great a stir in the religious world. The late Bishop Creighton once uttered a saying about the book, both clever and wise. "This book attempts," he said, "to describe a man who once was a Christian, and ceased to be one. It really describes a man who never was a Christian, and eventually found it out." Those who have read "Robert Elsmere" will see how startlingly true this dictum is.

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Consecration of the Bishop of Waiau.

From Our Own Correspondent.

On Quinquagesima Sunday, February 22nd, the Rev. William Walmsley Sedgwick, B.A., Canon of Christchurch, N.Z., was consecrated in the Cathedral of St. John, Napier. Although the season was not the most suitable owing to the near approach of Lent, all the Diocesan Bishops were able to be present. The most interesting and historic feature of the procession which entered the Cathedral at 11 a.m., was the venerable figure of the Right Reverend W. L. Williams, who was third Bishop of Waiau, not bowed with his great age but erect in figure, and alert in mind, keenly interested in all the present, and carrying the goodly fellowship back to the beginning of things in the Church of the Province. He is the son of the great and far-seeing William Williams, first Bishop of Waiau, whose name, with that of his brother, will remain for ever among the renowned in missionary history. Added to this he was the first white child baptised in New Zealand. Those who attended the consecration will not soon forget his venerable figure.

The Primate, who wore a mitre, which looked rather odd without a cope, celebrated. The service was fully choral. The Epistle was read by Bishop Williams, and the Gospel by the Bishop of Nelson. The sermon was preached by the Bishop of Christchurch, the subject being, "The Faithful and Wise Steward," St. Luke xii. 42. The Bishop-Elect was then presented by the Bishops of Auckland and Wellington, and the authority for the consecration read by the Chancellor. After the customary declaration of Canonical obedience to the Primate, the Litany was sung by Canon Mayne, Vicar of the Cathedral. The assuming of the rest of the episcopal habit, which at the consecrations of the Bishops of Melanesia and Nelson was coram populo, took place in the side chapel whither the Bishop-Elect and his chaplain retired. The act of consecration was most impressive. The Bishops of Christchurch and Wellington stood at the right, and the remaining Bishops (including Bishop Williams), at the left of the Primate, who led in the singing of Veni Creator. The service (Hayne's) then proceeded. At the administration the Primate and the Bishops of Christchurch, Wellington, and Auckland officiated. There were about 200 communicants. The whole service was very simple. Beyond the fact that the Primate wore the mitre there was nothing in the service which might not quite consistently have occurred in an Evangelical Church. There was no ritual for ritual's sake; on the contrary the ritual lent itself to spiritual expression.

The Installation.

The new Bishop was enthroned at the evening service, and preached the sermon, from Col. i. 18: "He is the Head of the body, the Church."

On the day after the consecration a garden party was held in the Cathedral grounds to enable the people of the Diocese to meet Bishop and Mrs. Sedgwick. An address of welcome was presented to the Bishop by Archdeacon Williams and the Standing Committee. Bishop Sedgwick replied in most felicitous terms and reminded the gathering that the greatest need was prayer that he might be faithful in his office.

The new Bishop has made a very good impression already. The deeply spiritual tone of his sermon at the Cathedral was most impressive. Apart from his courteous bearing and his great scholarly attainments, he is a man of spiritual experience and discipline. It is a great cause of thankfulness to the people of the Diocese and of congratulation to the whole Province that God has raised up a man of such personal devotion to be Chief Pastor of the flock.

SOCIAL CONSIDERATION.

One of the best rules in conversation is, never to say anything which any of the company can reasonably wish we had rather left unsaid.—Swift.

Work resumed
FEBRUARY 2ND.

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THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

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The Woman's Page.

A Mother's Influence.

John Randolph, the American statesman, once said: "I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hands in hers and cause me on my knees to say, 'Our Father Who art in Heaven.'"

The French historian, Michelet, makes the following touching reference to his mother in the preface to one of his most popular books: "While writing all this I have had in my thoughts a woman whose strong and serious mind would not have failed to support me in these contentions. I lost her thirty years ago; nevertheless, ever living in my memory, she follows me from age to age. I owe her much. I feel deeply that I am the son of woman. Every instant in my ideas and words, I find again my mother in myself. It is my mother's blood which gives me the sympathy I feel for bygone ages."

"A kiss from my mother," said West, "made me a painter," and Fowell Buxton, the British philanthropist, writing to his mother, said: "I constantly feel, especially in action and exertion for others, the effects of principles early implanted by you in my mind."

The story is told of Thomas Carlyle, that not long before his death he was in conversation with Dr. John Brown, and said to him: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."

Variety of Women's Work.

The last English Blue Book gives some interesting figures about the work that women do. In England and Wales there are nearly five million women engaged in occupations, and queer indeed some of these occupations are. There are, for instance, 86 women plumbers, 70 paperhangers, 4 bricklayers, 56 carpenters and joiners, and 14 masons. There are also 4301 women engaged as brokers, agents, and commercial travellers, and 117,957 as commercial and business clerks. There are 103 women gardeners, 25 farm bailiffs, 6 shepherds, 3 under the heading of "clergymen, priests, ministers." Then there are 477 women doctors, 187,281 teachers (against 76,428 men teachers), 11,881 butchers, 339,240 dressmakers, 2571 pawnbrokers, 126,661 charwomen, and 1,271,900 engaged in indoor domestic service.

Our Kind-hearted Queen.

Although the Queen is not supposed to come into contact with the humbler of the Royal servants, she has a close eye to their comfort and welfare. Lately she made inquiries about the rest hours of the female staff, and told the Royal housekeeper that she must allow another half-hour to each, even if it meant engaging extra help. Some time ago it was made compulsory for every employee in the household to attend Church once a day on Sundays. Recently the Queen noticed, as she passed along a corridor, that a young maid had been crying, and she promptly asked the cause. "My mother was taken to-day to the hospital," said the girl; "I am very unhappy about her." The Queen was full of concern, for she has a special corner in her heart for those who are good to their parents. Forthwith, she gave instructions that the girl was to be allowed to see her mother as often as the hospital rules permitted, and she immediately called up the surgeon in charge.

STATEMENT TO BE SIGNED BY COMPETITORS.

To the Editor,
"Church Record,"
64 Pitt Street, Sydney.

Dear Sir,
I enclose my answers to this week's questions; no one has helped me to answer them, and I have not used a Concordance.

Yours faithfully,

Date.....

of the case, asking him to give it special attention.

Our Baby's Height.

We measured the riotous baby against the cottage wall;
A hly grew at the threshold, and the boy was just as tall.
A royal tiger-lily, with spots of purple and gold,
And a heart like a jewelled chalice, the fragrant dew to hold.
Without the blue-birds whistled, high up in the old roof, trees,
And to and fro at the window, the red rose rocked her bees,
And the wee white fists of the baby were never a moment still,
Snatching at shine and shadow that danced on the lattice sill.

His eyes were as wide as bluebells, his mouth like a flower unblown;
Two little bare feet like funny white mice, peeped out from his snowy gown;
And we said with a thrill of rapture, that yet had a touch of pain:
"When June rolls round with her roses, we'll measure the boy again."
Ah, me! in a darkened chamber, with the sunshine shut away,
Through tears that fell like a blinding rain, we measured the boy to-day.
And the dear little hands, like rose leaves plucked from a rose lay still—
No more to snatch at the shadows that danced on the shrouded sill!

Up from its dainty pillow, fair as the risen dawn,
The little sweet face lay smiling, with the light of Heaven thereon,
And the dear little feet that were dimpled and soft as a budding rose,
Lay side by side together, in the hush of a long repose.
We measured the sleeping baby with ribbons as white as snow,
For the shining rosewood coffin that waited for him below,
And out from the darkened chamber we went with a childless moan,
To the height of sinless angels, our little one had grown.

BE TRUE.

This tale is told of one of England's most forceful statesmen. Morning after morning he entered the old family gallery, and stood as if in worship before the ancestral pictures. He was heard to say again and again: "I will not forget, I will be true." His eldest son often watched him in awe and wonder. At the age of twelve his father took him with him one day and explained the daily exercise. He said to him: "You must hear these people speak." "What, father, can they say?" Then his father, pointing to each picture, replied: "This one says, be true to me. The second one says, be true to thy home. The last one, which is my mother, says be true to God. I go out from them, my son, every morning, saying I will be true."

THE IMPORTANCE OF TRIFLES.

A man was once asked why he took so much pains to oblige others in trifles? His answer was in substance: "I have neither the wealth, nor the intellect, nor the learning, nor the position, to do big things for the glory of God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness."

Young People's Corner.

Rules for Scripture Competitions.

1. Write on one side of the paper only.
2. Put your name, full address, and age last birthday, at the right-hand top corner of the first sheet.
3. Your answers must be written without help from anyone.
4. You may use the references on the margin of the Reference Bible in answering questions, but you may not use a Concordance.
5. Cut out and sign the statement which is printed at the foot of this page, and send it in with your answers. If there are several competitors in one family, they can all sign the same statement.
6. Post to "Editor, 'Church Record,' 64 Pitt Street, Sydney." The answers for more than one week may be sent together, if desired, but the printed statement must be sent with each set.

QUESTIONS.

10. Jesus Christ, His Only Son, Our Lord.

In the Catechism, at the end of the Creed, is the question: "What dost thou chiefly learn in these Articles of thy Belief?" You know what the answer is. "First, I learn to believe in God the Father, Who hath made me and all the world." That was our subject last time. This week we begin to think how we believe. "Secondly in God the Son, Who hath redeemed me and all mankind." This will take us a good while. Do you know what "redeemed" means? It is a word signifying "bought back." The Lord Jesus paid the price of His own life to "redeem" or "buy us back," from the slavery of sin. Put Title, "10. Jesus Christ, His Only Son, our Lord," at the head of your paper.

Juniors (under 12).

1. Write out a text in St. Matthew i., which gives the meaning of the name "Jesus." What is its meaning?
2. Write out a verse in St. John xiii. in which Jesus calls Himself "Our Lord."
3. Write out verses in Philippians ii. and Acts iv. which show that the Lord's name is a name of great honour.

Intermediate (under 15).

1. What is the meaning of the word Christ? Write out a verse in St. John iv. which gives this name, and also the Hebrew form of it.
2. Write out a verse in Romans v. in which we are told how we are saved by the "death" and "life" of Jesus. What does it mean?
3. Write out a verse in St. Luke vi. which tells us that we are to do more for Jesus than to call Him "Lord."

The Precious Herb. (An Old German Fable.)

Two maid-servants, Bridget and Minna, were going to the city, each carrying on her head a heavy basket of fruit. Bridget kept on sighing and complaining, but Minna chattered away quite merrily.



"Oh, dear!" said Bridget, "how can you laugh like that? Your basket is as heavy as mine, and I know that you are no stronger than I."

"But I," replied Minna, "carry with me, amongst the other things in my load, a certain herb which so lightens the burden that I feel it scarcely at all. I wish that you also would carry it."

"Of course I should be glad enough to do so," said Bridget. "That must be a precious herb indeed! Do tell me its name?"

"Its name," answered Minna, "is 'Patience.'"

"Light the load on head or heart. In which sweet Patience has a part."

Kindness Rewarded.

When so many cases of cruelty to animals are reported in our newspapers, it is pleasant to learn the appreciation that a kind action to a dog has drawn forth. It seems that during the Christmas busy time many extra porters are engaged at railway stations. A dog, who had been steps by rail, had to change at Cardiff, in Wales, and, pending its train, was fastened to a post on the platform. Amidst the throng of passengers it seemed bewildered, and one of the extra men at Cardiff station (evidently a dog-lover) saw to its wants. A lady, noticing the treatment, gave the man a tip, and also made a note of his name and address, as well as the direction on the dog's label. The next week the porter received a letter from the dog's owner, enclosing a postal order "for your kindness to my dog at Christmas."

Nobody Knows but Mother.

By H. C. Dodge.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother,
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

The Bystander.

In a previous article I said that the primary object of Church-going is not to hear sermons, but to worship God. I then commented on sermons, and gave some examples of those which I had heard. This week I wish to say something about "Worship."

The Duty of Worship.

At times all acknowledge the duty of worship, of rendering to God the honour due unto His name. After the naval battle of Santiago, one of the American Captains called his ship's company together on deck, told them he believed in God Almighty, and asked them, with bared heads, to join in thanking Him for victory! Mr. Nicholson, the sailor-evangelist said that a shipwrecked crew, clinging to the hull

of their vessel off Cape Horn, all (whatever their lives had been), cried to God for help. In the great crises of life, there are few who will not look up to God in prayer and worship.

But we are dependent on God, not only in special crises, but at all times. "In Him we live and move and have our being." He made us, and preserves us, and He has a right to our trust and loyalty; He redeemed us, and He has a right to our love. And this trust, loyalty, love should be expressed openly before the world, in public worship, specially on God's own day, each week. Sunday is the Lord's Day on which, first and foremost, we should acknowledge the claim God has upon our lives. We often ask: "Why do not people come to Church?" Perhaps it would be better to ask: "Why should people come to Church?" And there is only one adequate reason. To worship God, to publicly profess our loyalty to the King of kings.

This is often forgotten. People stay away from Church because the sermons, the service, the music, are not to their liking, but we ought to go to Church primarily to pay public homage to our Lord, to associate ourselves with other Christians in offering praise and thanksgiving to our God.

Spiritual Worship.

Acknowledging the duty of worship, let us turn to consider the method of worship. "How shall we worship God?" "God is a spirit, and they that worship Him must worship Him in spirit and in truth." In other words we must really mean what we say and sing; and put our hearts into it. Our worship must be spiritual. It is the glory of the Evangelical School of Thought that it has ever emphasised the importance of the spiritual. But may I give a warning here. Sometimes it is assumed that where a service is conducted with elaborate ceremonial the worship is necessarily formal and unspiritual, and where it is of a simple character it is necessarily spiritual. This does not follow. Personally I like a simple service, and elaborate ceremonial is most distasteful to me; but I speak that which I know, when I say that, in the more elaborate service, there may be as true spiritual worship as in the simple service. There are formalists on both sides; there are also on both sides those who worship in spirit and in truth. True worship is not linked with any special form of service; it consists in the lifting up of hearts and souls to God in earnest adoration.

Reverent Worship.

But has the body its part in worship as well as the soul? Surely it has. It is, of course, possible to be outwardly reverent, and to join in the responses, mechanically with the thoughts far away; but it is difficult to believe that the heart is in the worship when the posture is irreverent. In common life it is natural to express outwardly what we feel inwardly, and in the House of God, earnest devotion should be ex-

pressed by outward reverence of demeanour. I am, by conviction, a whole-hearted Evangelical, and I am often grieved to notice that in Evangelical Churches, reverence is often lacking. Recently when I was returning home from service in an important Evangelical Church, a friend said to me, "Very few of the people kneel," and his remark was true; and it is true of many other Evangelical Churches. There are, of course, in these Churches, many who are reverent in outward behaviour, and who humbly kneel upon their knees for prayer, but they are the exceptions. These things are not true of the congregations generally.

Now I cannot understand this. We Evangelicals base our teaching on the Bible. There we read that, in God's presence, the angels cover their faces with their wings in awe and reverence; that Solomon and Daniel knelt in prayer; above all that our Saviour, in the garden of Gethsemane, was on His knees, when He poured out His soul to God. Remembering this, and much more similar teaching of Scripture, how can any earnest Christian, save for reasons of physical weakness, refrain from assuming a reverent attitude of devotion, when occupied in praise or prayer in the presence—chamber of our King. It is most important that we should offer to God the devotion of our hearts, worshipping Him in spirit and in truth; but that emphasis on spiritual worship should not lead us to despise the outward signs of reverence, but should rather lead us to be more particular than others, in seeing that our outward attitude is such, as fitly expresses the inward devotion of our hearts.

F.L.A.

MUSIC HATH CHARMS.

A well-known Nonconformist minister attended service at an Anglican Church. At the close he was asked how he had enjoyed the musical part of it.

"Very much indeed," he replied, "except the psalms."

"I am surprised to hear you say that," said his friend. "They were the Gregorian Chants, and believed to be the same music David played to Saul."

"Oh, is that so?" replied the minister. "Then no wonder Saul threw his javelin at him."

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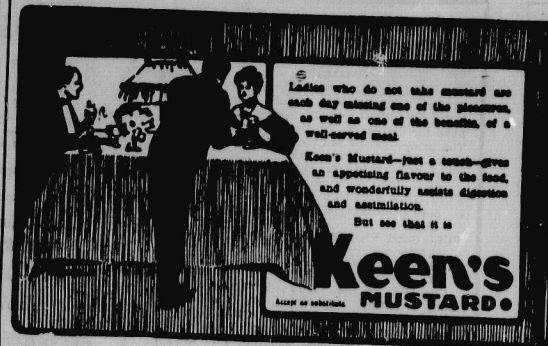
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Current Topics.

The subject for the Third Sunday in Lent is "The Christian's Defence." In the Collect we pray:
Third Sunday "Stretch forth the right hand of Thy Majesty to be our defence against all our enemies." From the Gospel we gather that the special reference is to spiritual enemies. For some mysterious reason, which we cannot at present understand, the devil is permitted to exert a great power in the world, as "a strong man armed."

Against his assaults and wiles we are helpless in ourselves, but there is "a stronger than he," "the Son of God," who "was manifested to destroy the works of the devil." To attempt in our own strength a moral reformation is sure to be a failure; the house of the soul is "swept and garnished," but empty, ready for evil spirits to take possession. The only safety lies in inviting the Holy Spirit to come in and dwell there. Those who place themselves, their souls and bodies, at His disposal, will be enabled to conquer sin, and, in the words of the Epistle, "walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord."

Next Sunday is set apart by the Sydney Synod as "Missionary Sunday" for the Diocese, and we hope that it will be observed in all the Churches, for the missionary enterprise is the primary duty of Christians. The Church was founded for the purpose of evangelising the world. The resolution of Sydney Synod asks that "information should be given by the Clergy." In our opinion this is much needed. The principles which underlie Missions, found in the Word of God, should not be forgotten, but with them our congregations are fairly familiar. In addition, they should be told, as the Christians at Antioch were told, "how God has opened the door of faith unto the Gentiles." Many think that Missions are a failure; it is for the Clergy to show them, by judicious presentation of the facts of the Mission-Field, that they are a glorious success. The necessary information may easily be gleaned from missionary magazines and books, which are now so plentiful. Especially would we recommend the "International Review of Missions," which gives the reader up-to-date information with regard to the whole world. Mr. Oldham's "Missionary Survey of the year 1913," in the January number, is, in

itself, a liberal education so far as the present position of the missionary enterprise is concerned.

The Sydney Synod also asks the Clergy to make "appeals for help." We trust that wherever possible, offerings may be given, but whether this is done or not, the sermons should not be omitted. Once Christian people are interested, realise the great opportunities which are open before them, and understand what missions are accomplishing, they will gladly give of their substance for the work.

Throughout the Dioceses of Melbourne, Bendigo, Wangaratta, and Gippsland, collections will be taken up on the Fourth Sunday in Lent, March 22, for the Clergy Provident Fund.

This appeal has not the romance of Foreign Missions, nor even of Home Missions, but it is exceedingly important in the best interests of the Church. The Fund provides pensions for Clergy, who on account of age or physical incapacity, can no longer successfully carry on their work; and in the event of their death gives an allowance for widows and children. The Clergy themselves have to pay a primary annual subscription of eight guineas each, which is a large amount when taken from a small income. But if the Laity do not give adequate assistance to bring the total amount up to a standard which satisfies the actuary, the deficiency has to be made up by the subscribing Clergy, and a call is made upon them. In one year this call reached £5, which had to be paid by each Clergyman in addition to the primary eight guineas. The call for 1913 amounted to £1 1s. 4d.

This year it is estimated that £1675 will be required in addition to the primary subscriptions of the Clergy of the four Dioceses. We trust that there will be a generous response on the part of the congregations, for it is in the interests of the Church as a whole that such a Fund should be put on a satisfactory financial basis without too heavy a burden falling upon the Clergy.

There appears to be no doubt that the Governments of Britain and France are conferring with a view of making some satisfactory arrangement as to the future of the New Hebrides. On one point there seems to be absolute unanimity; the Condominium, or government by Britain and France together, is unworkable and has broken down. There are three possible solutions; government by Britain alone, or by France alone, or the partition of the islands. Either of the two last solutions would be un-

satisfactory to us in Australia. British settlers were the first to arrive in the New Hebrides. Splendid work has been done there by the Melanesian Mission, and also by the Presbyterians, and the thought of handing the islands over to France is from a missionary point of view, most repugnant, and to be resisted in every legitimate way. There is much testimony which goes to show that in the treatment of the natives, the liquor traffic, &c., the French administration is much more lax than the British. No one could write more strongly than M. Pierre Bernus, in "La France d'Outre Mer," for March 1912.

He says, "Confining myself to the essential points (1) Most of the stipulations of the Agreement of 1906 are not applied. (2) While the sale of alcohol is in principle prohibited, the population is being literally poisoned and condemned to actual extinction. (3) The natives have no safeguard before the Court, whose members do not even understand their language. In criminal cases there is no defence. (4) The recruiting of native labour goes on, in flagrant violation of the Convention of 1906, under abominable conditions. Slavery is, in fact, re-established." He adds, "The conclusion is pretty clear that if the English missionaries have acquired with the natives a preponderating influence, the reason is that they showed themselves to be their only friends, and their courageous defenders. Are we going to allow our flag to cover any longer a regime of slavery like that?" Such a testimony from a French gentleman is quite sufficient to show the need of reform. All the highest interests involved point to the necessity of transferring the island to Britain. We trust that the British and Australian governments will be able to arrange for this to be done without injustice to France.

It is now certain that the first Christian Service in Australia was held on Sunday, February 3, 1788, and not on January 27, as has been supposed. The only document which has hitherto been available was the record of Captain-Lieutenant Lench, who refers to the service as being held on "the Sunday after our landing." The fleet only arrived in Port Jackson on the afternoon of January 26 and many people have thought it most improbable that a service should have been held on shore next day. The question has now been finally set at rest by the diary of Dr. Bowes, Surgeon on the Lady Penrhyn. He says that on Sunday, January 27, men were sent on shore to cut down trees and clear the

The New Hebrides.